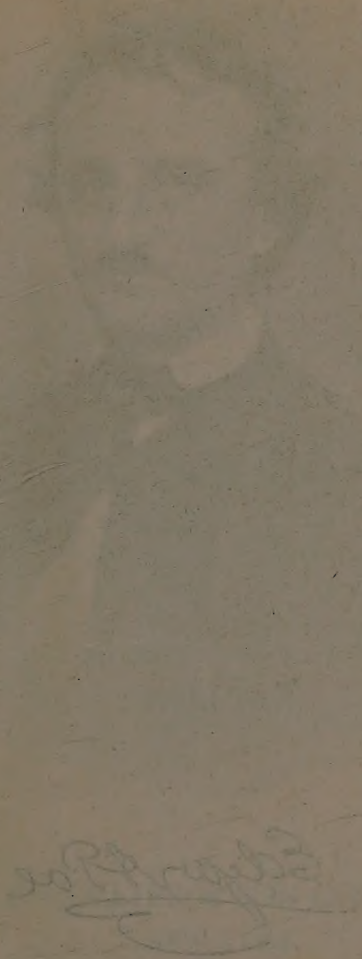
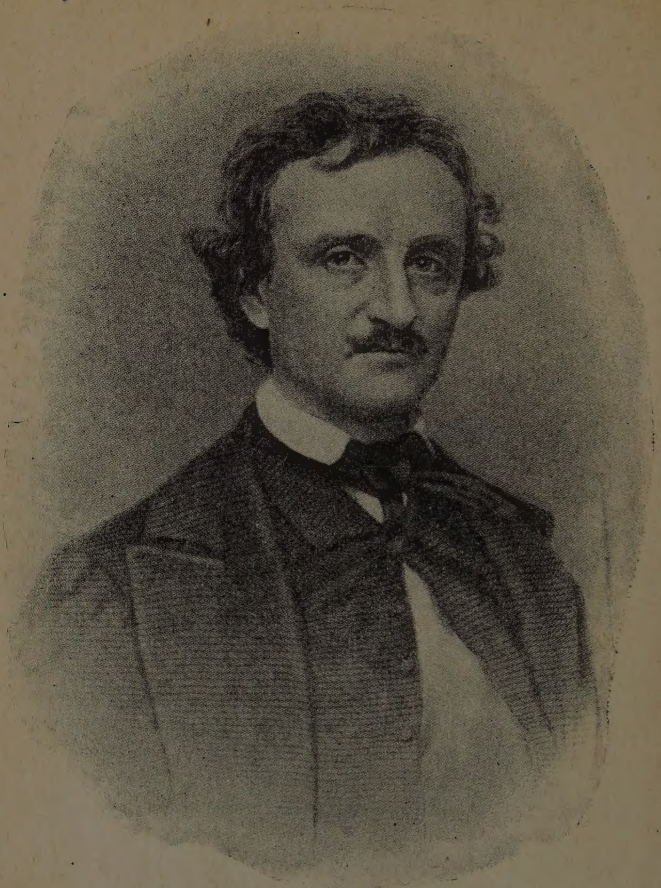
A YOUNG GIRL READING
Jean-Honoré Fragonard
National Gallery of Art, Washington, D.C.
Gift of Mrs. Mellon Bruce
in memory of her father, Andrew W. Mellon

ex libris: Jennifer VanDyke





Edgar A. Poe

The Works of Edgar Allan Poe

in

One Volume

Poems, Tales, Essays, Criticisms
with New Notes

Special Biographical Introduction
by
Hervey Allen
Author of
"Israfel," the Life of Poe

P. F. COLLIER & SON COMPANY
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Introduction

UP UNTIL within recent years the biography of Poe has been one of the most obscure and controversial in the field of American letters. The careful labors of various scholars, and the bringing to light of new evidence from time to time, due to research and fortunate accidents during the elapse of years, has now made it possible to reconstruct with a more less final degree of accuracy the main events in the life of one of the few figures in American literature who has attained a niche in the hall of international fame. As far as the events and the calendar facts of the poet's life are concerned, there is no excuse any longer to speak of the "Poe mystery." The enigma, if any, which continues to cling to the name of Edgar Allan Poe is to be found in the character of the man rather than in the facts of his mortal journey.

To the reader of these and the following pages who may become interested in the fascinating, and withal strange character of Poe himself, the satisfaction of curiosity must be found to a large degree elsewhere, in the historical, literary, critical, and psychological commentaries which have gradually gathered about the poet's name. But the main interest in any writer whose works remain alive, must of necessity be most legitimately centered in what he wrote. Biographical and bibliographical, even psychological comment is necessarily secondary.

The most essential thing then is to have available a conveniently arranged, accurately edited, and complete text of his work, with an introduction containing the pertinent and definitely ascertained facts about the life of the author in the light of the most recent research available. If to these facts a few critical remarks, not open to reasonable objection be added, in order to aid the generally intelligent reader to a more immediate and yet primary approach, and if the whole work be permanently bound in a single pleasant volume, the publisher may be considered to have rendered a valuable and a practical service.

Such is the ideal of the present edition of the Works of Edgar Allan Poe. In the case of Poe, indeed, such a service is peculiarly necessary and timely. There are available many excellent and well edited editions of *various collections* of his work both in prose and poetry, but a reasonably complete edition of his work in all fields bound in one volume has been up until the present time entirely unavailable to the public. To remedy this somewhat scandalous state of affairs, one that has recently been justly complained of by an eminent English critic, is the *raison d'etre* of this book. Considerable expense, research, and justifiable enthusiasm has gone into its preparation. The introduction will, as outlined above, confine itself almost exclusively to biographical facts. To these we can now proceed:

Edgar Allan Poe was born at 33 Hollis Street, Boston, Mass., on January 19, 1809, the son of poverty stricken

actors, David, and Elizabeth (born Arnold) Poe. His parents were then filling an engagement in a Boston theatre, and the appearances of both, together with their sojourns in various places during their wandering careers, are to be plainly traced in the play bills of the time.

Paternal Ancestry

The father of the poet was one David Poe of Baltimore, Maryland, who had left the study of the law in that city to take up a stage career contrary to the desire of his family. The Poes had settled in America some two or three generations prior to the birth of Edgar. Their line is distinctly traced back to Dring in the Parish of Kildallen, County Cavan, Ireland, and thence into the Parish of Fenwick in Ayrshire, Scotland. Hence they derived from Scotch-Irish stock, with what trace of the Celtic is doubtful. The first Poes came to America about 1739. The immediate paternal ancestors of the poet landed at Newcastle, Delaware, in 1748 or a little earlier. These were John Poe and his wife Jane McBride Poe who went to settle in eastern Pennsylvania. This couple had ten children in their family, among them one David who was the grandfather of the poet. David Poe married Elizabeth Cairnes, also of Scotch-Irish ancestry, then living in Lancaster, Pennsylvania, whence, sometime prior to the outbreak of the American Revolution they moved to Baltimore, Maryland.

David Poe and his wife, Elizabeth Cairnes Poe, took the patriot side in the Revolution. David was active in driving the Tories out of Baltimore and was appointed "Assistant Deputy Quartermaster," which meant that he was a local purchasing agent of military supplies for the Revolutionary Army. He is said to have been of considerable aid to Lafayette during the Virginia and Southern campaigns, and for this patriotic activity he received the courtesy title of "General." His wife Elizabeth took an active part in making clothes for the Continental Army. David and Elizabeth Poe (Sr.) had seven children David, the eldest son, becoming the father of the poet. Two sisters of David, Eliza Poe (afterward Mrs. Henry Herring) and Maria Poe (later Mrs. William Clemm) enter into the story of the poet's life, the latter particularly, as she became his mother-in-law in addition to being his aunt. With her he lived from 1835 to 1849.

Young David Poe was destined for the law, but as previously mentioned, he finally left his native city to go on the stage. His first professional appearance took place at Charleston, S. C., in December, 1803. A dramatic notice of this performance in a local paper describes David Poe as being extremely diffident while—

". . . His voice seems to be clear, melodious and variable; what its compass may be can only be shown when he acts unrestrained by timidity. His enunciation seemed to be very distinct and articulate; and his face and person are much in his favor. His size is of that pitch well fitted for general action if his talents should be suited to sock and buskin. . . ." This is perhaps the only direct evidence extant of the physical appearance of the poet's father. No pictures of him are known to exist. His histrionic powers were at best very

limited. He continued to play in minor parts in various Southern cities and in January, 1806, married Elizabeth Arnold Hopkins, a young childless widow, also an actress, whose husband had died but a few months before. Elizabeth Arnold Poe became the mother of Edgar Allan Poe.

Maternal Ancestry

The young widow whom David Poe married in 1806 had been born in England in the spring of 1787. She was the daughter of Henry Arnold, and Elizabeth Arnold (born Smith) both actors at the Covent Garden Theatre Royal, London. Henry Arnold died apparently about 1773. His widow continued to support herself and her child by acting and singing, and in 1796, taking her young daughter with her, she came to America and landed in Boston. Mrs. Arnold continued her professional career in America at first with considerable minor success. Either immediately before, or just after arriving in the United States, however, she married a second time, one Charles Tubbs, an Englishman of minor parts and character. The couple continued to act, sing, and dance in various cities throughout the eastern seaboard and the young Miss Arnold was soon noticed on the play bills appearing in childish roles as a member of the various troupes to which her family belonged. Mr. and Mrs. Tubbs disappeared from view about 1798 but the career of Elizabeth Arnold, Poe's mother, can be traced accurately by various show bills and notices in the newspapers of the different cities in which she played until her death in 1811. It was during her wanderings as an actress that she married C. D. Hopkins, himself an actor, in August, 1802. There were no children by this union. Hopkins died three years later, and in 1806, as previously noted, his widow was married to David Poe.

The couple continued to play together but with very minor success. They had three children. William Henry Leonard born in Boston in 1807, Edgar born in Boston in 1809, and Rosalie at Norfolk, Va., probably in December, 1810. Due to their poverty, which was always extreme, the first child, Henry, had been left in the care of his grandparents in Baltimore shortly after his birth. Edgar was born while his parents were filling an engagement at the Boston Theatre. In the summer of 1809 the Poes went to New York where David Poe either died or deserted his wife, probably the former. Mrs. Poe was left with the infant Edgar and some time afterward gave birth to a daughter. A suspicion was afterwards thrown on the paternity of this last child and on the reputation of Mrs. Poe, which played an unfortunate part in the lives of her children. It is safe to say that it was unjust.

From 1810 on, Mrs. Poe continued, although in failing health, to appear in various roles in Norfolk, Va., Charleston, S. C., and Richmond. In the winter of 1811 she was overtaken by a fatal illness and died on December 8th in circumstances of great misery and poverty at the house of a Scotch milliner in Richmond. She was buried in the churchyard of St. John's Episcopal Church in that city two days later, but not without some pious opposition.

Mrs. Poe was survived by three orphaned children. Two of these, Edgar

and Rosalie, were with her at the time of her death and were cared for by charitable persons. Edgar, then about two years old, was taken into the home of John Allan, a Scotch merchant in fairly prosperous circumstances, while the infant Rosalie was given shelter by a Mr. and Mrs. William Mackenzie. The Allans and Mackenzies were close friends and neighbors. The children remained in these households, and the circumstances of their fostering were, as time went on, equivalent to adoption.

Frances Keeling Valentine Allan, the wife of the Scotch merchant who had given shelter to the "infant orphan Edgar Poe," was a childless woman who had been married for some years. The child Edgar appears to have been a bright and attractive little boy, and despite some reluctance on the part of Mr. Allan, he was soon ensconced as a permanent member of the household. Although there is some evidence of an attempt on the part of paternal relatives in Baltimore to assert their interest in the child, the young boy remained as the foster-son of John Allan in Richmond, where he was early put to a school kept by a Scotch dame and apparently later to one William Irwin, a local schoolmaster. There is every evidence that his early years of childhood were spent in happy and comfortable surroundings. Mrs. Allan and her maiden sister, Nancy Valentine, who resided in the same household, were peculiarly fond of their "pet." He seems, indeed, to have been somewhat overdressed and spoiled as a very little boy, a propensity on the part of the women which the foster-father tried to offset by occasional but probably well-timed severity.

In 1815 the family sailed for England on the Ship "Lothair," taking Edgar with them. After a brief stay in London they visited Scotch relatives, the Galts, Allans, and Fowlds, at Kilmarnock, Irvine, and other places about Ayrshire. A journey was made to Glasgow and then back to London in the late fall of 1815 when Edgar was sent back to Scotland at Irvine. There for a short time he attended the Grammar School. By 1816, however, he was back in London where his foster-father was endeavoring to build up a branch of his Richmond firm, Ellis and Allan, by trading in tobacco and general merchandise. The family resided at Southampton Row, Russell Square, while the young Edgar was sent to a boarding school kept by the Misses Dubourgs at 146 Sloane Street, Chelsea. He remained there until the summer of 1817. In the fall of that year he was entered at the Manor House School of the Rev. Mr. John Bransby at Stoke Newington, then a suburb of London. At this place he remained until some time in the spring of 1820 when he was withdrawn to return to America. The young Poe's memories of his five years' stay in Scotland and England were exceedingly vivid and continued to furnish him recollections for the remainder of his life. He seems to have been a precocious and somewhat lordly young gentleman. A curious and vivid reminiscence of these early school days in England remains in his story of "William Wilson." It is significant of his relations with his foster-parents that the bills for his English schooling are rendered for Master Allan. There can be little doubt that at this time Mr. Allan regarded him as a son. Other evidence is not lacking.

John Allan's business ventures in London had been unfortunate. He returned to the United States, arriving in Richmond in August, 1820, considerably embarrassed, a condition in which his partner Charles Ellis was also involved. Assignments of real estate were eventually made to satisfy creditors. The life of the Allan family, however, continued to be comfortable. Edgar was sent to an Academy kept by William Burke, later by Joseph H. Clarke, and attended by the sons of the best families in Richmond. At school the young Poe excelled in languages, oratory, amateur theatricals, and attained a notable prowess in swimming. He appears to have attracted the attention of his masters and elders by his brilliance and to have been well liked but somewhat aloof from most of his playmates. At a very youthful age he began to write poetry, his first verses dating from his early teens. About 1823 he became intimate in the home of a schoolmate, Robert Stanard, whose mother, Jane Stith Stanard, took a tender interest in the brilliant young boy, an affection which was ardently and romantically returned. It was to this lady that Poe afterwards addressed his poem "To Helen," beginning

"Helen, thy beauty is to me"

Mrs. Stanard soon went mad and died. The tragedy was undoubtedly taken to heart by Poe to whom it came as a great blow shocking him significantly. He is said on somewhat questionable authority to have haunted her grave in the lonely cemetery by night. There is no doubt that he continued to cherish her memory as long as he lived.

Be that as it may, however, by 1824 the young poet who had been addressing the girls of a neighboring female academy in juvenile lyrics found himself fully embarked upon the troubled waters of a more adult life. Mrs. Stanard had died; his foster-father John Allan was in precarious financial straits; Mrs. Allan's health was rapidly failing; and there was domestic dissension of the most serious kind in the household. John Allan had from time to time indulged in extra-marital relations. Some of his natural children were then living in Richmond and the knowledge of this in one way or another seems to have become known to his wife. Her sorrow was great. During the visit of Lafayette to Richmond in 1824 young Poe, who was an officer in a cadet company, acted as an escort to the old General. This gave him a new sense of his own dignity and importance and at the same time he appears in some of his contacts about the town with more adult companions to have learned of his foster-father's mode of life. At home Edgar took the part of his mother, and a quarrel, which through various ramifications lasted for upwards of a decade, now took place between Poe and John Allan.

The situation was peculiarly exasperating to all concerned and the conflict dramatic.

Mr. Allan, it appears, had at the time of the death of Mrs. David Poe come into the possession of some of her correspondence. What was in these letters no one will ever know as they were afterwards destroyed by Mrs. Clemm at the request of Poe himself. There may have been some compromising matter in them. At any rate, in order to insure Edgar's silence as to his own affairs, Mr. Allan wrote a letter

to William Henry Leonard Poe in Baltimore, complaining of Edgar in vague terms accusing him of ingratitude, and attacking the legitimacy of the boy's sister Rosalie. The effect of this letter, and there may have been others, was evidently very disturbing to both the sons of Elizabeth Poe. Certainly it must have drawn the lines much tighter in the Allan household in Richmond. Three years later we find Henry in Baltimore publishing a poem entitled "In a Pocket Book," which shows every indication that the doubts about his sister's legitimacy had gone home.

Rosalie Poe about this time began to show distinct signs of arrested development. She never fully matured, and though she continued to be cherished as a daughter by the Mackenzies who had first sheltered her, she remained at best a sorrowful reminder of the past to her brother Edgar. She outlived him by many years, finally dying in a charitable institution in Washington, D. C.

The death of Mrs. Stanard, the financial troubles and consequent irritability of John Allan, the disputes and counter charges in the household, and his own doubtful position there—for he had never been adopted and his dependence on charity was constantly reiterated—all of this proved an uneasy background for a young and ambitious poet. In addition there are indications that Mr. Allan as a practical Scotchman had little or no sympathy for his foster-son's ambitions in the realm of literature.

In 1825 Mr. Allan's financial straits were amply relieved by the inheritance from his uncle William Galt of a large fortune. He found himself in short, a very wealthy man. The whole scale of living of the family now changed to a method of life consonant with their better condition. A new house of considerable pretension was purchased, and in this large and comfortable mansion, situated at Fifth and Main Streets in the City of Richmond, a round of entertainments and social functions began despite the failing health of its mistress. Poe accompanied the family to the new house. His foster-father withdrew him from Mr. Clarke's Academy and had him prepared for the University of Virginia which under the patronage of Thomas Jefferson had but recently opened its doors.

On a street nearby lived a little girl by the name of Sarah Elmira Royster. Poe frequented her parlor where they sang, and drew pictures. Elmira played the piano while Edgar accompanied her on the flute, or they walked in the gardens close at hand. Henry Poe is known to have visited his brother in Richmond about this time and to have accompanied Edgar to the Roysters. Before Edgar left for the University he was engaged to Elmira. The affair, however, was not made known to the adults of either household.

In February, 1826, Edgar A. Poe matriculated at the University of Virginia. He was then only a little more than seventeen, but his manhood may be said to have begun.

His position at the University was a precarious one. As the "son" of a wealthy man he had a great deal of credit and Poe himself was prone to live up to the reputation. On the other hand his foster-father appears even at this time to have been so alienated from his ward that he provided him with considerably less than the amount necessary to pay his way. The young

student made a rather brilliant record in his studies but also fell in with a somewhat fast set of youths. In order to maintain his position he began to play heavily; lost, and used his credit with local shopkeepers recklessly. It is at this time also that we first hear of his drinking. The effects of a very little alcohol on Poe's constitution were devastating. He appears to have been a brilliant, but rather eccentric and decidedly nervous youth. Another cause of strain at this period was the unhappy "progress" of his love affair. Mr. and Mrs. Royster were evidently aware of the fact that young Poe was no longer regarded as an heir by his foster-father. They had, of course, soon learned of his love affair with their daughter and now brought pressure to break off the match. Poe's letters to his sweetheart were intercepted; Elmira was forbidden to write; the attentions of an eligible young bachelor, A. Barrett Shelton, were pressed upon her, and she was finally sent away for a while into safe keeping. In the meantime Mr. Allan was informed of the financial difficulties of his ward whose indebtedness is said to have totalled $2500. His anger became extreme, and upon the return of Poe to Richmond to spend the Christmas holidays of 1826, he was advised by his guardian that he could not return to the University.

The opening weeks of 1827 were spent in Richmond in the most strained relation between young Poe and Mr. Allan. Poe's career at the University had no doubt been very unsatisfactory. On the other hand Mr. Allan's anger was implacable and extreme. He refused to pay any of his ward's debts of honor, or any other debts, thereby reducing the proud spirit of the youngster whom he had raised as his son to despair. The young Poe was pressed by warrants. His foster-father used the opportunity to insist upon his reading law and abandoning all literary ambitions. On this rock apparently they finally split. A violent quarrel took place between them in March, 1827, at the conclusion of which the young poet dashed into the street and went to an inn whence he wrote demanding his trunk, personal belongings and clothes. Several letters passed between the two without a reconciliation being effected. Their mutual grievances were rehearsed and Poe finally concluded, despite his utter destitution, to work his way North to Boston, then the literary capital of the United States. Mr. Allan it appears tried to interfere, but his wife and her sister seem to have supplied Poe secretly with a small sum of money by means of one of the slaves before the young man set out on his travels.

Under the assumed name of Henri Le Rennét he left Richmond with one companion, Ebenezer Burling, and reached Norfolk, Va. Here Burling left him while Poe went by ship to Boston where he arrived almost penniless some time in April, 1827. He did not, as has so often been asserted, even by himself, go abroad. The dates of his known whereabouts taken from letters and documents at this time definitely preclude even the possibility of a European trip.

In Boston there is some obscure evidence that Poe attempted to support himself by writing for a newspaper. It is certain, however, that while in Boston

during the spring and summer of 1827 he made friends with a young printer, one Calvin F. S. Thomas then newly embarked in the trade, and prevailed on him to print a volume of verse, *Tamerlane and Other Poems.* The printer does not appear to have known Poe by any but an assumed name. The title page of the little volume proclaimed the work to be "By A Bostonian." The bulk of it, probably due to Poe's inability to recompense the printer, was apparently destroyed or suffered to lie in neglect. Only a few copies of it got into circulation and only two obscure notices appeared. Poe himself seems to have secured scarcely some for personal use. In the meantime the author of this unknown but now famous little volume was reduced to the greatest extremity. Totally without means and too proud or unable to appeal to Richmond, he finally as a desperate measure enlisted in the United States Army on May 26, 1827, under the assumed name of Edgar A. Perry. He was assigned to Battery "H" of the First U. S. Artillery and spent the summer of 1827 in the barracks of Fort Independence, Boston Harbor. At the end of October his regiment was ordered to Fort Moultrie, Charleston, S. C.

The ensuing two and a half years form a curious interlude in the life of a poet. Poe spent the time between November, 1827, and December, 1828, doing garrison duty as an enlisted man at Ft. Moultrie, S. C. The fort was located on Sullivan's Island at the mouth of the harbor. The young soldier had a good deal of spare time on his hands which was evidently spent in wandering along the beaches, writing poetry, and reading. His military duties were light and wholly clerical, as he had soon been noticed by his officers better fitted for office work than for practice at the great-guns. Of this period, and of his doings and imaginings, the best record is the "Gold Bug," written many years later, but replete with exact local color and scenes. Poe's duties evidently brought him into close contact with his officers. He was steady, sober, and intelligent; and promotion ensued. We soon find him listed as an "artificer," the first step out of the ranks. He himself, however, felt that his life was being wasted and some time in 1828 correspondence was resumed with his foster-father in Richmond, the purport of which was a request for reconciliation and a return to civil life. Although Poe's letters were touching, appealing, and penitent, his guardian was obstinate and the youth remained at his post until December, 1828, when his regiment was ordered to Fortress Monroe, Virginia.

Seeing that his guardian would not consent to having him return home, he now conceived the idea of entering West Point. Some of the officers of his regiment, a surgeon in particular, became interested, and influence was brought to bear on John Allan. On January 1, 1829, Poe, still serving under the name of Perry, was promoted to Sergeant-Major of his regiment, the highest rank open to an enlisted man. His letters home became more insistent and to them were now added the prayers of Mrs. Allan, who was dying. She desired to see her "dear boy" before she expired. Strange as it may seem, John Allan remained firm until the very last. He finally sent for his foster-son, then only a few miles away from Richmond,

but it was too late. Mrs. Allan died before Poe arrived home, and despite her dying request not to be buried until her foster-son returned, her husband proceeded with the funeral. When Poe arrived at the house a few hours later all that he loved most was in the ground. His agony at the grave is said to have been extreme.

Mrs. Allan had extracted a promise from her husband nevertheless, not to abandon Poe. A partial reconciliation now took place and Mr. Allan consented to help Poe in his plan to enter West Point. Letters were written to the Colonel of his regiment, a substitute was secured, and the young poet found himself discharged from the army on April 15, 1829. He returned for a short period to Richmond.

Poe remained only a short time at "home." He secured, largely through his own solicitation, a number of letters of influence to the War Department. Armed with these, and a very cold letter from his guardian who averred, "Frankly, sir, do I declare that he is no relation to me whatever"—he set out about May 7th for Washington where he presented his credentials, including a number of recommendations of his officers couched in the highest terms, to the Secretary of War, Mr. Eaton. A long delay of almost a year occurred, during which his appointment to West Point was in doubt.

During most of this period, May, 1829, to the end of that year, he resided in Baltimore. His foster-father supplied him from time to time with small sums just sufficient to keep him alive, and remained cold and suspicious of his good intentions as to West Point. In the meantime young Poe, after being robbed by a cousin at a hotel, sought shelter with his Aunt Maria Clemm, the sister of his father. In the household of this good woman, who was from the first his guardian angel, Poe found his grandmother, Mrs. David Poe, Sr., then an aged and paralyzed woman, his brother Henry, and his first cousin Virginia Clemm, a little girl about seven years old. She later became the poet's wife. During this stay in Baltimore Poe exerted himself to further his literary name. Shortly after his arrival we find him calling on William Wirt, just retired from active political life in Washington, author of "Letters of a British Spy," and a man of considerable literary reputation. Poe left with Wirt the manuscript of "Al Aaraaf" and received from him a letter of advice rather than recommendation. The incident, however, shows that he had then on hand the manuscript for a second volume of poems. These consisted of several which had appeared in his first volume, much revised, and some new ones.

He now went to Philadelphia and left the manuscript with Carey, Lea and Carey, a then famous publishing firm, who demanded a guarantee before they would print it. Poe wrote to his guardian asking him to support the little volume to the extent of $100, but received an angry denial and strict censure for contemplating such an action. By July 28th he had, however, apparently arranged for publication of the volume in Baltimore and wrote to Carey, Lea and Carey withdrawing the manuscript. Through Baltimore friends and relatives he was enabled to reach the ear of John Neal, then an influential Boston editor, and the forthcoming work re-

ceived some helpful notices in the September and December issues of the *Yankee* for 1829. The book itself, entitled *Al Aaraaf Tamerlane and Minor Poems,* was published by Hatch and Dunning in Baltimore in December, 1829. Somewhat mollified by this success and the notice it attracted, but much more so by the assurance that his foster-son was about to receive his long delayed appointment to the Military Academy, Mr. Allan permitted Edgar to return to Richmond where he stayed from January to May, 1830, at the "big mansion." His life in Baltimore had been a poverty-haunted one, and the return to his former mode of existence was undoubtfully a welcome one to Poe.

Mr. Allan, however, had his own private reasons for desiring to have his ward out of Richmond as soon as possible. He had resumed intimate relations with a former companion after the death of his wife and was now expecting an unwelcome addition to his natural children. Quarrels with Poe were renewed. After a peculiarly bitter one Poe wrote a letter to a former acquaintance in the army, a sergeant to whom he owed a small sum of money. In this he permitted himself to make an unfortunate statement about his guardian. The letter was later used by the man to collect from Mr. Allan the amount due him and was the final cause of Poe's being cast off.

The appointment to the Military Academy was received at the end of March. The examinations for entrance were held at West Point at the end of June, and in May Poe bade farewell to his guardian and left for the Military Academy, visiting his Baltimore relatives on the way. On July 1, 1830, he took the oath and was admitted as a cadet at West Point.

Poe remained at the United States Military Academy from June 25, 1830, to February 19, 1831. There can be no doubt that the military career was distasteful to him and that he had been forced into it by his guardian in whose fortune he might still hope to share. Mr. Allan, however, regarded his duties as fulfilled, with Edgar provided for at the public charge, and was glad to have him away from Richmond. On the day that Poe entered West Point, his guardian was presented with a pair of natural twins for whom he later on arranged in his will. This did not prevent his marrying a second time, nevertheless, and the new relation made him more than ever inimical to his foster-son.

Edgar Poe continued to perform his duties creditably at the Military Academy when all hope of any help in the future from Mr. Allan was shattered by a letter from Richmond which disowned him. The soldier had presented to his guardian the letter written by Poe a year before, and the rage of Mr. Allan was extreme. Realizing that all hope of a competence from Richmond was now at an end, Poe decided to take things into his own hands and leave the army forever. As he could not obtain Mr. Allan's consent to resign he went on strike and neglected to attend formations, classes, or church. He was court martialled and dismissed for being disobedient. While at the Military Academy he had arranged with Elam Bliss, a New York publisher, to bring out a third volume of poems to which the

student body at the Academy had subscribed.

In February, 1831, he went to New York. He was penniless, illy clad, and nearly died of a "cold" complicated by internal ear trouble, after reaching the city.

Forced to eat humble pie he again appealed to his guardian, but in vain. He remained in New York long enough to see his third volume off the press. It was entitled *Poems, Second Edition,* and contained a preface addressed to "Dear B.," a person unknown, in which some of the young author's critical opinions, largely taken from Coleridge, were first set forth.

After attempting abortively to obtain letters of introduction to Lafayette from Col. Thayer, the Superintendent at West Point, in order to join the Polish patriots then revolting against Russia, Poe left New York and journeyed by way of Philadelphia to Baltimore. He arrived in the latter city some time about the end of March, 1831, and again took up his residence at Mechanics Row, Milk Street, with his aunt Maria Clemm and her daughter Virginia. His brother Henry was then in ill health, "given over to drink," and dying. The next four years were spent in Baltimore under conditions of extreme poverty. Poe was still obscure and his doings for much of the time are very vague. A few facts, however, can be certainly glimpsed.

During most of the Baltimore period Poe must have followed the life of a recluse. He now began to turn his attention to prose and was able to place a few stories with a Philadelphia publication. His brother Henry died in August, 1831. Edgar continued to live with the Clemms. The household was poverty stricken, he himself was not in very good health part of the time. What the family lived on is not clear. Attempts were made to interest Mr. Allan once more in his behalf but in vain. No relief came from Richmond except upon one occasion when on account of a debt contracted by his brother Henry, Edgar was in danger of being imprisoned. Mr. Allan sent a belated response which was the last that Poe ever received from him. Poe is known to have paid ardent attention to Mary Devereaux, a young girl who lived close by. He was refused, and horsewhipped the girl's uncle. At this time he also frequented the houses of his relatives, the Poes, and Herrings, especially the latter. It was then, too that he was hard at work perfecting his art as a writer of short stories, and upon his only drama, "Politian."

In October, 1833, he competed for a prize of $50 offered for the best short story submitted to a Baltimore paper, *The Saturday Visitor.* The prize was awarded by a committee of well known citizens to Poe's "The Manuscript Found in a Bottle." It was his first notable success and marks his emergence into fame. The cash was grateful to his necessity, but a more important effect of the contest was the help given to the poverty stricken young poet by John P. Kennedy, a gentleman of Baltimore of considerable means, a kind heart, and a writer of parts himself. Mr. Kennedy by various timely acts of charity and influence set Poe upon the way to fame. He, Kennedy, enabled Poe to place some of his stories and introduced him to Thomas White, the editor of the Southern Literary Mes-

senger, published in Richmond, Va. Poe now began to contribute reviews, and short stories to that periodical and was finally invited in 1835 to come to Richmond as an assistant editor. In the meanwhile Mr. Allan had died, in 1834, and there was no mention of Poe in his will. Two ill-advised trips to Richmond by Poe himself between 1832 and 1834 had only succeeded in further estranging his former guardian and the Allan family. They remained embittered to the last. In July, 1835, Poe left Baltimore to take up his new editorial duties in Richmond.

As an editor, considered purely from the aspect of the desk and chair, Poe was a decided success. Subscriptions began to mount for the *Southern Literary Messenger*. Mr. White might well have been satisfied. He was a kindly man and well disposed. It is significant of Poe's inability to let stimulants alone that within a few weeks after arriving in Richmond he found himself discharged. He returned to Baltimore and there married secretly on September 22, 1835, his first cousin Virginia Clemm. She was only about thirteen years old at the time and the secret marriage was caused by the opposition of relatives to so early a union. Poe now applied again to Mr. White with promises to abstain, and was reinstated in his old position upon good behavior and with a fatherly warning. Mrs. Clemm and her daughter Virginia followed Poe to Richmond and took up their residence with him in a boarding house on Capitol Square.

Poe remained in Richmond as assistant editor to Mr. White on the *Southern Literary Messenger* from the autumn of 1835 to January, 1837. During his connection with the paper its circulation increased from 700 to 3500. It attracted national attention, and it is safe to say it was initially due to Poe that it became the most influential periodical of the South. Its reputation was afterward maintained and increased by other men of considerable journalistic ability.

The task of the young editor ranged from purely hack work of a frankly journalistic nature to contributions to literature. He wrote poems, book reviews, general and particular literary criticism, and short stories both serial and complete. The book reviews varied from comment on Coleridge's *Recollections* to references about others such as *Mrs. Sigourney's Letters to Young Ladies*, in short from well reasoned and often trenchant critiques to mere notices with a slight critical comment. Some of the poems which had previously appeared in the volumes of poetry already alluded to were republished considerably revised. This was following out a policy of more or less constant revision and republishing in redacted form which Poe continued throughout his career. Among the most notable of the new poems to appear at this time were "To Helen," "Irene," or the "Sleeper," "Israfel," and "Zante."

The general tone of literary criticism in the United States at the time Poe began to write for the *Southern Literary Messenger* was either perfunctory, fulsome, or dull. The comment of the young man in Richmond was interesting, disturbing and refreshing. His frequent severity elicited reply and remark, and though he aroused antagonism in some quarters, his presence on the scene and the trenchancy of his

style became more and more evident. A number of the stories which Poe had prepared for "Tales of the Folio Club" in Baltimore before receiving the *Saturday Visitor Prize*, he now published in the *Messenger*. Such stories as "Metzengerstein" attracted considerable notice, as they well might, and added not a little to his reputation. In some of them a marked morbidity was even then noted and deprecated. Such deprecatory comment, however, did not prevent their unique fascination from being felt. Under the title of "Pinakidia" the young editor also published at this time a collection of curious gleanings covering a wide field of interest which were taken from his commonplace book. Many of these he used again later in the *Democratic Review* under the title of "Marginalia."

Poe was described about this time as being "graceful, and with dark, curling hair and magnificent eyes, wearing a Byron collar and looking every inch a poet." The earliest known portrait of him dates from his early days on the *Messenger* and shows him with sideburns and a slightly sardonic cast of countenance for so young a man. Even at this date he was evidently somewhat fragile and delicate. His complexion which later became quite sallow is described as having been olive.

Of his private affairs the most important event of the Richmond epoch was his second marriage to his cousin Virginia. The reasons for this appear to be sufficiently obvious. The first marriage in Baltimore had been clandestine with Mrs. Clemm as the only witness. It had been opposed by influential relatives and had never been made public. All explanations were obviated by a second marriage in public, nothing was said about the first affair, and on May 16, 1830, a marriage bond was signed in the Hustings Court of the City of Richmond which described Virginia Clemm as twenty-one years old. She was, as a matter of fact, less than fourteen years of age at the time, and appeared to be a child. The wedding took place in a boarding house kept by a Mrs. Yarrington, in the company of friends, a Presbyterian divine by the name of Amasa Converse officiating. After a simple ceremony the couple left for their honeymoon which was spent at Petersburg, Virginia, at the house of a Mr. Hiram Haines, editor of the local paper. Poe was back in Richmond before the end of May, 1836, at his desk on the *Messenger*. Mr. White had promised him an increase of salary later on.

After his marriage, indeed for some time before, the poet's correspondence with relatives and friends shows that he was desirous of setting up housekeeping. The plan followed was to solicit funds for Mrs. Clemm and Virginia in order to establish a boarding house. Although some small aid, "loans," were obtained, the scheme fell through, and the little family moved to a cheap tenement on Seventh Street, where they seem to have remained until the end of their stay in Richmond.

Poe continued his editorial work and from his observation, experience, and ambition began to evolve in his mind a scheme of which the beginnings can be traced back to Baltimore. It was his hope to establish and to be the editor of a great national literary magazine. That Poe was one of the first men in America to understand the possibilities

of modern journalism from a magazine standpoint there can be no doubt. From then on until the end of his story it was the darling scheme of his life. Misfortune and his own personality, rather than the theories of journalism which he entertained, were responsible for his failure to realize his ambition.

He now began to think of going North to establish the new publication, a move which his growing reputation and the constantly increasing friction with his editor-in-chief served to hasten. Poe was brilliant but unsuited to work in a subordinate capacity. Mr. White in all justice must be said to have been patient. He was, however, patronized upon occasions by his versatile young editor, and there are also indications that in the fall of 1836 Poe had once more fallen from grace, and in spite of his well-meant promises to White, was again resorting from time to time to the bottle. In addition to this he seems to have been restless. Taking advantage of contacts which he had made by correspondence in New York with such men as Professor Charles Anthon, John K. Paulding, the Harper Brothers, and others, he decided to remove to that city.

Consequently in January, 1837, he wound up his affairs with the *Southern Literary Messenger* and Mr. White, and taking his family with him left for New York. They appear to have arrived there some time about the end of February, 1837, and to have taken lodgings at the corner of Sixth Avenue and Waverly Place, sharing a floor with one William Gowans, a bookseller, who was of considerable service to Poe.

Before leaving Richmond, in the summer of 1836, Poe had made some attempt to have the stories comprising the "Tales of the Folio Club" published in volume form. The manuscripts had been left originally with Carey and Lea in Philadelphia who kept them for some time under consideration but had finally returned them, minus one story, to the author in February, 1836. Poe then mailed to J. K. Paulding in New York who submitted them to Harpers. The result was another refusal. Paulding had written to Poe, however, when he returned the stories, suggesting a long tale in two volumes, a very popular format. Out of this suggestion had grown a long story of adventure, shipwreck, and horrible suffering in the then unknown southern hemisphere. It was called *The Narrative of Arthur Gordon Pym* and was finally accepted by Harpers, who published it in 1838 in the United States. Wiley and Putnam produced an edition in England where it was later pirated. This was Poe's first book of prose although his fourth bound volume, three volumes of poetry having preceded it. The story appeared serially in the *Southern Literary Messenger* even after Poe had severed his editorial connection. It purported to be written by Arthur Gordon Pym himself and the real author was mentioned only in the preface. The type of adventure story which *The Narrative of Arthur Gordon Pym* closely followed was popular at the time. Poe merely allowed his imagination to deal with familiar material found in such books as *The Mutiny of the Bounty*, Morell's *Narrative of Four Voyages to the Pacific*, and the like. His immediate interest in the Antarctic seems to have arisen from the preparation then being made by one J. N. Reynolds for a government expedition to

those parts. Nathaniel Hawthorne was also interested in the same scheme, which, however, came to nothing. The success of the book was small and brought the author very little fame and less cash.

A short while after arriving in New York, Poe, Virginia and Mrs. Clemm moved to a small house at 13½ Carmine Street, where Mrs. Clemm took boarders in order to make a living. Poe was receiving near nothing at all. It was a period of financial panic and literary work was almost impossible to obtain. The Poes were accompanied to their new domicile by the bookseller Gowans who seems to have introduced the poet to a number of literary people but with small result. The poverty of the family was now extreme. Despite this, nevertheless, Poe continued to write. The chief items which can be traced to this first rather brief sojourn in New York are a review of *Arbia Petraea* in the *New York Review*, edited by Dr. Hawks, "Siope—a Fable," published in the *Baltimore Book* in 1839, and a tale called "Von Jung, the Mystic," which appeared in the *American Monthly Magazine* for June, 1837.

The plans for starting a magazine of his own would at that time, owing to the financial depression, have met no response. Poe, indeed, was unable to obtain even a minor editorial position or sufficient hack work to enable him to exist. His doings at this time must forever remain somewhat obscure. Probably through Gowans he was thrown into contact with James Pedder, an Englishman of almost neglible literary ability but a kindly man. Pedder about this time was engaged in establishing for himself magazine connections in Philadelphia, where his sisters resided. Through him it seems quite likely that Poe was induced to leave New York and to move to Philadelphia, then the great publishing center of the United States. At any rate we find him in Philadelphia about the end of August, 1838, boarding together with his family and James Pedder at a lodging house kept by the sisters of the Englishman on Twelfth Street, a little above Mulberry (Arch). Poe was soon definitely engaged upon two literary projects, the editing of a text book on Conchology and the now long deferred publication of his collected tales.

Shortly after the arrival in Philadelphia Poe moved nearer the downtown publishing and engraving shops to a house at Fourth and Arch (then Mulberry) where he continued to reside until September 4, 1838. He was now engaged in editing *The Conchologists First Book, or a System of Testaceous Malacology*, a school text to which he lent his name. It was purely a piece of hack work and has nothing to do with the creative or artistic writings of Poe. Among collectors the volume is now much sought after. At least nine editions are known to exist, the first was published in April, 1837, by Haswell, Barrington and Haswell. Poe wrote the preface and the introduction, and was assisted in his arrangement of the text and illustrations by a Mr. Isaac Lee and Professor Thomas Wyatt. Bergman, De Blainville, and Parkinson are quoted, and Cuvier heavily drawn upon. The beautifully engraved plates of shells were pirated from *The Conchologists Text Book*, a work by an Englishman, Captain Thomas Brown, to whom no credit was given. Poe was afterwards

attacked for this and accused of plagiarism. The truth is that the custom of pirating material for school texts was then almost universal and very little blame can be really laid upon Poe. He received $50 for the use of his name as editor. In the series of Poe's bound works this is the fifth.

This school text was merely a financial transaction. Poe now turned his attention to publishing his short stories. Arrangement was made to bring out his collected tales under the title of *Tales of the Grotesque and Arabesque* in two thin volumes. They were published in December, 1839, by Lea and Blanchard of Philadelphia. The title page bore the date 1840. The author received no royalty for his work but only a few copies to distribute to his friends. The publisher assumed the risk, not a very good one, for the volumes sold very slowly. There were fourteen stories in the first volume and ten in the second, which total comprised all the tales published up to that time by the author and "Why the Little Frenchman Wears His Hand in a Sling," not appearing till later. This was Poe's sixth venture with a bound work, none of which had been to any extent successful from a financial standpoint.

In the meantime Poe had secured a position with William E. Burton, the publisher of *Burton's Gentleman's Magazine*. Mr. Burton was an Englishman, an actor at his best in broad farce, a theatre manager, and a journalist. To this magazine Poe contributed book reviews, articles on sport, at least five notable tales and a few poems, "To Ianthe in Heaven" being the most notable of the latter. It was in Burton's that "The Fall of the House of Usher," "William Wilson," and "Morella" appeared. At the same time Poe was in correspondence with several literary figures among whom Washington Irving was the most prominent.

Poe's connection with Burton did not last long. There was considerable friction between the two. At one time Poe withdrew but was prevailed on to return. His salary was small, his work uncongenial, and somewhat spasmodic. He was again in ill health whether due in part to the use of stimulants is not certain. At any rate he and Mr. Burton could not agree. The latter sold his magazine to George Rex Graham in October, 1840, and Poe was retained by the new editor, one of the most able journalists of the time. Owing to ill health Poe did not assume his duties on the new magazine, *Graham's*, until January, 1841, when traces of his pen are plainly evident on its pages.

He was then living in a little brick house at the junction of Coates Street and Fairmont Drive, Philadelphia, where he had moved, probably in the fall of 1839. It was from this dwelling that he issued in the fall of 1840 his "Prospectus of the Penn Magazine, a Monthly Literary Journal to be edited and published in the city of Philadelphia by Edgar A. Poe." In this prospectus Poe's theories of a magazine are made quite clear. He hoped to receive enough subscriptions to provide funds to launch the undertaking. A considerable number of persons subscribed but the affairs of the prospective editor were in such a condition that he was forced to abandon his plan in order to take a salaried position with Mr. Graham. *The Penn Magazine* was consequently de-

ferred while Poe took a desk with Mr. Graham at $800 a year.

The success of *Graham's Magazine* was phenomenal. The subscriptions rose from 5000 to 40,000 in about eighteen months, the increase being due to Poe's able editing, to the number of articles and poems secured by his soliciting notable writers to contribute, and to the policy of Mr. Graham who was lavish in his illustrations and very generous in his fees to authors.

The period of Poe's association with Mr. Graham which lasted from January, 1841, to April, 1842, was the most financially easy period in his life. His earnings were small, but sufficient to keep him and his family in some comfort. It was at this time that he developed the tale of ratiocination and published "The Murders in the Rue Morgue" and other stories of crime and its detection. He became also interested in cryptograms and their solution, and in 1842 published in the *Dollar Newspaper* for June 20th of that year his story of "The Gold Bug" in which the solution of a cipher is a component of the plot. For this story he received a prize of $100. Some of Poe's most reputed work appeared in *Graham's* and attracted considerable attention. He now began to become widely known as an able editor, a brilliant and severe critic, a writer of thrilling tales, and a poet. His connection with Graham, however, was of short duration. He was impatient of his subordinate position at a small salary, hopeful of starting his own magazine, and also given to drink. In April, 1842, his "irregularities" caused Mr. Graham to employ Rufus Wilmot Griswold, the most noted American anthologist of his time, and a very able editor, in place of Poe. Finding Griswold in his chair one day, Poe left the offices of the magazine and never returned although he continued to contribute to it from time to time.

He soon set up as a free-lance, wrote where and when he could, attempted to obtain a government position in the Customs House at Philadelphia through friends in Washington, and again tried to launch his own magazine now projected as *The Stylus*. He was almost successful, but a visit to Washington in March, 1843, when he became unfortunately intoxicated and exhibited his weakness even at the White House, blasted his fondest hopes. Even his best friend, F. W. Thomas, a minor novelist and politician of the time, could do no more for him. Misfortune from now on dogged his steps.

His wife Virginia was dying of tuberculosis and had frequent hemorrhages. He himself began to resort to drink more than before. There is also some evidence of the use of opium. He was sent to Saratoga Springs to recuperate and returned to Philadelphia where he nearly died of heart failure. At this time, 1844, the Poes were living at 234 (now 530) North Seventh Street, Philadelphia, in a house still standing. Here, although visited by many loyal friends, among whom were the novelist Captain Mayne Reid, George Rex Graham, Sartain the engraver, Louis Godey, the editor, F. O. C. Darley, an illustrator, Hirst, the poet, Thomas Clarke, the publisher, and others, Poe himself experienced the pangs of poverty and despair. He was in correspondence with James Russell Lowell and other notables but unable through various causes, largely due to his temperament and his

physical condition, to cope with the world. Sometime in the fall of 1843 he made an abortive attempt to issue a new edition of his tales as *The Prose Romances of Edgar A. Poe.* There was a small edition in paper covers to be sold at 12½ cents, but No. 1 containing "The Murders in the Rue Morgue," and "The Man that Was Used Up," is the only one of the series known to have appeared, although one copy containing the first tale only is known to exist. This is the rarest of all Poe items from a collector's standpoint. The little paper pamphlet was the seventh of Poe's works. It brought the author no returns.

Reduced to the direst necessity, and finding all avenues closed to him in Philadelphia, he now determined to return to New York. Mrs. Clemm was left behind to close up the house, and on April 6, 1844, taking his invalid wife with him, Poe set out for New York City. He arrived there the same evening with $4.50 in his pockets and no definite prospects.

Poe and his invalid wife found shelter in a humble boarding house at 130 Greenwich Street. In immediate need of funds he turned one of his favorite tricks and wrote a false news story for the New York *Sun,* later republished as "The Balloon Hoax." Such hoaxes were "popular" at the time and indulged in by newspaper editors. The story was clever, is notable even now, and fooled thousands at that time—much to Poe's delight. The money so earned enabled Mrs. Clemm to come over from Philadelphia and join the two in New York. Leaving his family at the Greenwich Street lodgings, Poe then boarded alone for a time with a Mrs. Foster at number 4 Ann Street. During the spring and summer of 1844 he managed to scrape enough together by hack articles, some of which appeared in the *Columbia* (Pa.) *Spy,* and *Godey's Lady's Book,* the *Ladies' Home Journal* of the day, to exist himself and just barely keep his family.

Virginia's health grew steadily worse and in the early summer of 1844 the whole group moved out to the country to a farm located on Bloomingdale Road at what is now Eighty-fourth Street and Broadway. The farm was owned by a kindly Irish couple with a large family, the Brennans. Here for a few months in what was then a charming rural solitude in the beautiful Hudson Valley, Poe seems to have enjoyed a brief period of peace. During this interval he composed "The Raven," or rather put it into final form, as the poem is known to have been in existence in earlier versions as far back as 1842. The idea of the raven itself was taken from *Barnaby Rudge.* During the summer Poe carried on a correspondence with James Russell Lowell who was writing a brief biography of Poe for *Graham's,* and with Dr. Thomas Holley Chivers, a Georgia poet whose work undoubtedly influenced the Raven's author.

By autumn the poet was again destitute and Mrs. Clemm now exerted herself to secure him some salaried work. She called on Nathaniel P. Willis, then editor of the New York *Evening Mirror* and persuaded him to employ Poe in a minor editorial capacity. Sometime in the fall of 1844 the family again moved to a town lodging at 15 Amity Street, New York City, where they occupied a few rooms.

Poe continued to turn out considerable hack work for Willis and also through the columns of the *Mirror* found opportunity to call attention to himself, to notice Miss Barrett's (later Mrs. Robert Browning) poetry favorably, and to involve himself in an unfortunate attack upon Longfellow known as the "Little Longfellow War," with various reverberations. By the end of 1844 Poe was ready to sever connection with Willis who remained his firm friend until the end. Through the good offices of Lowell, Poe had been put in touch with some minor journalists about New York who were ready to launch a new weekly to be called *The Broadway Journal*. Upon this paper Poe was retained in a more important editorial capacity than Mr. Willis could offer him.

In January, 1845, Poe's poem "The Raven" was published annoymously in the *Evening Mirror* in advance of its appearance in the *American Whig Review* for February. It created a furor, and on Saturday, February 8, 1845, Mr. Willis reprinted it over the author's name in the *Evening Mirror*. Poe's reputation immediately took on the aspects of fame which it never afterward lost. It is safe to say that no poem in America had ever been so popular. The poet continued to edit the *Broadway Journal* in which he carried on the Longfellow controversy, reviewed books, published and republished his poetry, wrote dramatic reviews and literary criticism, and reprinted many of his stories now more eagerly read as coming from a famous pen. He was also preparing to become owner of the *Broadway Journal* and for this purpose went into debt, in the meanwhile quarreling with Briggs, one of his partners.

He now too began for the first time since early Richmond days to lead a less lonely life and to go about in a semi-literary and artistic society. Poe was much seen during the winter of 1845 in the "salons" of various writers and minor social lights of New York who were known as the literati. Through Mr. Willis he met a Mrs. Fanny Osgood, the wife of an artist of some note and a minor poetess, with whom he soon struck up an intimate if not tender friendship. He followed her about to such an extent that she was finally compelled through the scandal involved and on account of her own tubercular condition to go to Albany. Poe pursued her there, then to Boston, and thence to Providence, R. I., where on a lonely walk late one evening he first saw a Mrs. Helen Whitman to whom he afterwards became engaged. The second poem called "To Helen" celebrates this meeting.

Lowell visited Poe in New York in the spring of 1845 and found Poe slightly intoxicated in his lodgings at 195 Broadway, whither he had lately moved. In July, Dr. Chivers also visited him and saw him at times much under the influence but nevertheless with the characteristics of genius about him.

Poe's affairs despite his growing fame did not prosper. He contributed a series of articles to *Godey's Lady's Book* on the literati of New York. They were personal sketches combined with the *obiter dicta* of the author and a dash of literary criticism that caused considerable stir at the time and in one or two cases involved Poe in undignified quarrels. The "Literati Papers" do not

belong to Poe's more serious literary criticism but are essentially a contemporary and easy comment on persons he knew, most of them obscure.

At the end of 1845 despite his desperate efforts, the *Broadway Journal* failed, leaving its editor and by that time sole owner, in debt, despondent, and in ill health. Virginia, his wife, continued to decline and was nearing the grave. Poe was once more without means of support. In the meantime he had again moved his lodgings to 185 Amity Street. An unfortunate lecture at Boston in the fall of the year had provided an opportunity for Poe, then in a serious nervous condition, to make more or less an exhibition of himself. The affair was taken up by his enemies in New York and made the most of. All this served to add to his depression. Despite such, however, he had succeeded in bringing out in June, 1845, *Tales,* a collection of his stories selected by E. A. Duyckinck, an able editor, and published by Wiley and Putnam. This was followed in December, 1845, by *The Raven and Other Poems,* a selection of his verse produced by the same publisher. In the series of Poe's work issued during his life time these two constituted the eighth and ninth books respectively. *The Tales* were in some cases bound in two volumes, and both outputs achieved a minor success. At the same time Poe was known to have been at work on an anthology of various American writers which occupied him from time to time for several years. It was never published, although some fragments of the manuscript exist.

Poe's affairs and Virginia's health now once more necessitated a move to the country. While Poe traveled to Baltimore to lecture in the spring of 1846, Mrs. Clemm and Virginia again went to stay at the Bloomingdale farm. A few weeks later we find the entire family at a farm house on "Turtle Bay," now Forty-seventh Street and East River. The stop here was brief. Poe rented a little frame cottage at Fordham, then a small village about fifteen miles from New York, and to this the family moved at the end of May, 1846.

In the puny cottage at Fordham, still preserved as a relic in Poe Park, New York City, the poet and his benign mother-in-law, Mrs. Maria Clemm, experienced together the extremes of tragedy in poverty, death, and despair. The summer of 1846 was embittered by a violent quarrel with one T. D. English whom Poe had attacked acidly in the "Literati Papers." English now "replied," and after a personal encounter with Poe, accused the latter of forgery in the New York *Mirror.* Poe sued the paper and recovered damages for a small amount in February, 1847.

Poe's health was exceptionally bad, his wife continued to sink rapidly, and he himself could neither write much nor obtain employment. During much of the time Mrs. Clemm by various artifices and wiles kept bread in their mouths. She both borrowed and begged, and was even reduced to the necessity of digging vegetables by night in the fields of neighboring farmers. With the arrival of cold weather the visits of friends and curious persons from the city ceased and the Poes were left alone to face the rigors of winter without fuel or sufficient clothing or food. Under these inflictions Virginia sank rapidly. She lay in a bed of straw with her husband's cloak wrapped around her and a

pet cat on her bosom to help provide warmth. In December, 1846, the family was visited by a friend from New York, Mrs. Mary Louise Shew, who found Virginia dying and Poe and his "mother" destitute. Through her kindness, and a public appeal in the papers, the immediate wants of the family were relieved and Virginia enabled to pass away in comparative peace at the end of January, 1847. She was buried at Fordham but afterwards removed to the side of her husband at Baltimore.

After the death of Virginia, Mrs. Clemm continued to nurse Poe, who gradually returned to a somewhat better state of health. In this Mrs. Shew assisted until finally compelled to withdraw, due to the emotional demands of her patient. Helped by his friends Poe once more began to appear among the living. At Fordham he had written *Eureka,* a long "prose poem" of a semi-scientific and metaphysical cast which was published in March, 1848, by Geo. B. Putnam of New York. This was the tenth and last of the poet's works published during his life time, although an "edition" of his tales dated 1849 is known to exist. The nature of *Eureka* forbade its being popular. Poe now took to lecturing after a trip to Philadelphia in the summer of 1847 when another lapse in drink almost proved fatal.

The end of his life was marked by the publication of some of his most remarkable poems. "The Bells," "Ulalume," "Annabel Lee," and others, and by his infatuation with several women. During various lecture trips to Lowell, Mass., and Providence, R. I., he became acquainted with Annie Richmond and Sarah Helen Whitman, the former a married woman, and the latter a widow of some literary reputation and considerable charm. After a visit to Richmond, Va., in the summer of 1848 in which he tried to fight a duel with one Daniels, the editor of a Richmond newspaper, and again lapsed into drink, he began to pay court to Mrs. Whitman, making several visits to Providence and carrying on a fervid correspondence. He finally obtained her reluctant consent to marry him on his promise of refraining from the glass. Poe, however, now in a sadly shattered state, was also "in love," or so dependent upon the sympathy of Mrs. Richmond that in an attempt to put an end to his impossible emotional problems he tried suicide by swallowing laudanum in Boston in November, 1848. The dose proved an emetic and he survived.

Next day in a state bordering upon insanity he appeared in Providence and begged Mrs. Whitman to carry out her promise. She, it appears, hopeful or perhaps saving him from himself was about to marry the poet but the opposition of relatives and another lapse from sobriety on the part of Poe, finally brought about his dismissal. Greatly chagrined he returned to Fordham the same evening to the comforting ministrations of poor Mrs. Clemm who was reluctantly preparing to welcome a bride.

Poe attempted to hush the matter up and to carry it off with some bravado. News of the affair was noised about, however, and caused considerable scandal. He now threw himself into writing with renewed activity, meanwhile continuing his correspondence with Mrs. Richmond. Misfortune con-

tinued to dog his steps. Magazines which had accepted his work failed, or suspended payment, his health again gave way, and Mrs. Clemm was compelled to nurse him through delirium. Finally somewhat recovered, but a mere ghost of himself, he undertook to revive his scheme of a magazine, *The Stylus*, and with funds furnished by a western admirer, E. H. N. Patterson, he set out for Richmond, Va., in the spring of 1849, hoping to obtain help there from old friends. Mrs. Clemm was left behind in New York at the house of a poetess in Brooklyn who was under obligations to Poe.

On the way to Richmond, Poe stopped off in Philadelphia where he again came to drink and wandered in a distracted state. Finally he was rescued from prison and the streets by some faithful friends who raised sufficient funds to send him on his way.

Warned by what had been a near approach to death in Philadelphia, Poe strove with all that was in him to refrain from wine, and for some time succeeded. In Richmond he was able with the help of old friends and others, who now recognized both his weakness and his genius, to stage a brief "come back." He delivered lectures at both Richmond and Norfolk with great success, appeared with applause and dignity in society, and was finally, after some difficulty, once more able to obtain the promise of his youthful flame Elmira Royster—now Mrs. A. B. Shelton, a widow in good circumstances, to marry him.

Preparations for the wedding went forward; the date was set. For a while it looked as if the romance of the poet's youth with Elmira was to be rewarded by her hand and a considerable dower in middle life. Letters were written to Mrs. Clemm announcing the state of affairs, and Poe was ready to return to New York in order to bring her back to Richmond for the wedding. There can be very little doubt that in all these plans, Poe saw not only the return of his "lost Lenore," but a comfortable old age provided for Mrs. Clemm, shelter from the world, and escape from poverty. At the very last he wrote Mrs. Clemm saying that he still loved Mrs. Annie Richmond and wished that "Mr. R." would die. With this letter, one of the last he wrote, the curious story of his affections ends with contradiction and ambiguity, as it began.

Taking some little cash which had been received from the proceeds of a lecture given shortly before his departure, Poe left Richmond very early in the morning of the twenty-third of September, 1849. The evening before had been spent with Mrs. Shelton and the marriage had been set for October seventeenth. Poe had not been able to refrain entirely from drinking while in Richmond and he was undoubtedly in an abnormal condition upon his departure. The testimony shows, however, that he was quite sober at that particular time.

He traveled by steamer to Baltimore and arrived there on September twenty-ninth. Exactly what happened to him in that city cannot now be ascertained. An election was in progress, and the preponderance of evidence points to the fact that he began to drink and fell into the hands of a gang of repeaters who probably gave him drugged liquor and voted him. On

October third he was found by Dr. James E. Snodgrass, an old friend, in a horrible condition at a low tavern in Lombard Street. Summoning a relative of Poe, Dr. Snodgrass had the now unconscious and dying poet taken in a carriage to the Washington Hospital and put into the care of Dr. J. J. Moran, the resident physician. Several days of delirium ensued with only a few intervals of partial consciousness. He called repeatedly for one "Reynolds," and gave vent to every indication of utter despair. Finally on Sunday morning, October 7, 1849, "He became quiet and seemed to rest for a short time. Then, gently moving his head, he said, 'Lord help my poor soul.'" As he had lived so he died—in great misery and tragedy.

HERVEY ALLEN.

August, 1927.

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Author's Preface to the Poems

(The poems which have been omitted from the poetry section will be found where they were published in the tales.—Ed.)

These trifles are collected and republished chiefly with a view to their redemption from the many improvements to which they have been subjected while going at random "the rounds of the press." I am naturally anxious that what I have written should circulate as I wrote it, if it circulate at all. In defence of my own taste, nevertheless, it is incumbent upon me to say that I think nothing in this volume of much value to the public, or very creditable to myself. Events not to be controlled have prevented me from making, at any time, any serious effort in what, under happier circumstances, would have been the field of my choice. With me poetry has been not a purpose, but a passion; and the passions should be held in reverence; they must not—they cannot at will be excited, with an eye to the paltry compensations, or the more paltry commendations of mankind.

E. A. P.

VOLUME I

The Raven

(This poem was first published in the *New York Mirror*, January, 1845. Rev. Geo. Gilfillan, a contemporary litterateur of Rev. Rufus Griswold, Poe's literary executor, declares Poe hastened his wife's death to write the poem. The Reverends and Poe waged bitter war with politeness, justice, and truth on the side of Poe.—Ed.)

ONCE upon a midnight dreary, while I pondered, weak and weary,
Over many a quaint and curious volume of forgotten lore—
While I nodded, nearly napping, suddenly there came a tapping,
As of some one gently rapping—rapping at my chamber door.
"'Tis some visitor," I muttered, "tapping at my chamber door—
Only this and nothing more."

Ah, distinctly I remember, it was in the bleak December,
And each separate dying ember wrought its ghost upon the floor.
Eagerly I wished the morrow;—vainly I had sought to borrow
From my books surcease of sorrow—sorrow for the lost Lenore—
For the rare and radiant maiden whom the angels name Lenore—
Nameless here for evermore.

And the silken sad uncertain rustling of each purple curtain
Thrilled me—filled me with fantastic terrors never felt before;
So that now, to still the beating of my heart, I stood repeating
"'Tis some visitor entreating entrance at my chamber door—
Some late visitor entreating entrance at my chamber door;—
This it is and nothing more."

Presently my soul grew stronger; hesitating then no longer,
"Sir," said I, "or Madam, truly your forgiveness I implore;
But the fact is I was napping, and so gently you came rapping,
And so faintly you came tapping—tapping at my chamber door,
That I scarce was sure I heard you"—here I opened wide the door:—
Darkness there and nothing more.

Deep into that darkness peering, long I stood there wondering, fearing,
Doubting, dreaming dreams no mortal ever dared to dream before;
But the silence was unbroken, and the stillness gave no token,
And the only word there spoken was the whispered word, "Lenore"
This I whispered, and an echo murmured back the word, "Lenore!"—
Merely this and nothing more.

Then into the chamber turning, all my soul within me burning,
Soon again I heard a tapping, something louder than before.
"Surely," said I, "surely that is something at my window lattice;
Let me see, then, what thereat is, and this mystery explore—
Let my heart be still a moment, and this mystery explore;—
'Tis the wind and nothing more."

Open here I flung the shutter, when,
with many a flirt and flutter,
In there stepped a stately Raven of the
saintly days of yore.
Not the least obeisance made he; not
an instant stopped or stayed he;
But, with mien of lord or lady, perched
above my chamber door—
Perched upon a bust of Pallas just
above my chamber door—
Perched, and sat, and nothing more.

Then this ebony bird beguiling my sad
fancy into smiling,
By the grave and stern decorum of the
countenance it wore,
"Though thy crest be shorn and shaven,
thou," I said, "art sure no craven,
Ghastly grim and ancient Raven wan-
dering from the Nightly shore—
Tell me what thy lordly name is on the
Night's Plutonian shore!"
Quoth the Raven, "Nevermore."

Much I marvelled this ungainly fowl to
hear discourse so plainly,
Though its answer little meaning—little
relevancy bore;
For we cannot help agreeing that no
living human being
Ever yet was blessed with seeing bird
above his chamber door—
Bird or beast upon the sculptured bust
above his chamber door,
With such name as "Nevermore."

But the Raven, sitting lonely on that
placid bust, spoke only
That one word, as if his soul in that
one word he did outpour.
Nothing further then he uttered; not a
feather then he fluttered—
Till I scarcely more than muttered,
"Other friends have flown before—
On the morrow *he* will leave me, as my
Hopes have flown before."
Then the bird said, "Nevermore."

Startled at the stillness broken by reply
so aptly spoken,
"Doubtless," said I, "what it utters is
its only stock and store,
Caught from some unhappy master,
whom unmerciful Disaster
Followed fast and followed faster till
his songs one burden bore—
Till the dirges of his Hope the melan-
choly burden bore
Of "Never—nevermore."

But the Raven still beguiling all my
sad soul into smiling,
Straight I wheeled a cushioned seat in
front of bird and bust and door;
Then, upon the velvet sinking, I betook
myself to linking
Fancy unto fancy, thinking what this
ominous bird of yore—
What this grim, ungainly, ghastly,
gaunt, and ominous bird of yore
Meant in croaking "Nevermore."

This I sat engaged in guessing, but no
syllable expressing
To the fowl whose fiery eyes now
burned into my bosom's core;
This and more I sat divining, with my
head at ease reclining
On the cushion's velvet lining that the
lamp-light gloated o'er,
But whose velvet violet lining with the
lamp-light gloating o'er,
She shall press, ah, nevermore!

Then, methought, the air grew denser,
perfumed from an unseen censer
Swung by Seraphim whose foot-falls
tinkled on the tufted floor.
"Wretch," I cried, "thy God hath lent
thee—by these angels he hath sent
thee

Respite—respite and nepenthe from
thy memories of Lenore!
Quaff, oh quaff this kind nepenthe, and
forget this lost Lenore!"
Quoth the Raven, "Nevermore."

"Prophet!" said I, "thing of evil!—
prophet still, if bird or devil!—
Whether Tempter sent, or whether tempest tossed thee here ashore,
Desolate yet all undaunted, on this desert land enchanted—
On this Home by Horror haunted—tell
me truly I implore—
Is there—is there balm in Gilead? tell
me—tell me, I implore!"
Quoth the Raven, "Nevermore."

"Prophet!" said I, "thing of evil—
prophet still, if bird or devil!
By that Heaven that bends above us—
by that God we both adore—
Tell this soul with sorrow laden if,
within the distant Aidenn,
It shall clasp a sainted maiden whom
the angels name Lenore.
Clasp a rare and radiant maiden whom
the angels name Lenore."
Quoth the Raven, "Nevermore."

"Be that word our sign of parting, bird
or fiend!" I shrieked, upstarting—
"Get thee back into the tempest and the
Night's Plutonian shore!
Leave no black plume as a token of
that lie thy soul hath spoken!
Leave my loneliness unbroken!—quit
the bust above my door!
Take thy beak from out my heart, and
take thy form from off my door!"
Quoth the Raven, "Nevermore."

And the Raven, never flitting, still is
sitting—still is sitting
On the pallid bust of Pallas just above
my chamber door;
And his eyes have all the seeming of a
Demon that is dreaming,
And the lamp-light o'er him streaming
throws his shadow on the floor;
And my soul from out that shadow
that lies floating on the floor
Shall be lifted—nevermore!

LENORE

("Lenore" first appeared in *The Pioneer*, February, 1843.—Ed.)

Ah, broken is the golden bowl! the
spirit flown for ever!
Let the bell toll!—a saintly soul floats
on the Stygian river.
And, Guy de Vere, hast *thou* no tear?—
weep now or never more!
See! on yon drear and rigid bier low
lies thy love, Lenore!
Come! let the burial rite be read—the
funeral song be sung!—
An anthem for the queenliest dead that
ever died so young—
A dirge for her, the doubly dead in that
she died so young.

"Wretches! ye loved her for her wealth
and hated her for her pride,
And when she fell in feeble health, ye
blessed her—that she died!
How *shall* the ritual, then, be read?—
the requiem how be sung
By you—by yours, the evil eye,—by
yours, the slanderous tongue
That did to death the innocence that
died, and died so young?"

"*Peccavimus;* but rave not thus! and let a Sabbath song
Go up to God so solemnly the dead may feel no wrong!
The sweet Lenore hath "gone before, with Hope, that flew beside,
Leaving thee wild for the dear child that should have been thy bride—
For her, the fair and *debonnaire,* that now so lowly lies,
The life upon her yellow hair but not within her eyes—
The life still there, upon her hair—the death upon her eyes.

"Avaunt! to-night my heart is light. No dirge will I upraise,
But waft the angel on her flight with a pæan of old days!
Let *no* bell toll!—lest her sweet soul, amid its hallowed mirth,
Should catch the note, as it doth float up from the damned Earth.
To friends above, from fiends below, the indignant ghost is riven—
From Hell unto a high estate far up within the Heaven—
From grief and groan to a golden throne beside the King of Heaven."

A VALENTINE*

("A Valentine" first appeared in *Flag of Our Union,* 1849.—Ed.)

For her this rhyme is penned, whose luminous eyes,
Brightly expressive as the twins of Leda,
Shall find her own sweet name, that, nestling lies
Upon the page, enwrapped from every reader.
Search narrowly the lines!—they hold a treasure
Divine—talisman—an amulet
That must be worn *at heart.* Search well the measure—
The words—the syllables! Do not forget
The trivialest point, or you may lose your labour!
And yet there is in this no Gordian knot
Which one might not undo without a sabre,
If one could merely comprehend the plot.
Enwritten upon the leaf where now are peering
Eyes scintillating soul, there lie *perdus*
Three eloquent words oft uttered in the hearing
Of poets by poets—as the name is a poet's, too.
Its letters, although naturally lying
Like the knight Pinto—Mendez Ferdinando—
Still form a synonym for Truth—Cease trying!
You will not read the riddle, though you do the best you *can* do.

* To find the name referred to in this poem, read consecutively the first letter of the first line, the second letter of the second line, the third letter of the third line, and so on to the end.

TO HELEN

(This poem appeared in *The International Miscellany.*—Ed.)

I saw thee once—once only—years ago:
I must not say *how* many—but *not* many.
It was a July midnight; and from out

A full-orbed moon, that like thine own soul soaring,
Sought a precipitate pathway up through heaven,
There fell a silvery-silken veil of light,
With quietude, and sultriness and slumber,
Upon the upturn'd faces of a thousand
Roses that grew in an enchanted garden,
Where no wind dared to stir, unless on tiptoe—
Fell on the upturn'd faces of these roses
That gave out, in return for the love-light,
Their odorous souls in an ecstatic death—
Fell on the upturn'd faces of these roses
That smiled and died in this parterre, enchanted
By thee, and by the poetry of thy presence.

Clad all in white, upon a violet bank
I saw thee half-reclining; while the moon
Fell on the upturn'd faces of the roses,
And on thine own, upturn'd—alas, in sorrow!
Was it not Fate, that, on this July midnight—
Was it not Fate (whose name is also Sorrow),
That bade me pause before that garden-gate,
To breathe the incense of those slumbering roses?
No footstep stirred: the hated world all slept,
Save only thee and me. I paused—I looked—
And in an instant all things disappeared.
(Ah, bear in mind this garden was enchanted!)
The pearly lustre of the moon went out:
The mossy banks and the meandering paths,
The happy flowers and the repining trees,
Were seen no more: the very roses' odours
Died in the arms of the adoring airs.
All—all expired save thee—save less than thou:
Save only the divine light in thine eyes—
Save but the soul in thine uplifted eyes.
I saw but them—they were the world to me.
I saw but them—saw only them for hours—
Saw only them until the moon went down.
What wild heart-histories seemed to lie enwritten
Upon those crystalline, celestial spheres!
How dark a woe! yet how sublime a hope!
How silently serene a sea of pride!
How daring an ambition! yet how deep—
How fathomless a capacity for love!

But now, at length, dear Dian sank from sight,
Into a western couch of thunder-cloud;
And thou, a ghost, amid the entombing trees
Didst glide away. *Only thine eyes remained.*
They *would not* go—they never yet have gone.
Lighting my lonely pathway home that night,

They have not left me (as my hopes have) since.
They follow me—they lead me through the years.
They are my ministers—yet I their slave.
Their office is to illumine and enkindle—
My duty, *to be saved* by their bright light
And purified in their electric fire,
And sanctified in their elysian fire.
They fill my soul with Beauty (which is Hope),
And are far up in Heaven—the stars I kneel to
In the sad, silent watches of my night;
While even in the meridian glare of day
I see them still—two sweetly scintillant
Venuses, unextinguished by the sun!

TO M. L. S.

("To M. L. S." was first published in *Home Journal,* March, 1847.—Ed.)

Not long ago, the writer of these lines,
In the mad pride of intellectuality,
Maintained "the power of words"—denied that ever
A thought arose within the human brain
Beyond the utterance of the human tongue:
And now, as if in mockery of that boast,
Two words—two foreign, soft, dissyllables—
Italian tones, made only to be murmured
By angels dreaming in the moonlit "dew
That hangs like chains of pearl on Hermon hill,"—
Have stirred from out the abysses of his heart,
Unthought-like thoughts that are the souls of thought,
Richer, far wilder, far diviner visions
Than even the seraph harper, Israfel,
(Who has "the sweetest voice of all God's creatures"),
Could hope to utter. And I! my spells are broken.
The pen falls powerless from my shivering hand.
With thy dear name as text, though bidden by thee,
I cannot write—I cannot speak or think—
Alas, I cannot feel; for 'tis not feeling.
This standing motionless upon the golden
Threshold of the wide-open gate of dreams,
Gazing, entranced, adown the gorgeous vista
And thrilling as I see, upon the right,
Upon the left, and all the way along,
Amid empurpled vapours, far away
To where the prospect terminates—*thee only.*

ULALUME

(*Colton's American Review* for December, 1847, published this poem, signed N. P. Willis. It was also published in Willis' *Home Journal.*—Ed.)

The skies they were ashen and sober;
The leaves they were crisped and sere—
The leaves they were withering and sere;
It was night in the lonesome October
Of my most immemorial year;
In the misty mid region of Weir—
It was down by the dank tarn of Auber;
It was hard by the dim lake of Auber,
In the ghoul-haunted woodland of Weir.

Here once, through an alley Titanic,
Of cypress, I roamed with my Soul—
Of cypress, with Psyche, my Soul.
These were days when my heart was volcanic
As the scoriac rivers that roll—
As the lavas that restlessly roll
Their sulphurous currents down Yaanek
In the ultimate climes of the pole—
That groan as they roll down Mount Yaanek
In the realms of the boreal pole.

Our talk had been serious and sober,
But our thoughts they were palsied and sere—
Our memories were treacherous and sere—
For we knew not the month was October,
And we marked not the night of the year—
(Ah, night of all nights in the year!)
We noted not the dim lake of Auber—
(Though once we had journeyed down here)—
Remembered not the dank tarn of Auber,
Nor the ghoul-haunted woodland of Weir.

And now, as the night was senescent
And star-dials pointed to morn—
As the star-dials hinted of morn—
At the end of our path a liquescent
And nebulous lustre was born,
Out of which a miraculous crescent
Arose with a duplicate horn—
Astarte's bediamonded crescent
Distinct with its duplicate horn.

And I said—"She is warmer than Dian:
She rolls through an ether of sighs—
She revels in a region of sighs:
She has seen that the tears are not dry on
These cheeks, where the worm never dies
And has come past the stars of the Lion
To point us the path to the skies—
To the Lethean peace of the skies—
Come up, in despite of the Lion,
To shine on us with her bright eyes—
Come up through the lair of the Lion,
With love in her luminous eyes."

But Psyche, uplifting her finger,
Said—"Sadly this star I mistrust—
Her pallor I strangely mistrust:—
Oh, hasten!—oh, let us not linger!
Oh, fly!—let us fly!—for we must."
In terror she spoke, letting sink her
Wings till they trailed in the dust—
In agony sobbed, letting sink her
Plumes till they trailed in the dust—
Till they sorrowfully trailed in the dust.

I replied—"This is nothing but dreaming:
Let us on by this tremulous light!
Let us bathe in this crystalline light!
Its Sibyllic splendour is beaming
With Hope and in Beauty to-night:—
See!—it flickers up the sky through the night!
Ah, we safely may trust to its gleaming,
And be sure it will lead us aright—
We safely may trust to a gleaming
That cannot but guide us aright,
Since it flickers up to Heaven through the night."

Thus I pacified Psyche and kissed her,
And tempted her out of her gloom—
And conquered her scruples and gloom,
And we passed to the end of the vista,
But were stopped by the door of a tomb—
By the door of a legended tomb;

And I said—"What is written, sweet sister,
On the door of this legended tomb?"
She replied—"Ulalume—Ulalume—
'Tis the vault of thy lost Ulalume!"

Then my heart it grew ashen and sober
As the leaves that were crisped and sere—
As the leaves that were withering and sere;
And I cried—"It was surely October
On *this* very night of last year
That I journeyed—I journeyed down here—
That I brought a dread burden down here!
On this night of all nights in the year,
Ah, what demon has tempted me here?
Well I know, now, this dim lake of Auber—
This misty mid region of Weir—
Well I know, now, this dank tarn of Auber,
This ghoul-haunted woodland of Weir."

THE BELLS

("The Bells" was published in *Sartain's Union Magazine,* October, 1849. —Ed.)

I

Hear the sledges with the bells—
Silver bells!
What a world of merriment their melody foretells!
How they tinkle, tinkle, tinkle,
In the icy air of night!
While the stars, that oversprinkle
All the heavens, seem to twinkle
With a crystalline delight;
Keeping time, time, time,
In a sort of Runic rhyme,
To the tintinnabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells, bells—
From the jingling and the tinkling of the bells.

II

Hear the mellow wedding bells,
Golden bells!
What a world of happiness their harmony foretells!
Through the balmy air of night
How they ring out their delight!
From the molten golden-notes,
And all in tune,
What a liquid ditty floats
To the turtle-dove that listens, while she gloats
On the moon!
Oh, from out the sounding cells,
What a gush of euphony voluminously wells!
How it swells!
How it dwells
On the future! how it tells
Of the rapture that impels
To the swinging and the ringing
Of the bells, bells, bells,
Of the bells, bells, bells, bells,
Bells, bells, bells—
To the rhyming and the chiming of the bells!

III

Hear the loud alarum bells—
Brazen bells!
What a tale of terror now their turbulency tells!
In the startled ear of night
How they scream out their affright

Too much horrified to speak,
They can only shriek, shriek,
Out of tune,
In a clamorous appealing to the mercy of the fire,
In a mad expostulation with the deaf and frantic fire
Leaping higher, higher, higher,
With a desperate desire,
And a resolute endeavour
Now—now to sit or never,
By the side of the pale-faced moon.
Oh, the bells, bells, bells!
What a tale their terror tells
Of Despair!
How they clang, and clash, and roar!
What a horror they outpour
On the bosom of the palpitating air!
Yet the ear it fully knows,
By the twanging
And the clanging,
How the danger ebbs and flows;
Yet the ear distinctly tells,
In the jangling,
And the wrangling,
How the danger sinks and swells,
By the sinking or the swelling in the anger of the bells—
Of the bells—
Of the bells, bells, bells, bells,
Bells, bells, bells—
In the clamour and the clangour of the bells!

IV

Hear the tolling of the bells—
Iron bells!
What a world of solemn thought their monody compels!
In the silence of the night,
How we shiver with affright
At the melancholy menace of their tone!
For every sound that floats
From the rust within their throats
Is a groan.
And the people—ah, the people—
They that dwell up in the steeple,
All alone,
And who tolling, tolling, tolling,
In that muffled monotone,
Feel a glory in so rolling
On the human heart a stone—
They are neither man nor woman—
They are neither brute nor human—
They are Ghouls:
And their king it is who tolls;
And he rolls, rolls, rolls,
Rolls
A pæan from the bells!
And his merry bosom swells
With the pæan of the bells!
And he dances and he yells;
Keeping time, time, time,
In a sort of Runic rhyme,
To the pæan of the bells—
Of the bells:
Keeping time, time, time,
In a sort of Runic rhyme,
To the throbbing of the bells—
Of the bells, bells, bells—
To the sobbing of the bells;
Keeping time, time, time,
As he knells, knells, knells,
In a happy Runic rhyme,
To the rolling of the bells—
Of the bells, bells, bells—
To the tolling of the bells,
Of the bells, bells, bells, bells,
Bells, bells, bells—
To the moaning and the groaning of the bells.

AN ENIGMA*

"SELDOM we find," says Solomon Don
Dunce
"Half an idea in the profoundest
sonnet.
Through all the flimsy things we see
at once
As easily as through a Naples bon-
net—
Trash of all trash!—how *can* a lady
don it?"
Yet heavier far than your Petrarchan
stuff—
Owl-downy nonsense that the faintest
puff
Twirls into trunk-paper the while you
con it."
And, veritably, Sol is right enough.
The general tuckermanities are arrant
Bubbles—ephemeral and *so* trans-
parent—
But *this* is, now—you may depend
upon it—
Stable, opaque, immortal—all by dint
Of the dear names that lie concealed
within't.

ANNABEL LEE

(This poem appeared in *The International Miscellany*. "Annabel Lee" is generally credited to represent Poe's young wife, Virginia Clemm.—Ed.)

It was many and many a year ago,
In a kingdom by the sea,
That a maiden there lived whom you
may know
By the name of Annabel Lee;
And this maiden she lived with no other
thought
Than to love and be loved by me.

I was a child and *she* was a child,
In this kingdom by the sea:
But we loved with a love that was more
than love—
I and my Annabel Lee;
With a love that the winged seraphs of
heaven
Coveted her and me.

And this was the reason that, long ago,
In this kingdom by the sea,
A wind blew out of a cloud, chilling
My beautiful Annabel Lee;
So that her highborn kinsman came
And bore her away from me,
To shut her up in a sepulchre
In this kingdom by the sea.

The angels, not half so happy in heaven,
Went envying her and me—
Yes!—that was the reason (as all men
know,
In this kingdom by the sea)
That the wind came out of the cloud
by night,
Chilling and killing my Annabel Lee.

But our love it was stronger by far
than the love
Of those who were older than we—
Of many far wiser than we—
And neither the angels in heaven above,
Nor the demons down under the sea,
Can ever dissever my soul from the
soul
Of the beautiful Annabel Lee:

---

* The name Sarah Anna Lewis will be found in the above sonnet by reading consecutively the first letter of the first line, second letter of second line, and so to the end.

For the moon never beams without
bringing me dreams
Of the beautiful Annabel Lee;
And the stars never rise but I see the
bright eyes
Of the beautiful Annabel Lee;
And so, all the night-tide, I lie down
by the side
Of my darling, my darling, my life and
my bride,
In her sepulchre there by the sea—
In her tomb by the side of the sea.

TO MY MOTHER

(This poem appeared in the *Leaflets of Memory,* a magazine of 1850.—Ed.)

Because I feel that, in the Heavens
above,
The angels, whispering to one an-
other,
Can find, among their burning terms of
love,
None so devotional as that of
"Mother,"
Therefore by that dear name I long
have called you—
You who are more than mother unto
me,
And fill my heart of hearts, where
Death installed you,
In setting my Virginia's spirit free.
My mother—my own mother, who died
early,
Was but the mother of myself; but
you
Are mother to the one I loved so dearly,
And thus are dearer than the mother
I knew
By that infinity with which my wife
Was dearer to my soul than its soul-
life.

To F——S. S. O——D*

Thou wouldst be loved?—then let thy
heart
From its present pathway part not!
Being everything which now thou art,
Be nothing which thou art not.
So with the world thy gentle ways,
Thy grace, thy more than beauty,
Shall be an endless theme of praise,
And love—a simple duty.

THE VALLEY OF UNREST

("The Valley of Unrest" was published in an edition of 1831 under the title, "Valley of Nis."—Ed.)

Once it smiled a silent dell
Where the people did not dwell;
They had gone unto the wars,
Trusting to the mild-eyed stars,
Nightly, from their azure towers,
To keep watch above the flowers,
In the midst of which all day
The red sun-light lazily lay.

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*See *Contents Literati of New York.*—Ed.

Now each visitor shall confess
The sad valley's restlessness.
Nothing there is motionless—
Nothing save the airs that brood
Over the magic solitude.
Ah, by no wind are stirred those trees
That palpitate like the chill seas
Around the misty Hebrides!
Ah, by no wind those clouds are driven
That rustle through the unquiet Heaven
Unceasingly, from morn till even,
Over the violets there that lie
In myriad types of the human eye—
Over the lilies there that wave
And weep above a nameless grave!
They wave:—from out their fragrant tops
Eternal dews come down in drops.
They weep:—from off their delicate stems
Perennial tears descend in gems.

THE CITY IN THE SEA

(Under the title of "The Doomed City," this poem appeared in an edition of 1831.—Ed.)

Lo! Death has reared himself a throne
In a strange city lying alone
Far down within the dim West,
Where the good and the bad, and the worst and the best,
Have gone to their eternal rest.
There shrines and palaces and towers
(Time-eaten towers that tremble not!)
Resemble nothing that is ours.
Around, by lifting winds forgot,
Resignedly beneath the sky
The melancholy waters lie.

No rays from the Holy Heaven come down
On the long night-time of that town;
But light from out the lurid sea
Streams up the turrets silently—
Gleams up the pinnacles far and free—
Up domes—up spires—up kingly halls—
Up fanes—up Babylon-like walls—
Up shadowy long-forgotten bowers
Of sculptured ivy and stone flowers—
Up many and many a marvellous shrine
Whose wreathed friezes intertwine
The viol, the violet, and the vine.

Resignedly beneath the sky
The melancholy waters lie.
So blend the turrets and shadows there
That all seemed pendulous in air,
While from a proud tower in the town
Death looks gigantically down.

There open fanes and gaping graves
Yawn level with the luminous waves;
But not the riches there that lie
In each idol's diamond eye—
Not the gaily jewelled dead
Tempt the waters from their bed;
For no ripples curl alas!
Along that wilderness of glass—
No swellings tell that winds may be
Upon some far-off happier sea—
No heavings hint that winds have been
On seas less hideously serene.

But lo, a stir is in the air!
The wave—there is a movement there!
As if the towers had thrust aside,
In slightly sinking, the dull tide—
As if their tops had feebly given
A void within the filmy Heaven.
The waves have now a redder glow—
The hours are breathing faint and low—
And when, amid no earthly moans,
Down, down that town shall settle hence,
Hell, rising from a thousand thrones,
Shall do it reverence.

THE SLEEPER

(This poem was published in an edition of 1831 under the name, "Irene." —Ed.)

At midnight, in the month of June,
I stand beneath the mystic moon.
An opiate vapor, dewy, dim,
Exhales from out her golden rim,
And, softly dripping, drop by drop,
Upon the quiet mountain top,
Steals drowsily and musically
Into the universal valley.
The rosemary nods upon the grave;
The lily lolls upon the wave;
Wrapping the fog about its breast,
The ruin moulders into rest;
Looking like Lethe, see! the lake
A conscious slumber seems to take,
And would not, for the world, awake.
All Beauty sleeps!—and lo! where lies
(Her casement open to the skies)
Irene, with her Destinies!

Oh, lady bright! can it be right—
This window open to the night?
The wanton airs, from the tree-top,
Laughingly through the lattice drop—
The bodiless airs, a wizard rout,
Flit through thy chamber in and out,
And wave the curtain canopy
So fitfully—so fearfully—
Above the closed and fringed lid
'Neath which thy slumb'ring soul lies hid,
That, o'er the floor and down the wall,
Like ghosts the shadows rise and fall!
Oh, lady dear, hast thou no fear?
Why and what art thou dreaming here?
Sure thou art come o'er far-off seas,
A wonder to these garden trees!
Strange is thy pallor! strange thy dress!
Strange, above all, thy length of tress,
And this all-solemn silentness!
The lady sleeps! Oh, may her sleep,
Which is enduring, so be deep!
Heaven have her in its sacred keep!
This chamber changed for one more holy,
This bed for one more melancholy,
I pray to God that she may lie
For ever with unopened eye,
While the dim sheeted ghosts go by!

My love, she sleeps! Oh, may her sleep,
As it is lasting, so be deep!
Soft may the worms about her creep!
Far in the forest, dim and old,
For her may some tall vault unfold—
Some vault that oft hath flung its black
And winged panels fluttering back,
Triumphant, o'er the crested palls,
Of her grand family funerals—
Some sepulchre, remote, alone,
Against whose portal she hath thrown,
In childhood many an idle stone—
Some tomb from out whose sounding door
She ne'er shall force an echo more,
Thrilling to think, poor child of sin!
It was the dead who groaned within.

SILENCE

("Silence" first appeared in April, 1840, in *Burton's Gentleman's Magazine,* of which Poe was co-editor.—Ed.)

There are some qualities—some incorporate things,
That have a double life, which thus is made
A type of that twin entity which springs
From matter and light, evinced in solid and shade

There is a two-fold *Silence*—sea and
shore—
Body and soul. One dwells in lonely
places,
Newly with grass o'ergrown; some
solemn graces,
Some human memories and tearful lore,
Render him terrorless: his name's "No
More."
He is the corporate Silence: dread him
not!
No power hath he of evil in him-
self;
But should some urgent fate (untimely
lot)!
Bring thee to meet his shadow (name-
less elf,
That haunteth the lone regions where
hath trod
No foot of man), commend thyself to
God!

A DREAM WITHIN A DREAM

Take this kiss upon the brow!
And, in parting from you now,
Thus much let me avow—
You are not wrong, who deem
That my days have been a dream;
Yet if hope has flown away
In a night, or in a day,
In a vision, or in none,
Is it therefore the less *gone!*
All that we see or seem
Is but a dream within a dream.
I stand amid the roar
Of a surf-tormented shore,
And I hold within my hand
Grains of the golden sand—
How few! yet how they creep
Through my fingers to the deep,
While I weep—while I weep!
O God! can I not grasp
Them with a tighter clasp?
O God! can I not save
One from the pitiless wave?
Is *all* that we see or seem
But a dream within a dream?

DREAMLAND

(In June, 1844, "Dreamland" was published in *Graham's Magazine,* of which Poe had been editor.—Ed.)

By a route obscure and lonely,
Haunted by ill angels only,
Where an Eidolon, named Night,
On a black throne reigns upright,
I have reached these lands but newly
From an ultimate dim Thule—
From a wild weird clime that lieth,
sublime,
Out of Space—out of Time.

Bottomless vales and boundless floods,
And chasms, and caves, and Titan
woods,
With forms that no man can discover
For the dews that drip all over;
Mountains toppling evermore
Into seas without a shore;
Seas that restlessly aspire,
Surging, unto skies of fire;
Lakes that endlessly outspread
Their lone waters—lone and dead,
Their still waters—still and chilly
With the snows of the lolling lily.

By the lakes that thus outspread
Their lone waters, lone and dead,—
Their sad waters, sad and chilly
With the snows of the lolling lily,—
By the mountains—near the river
Murmuring lowly, murmuring ever,—

By the grey woods,—by the swamp
Where the toad and the newt encamp,
By the dismal tarns and pools
Where dwell the Ghouls,—

By each spot the most unholy—
In each nook most melancholy,—
There the traveller meets aghast
Sheeted Memories of the Past—
Shrouded forms that start and sigh
As they pass the wanderer by—
White-robed forms of friends long given,
In agony, to the Earth—and Heaven.

For the heart whose woes are legion
'Tis a peaceful, soothing region—
For the spirit that walks in shadow
'Tis—oh, 'tis an Eldorado!
But the traveller, travelling through it,
May not—dare not openly view it;
Never its mysteries are exposed
To the weak human eyes unclosed;
So wills its King, who hath forbid
The uplifting of the fringed lid;
And thus the sad Soul that here passes
Beholds it but through darkened glasses.

By a route obscure and lonely,
Haunted by ill angels only,
Where an Eidolon, named Night,
On a black throne reigns upright,
I have wandered home but newly
From this ultimate dim Thule.

TO ZANTE

(Published in January, 1837, in *Southern Literary Messenger*, which Poe edited.—Ed.)

FAIR isle, that from the fairest of all flowers,
Thy gentlest of all gentle names dost take!
How many memories of what radiant hours
At sight of thee and thine at once awake!
How many scenes of what departed bliss!
How many thoughts of what entombed hopes!
How many visions of a maiden that is
No more—no more upon thy verdant slopes!
No more! alas, that magical sad sound
Transforming all! Thy charms will shall please *no more*—
Thy memory *no more!* Accursed ground
Henceforth I hold thy flower-enamelled shore,
O hyacinthine isle! O purple Zante!
"Isola d'oro! Fior di Levante!"

EULALIE

("Eulalie" was published in the *Broadway Journal*, vol. 2:5; 1845. Poe also edited this magazine.—Ed.)

I DWELT alone
In a world of moan,
And my soul was a stagnant tide,
Till the fair and gentle Eulalie became my blushing bride—
Till the yellow-haired young Eulalie became my smiling bride.

Ah, less—less bright
The stars of the night
Than the eyes of the radiant girl!
And never a flake
That the vapour can make
With the moon-tints of purple and pearl,

Can vie with the modest Eulalie's most
unregarded curl—
Can compare with the bright-eyed Eula-
lie's most humble and careless
curl.

Now Doubt—now Pain
Come never again,
For her soul gives me sigh for sigh,
And all day long
Shines, bright and strong,
Astarte within the sky,
While ever to her dear Eulalie upturns
her matron eye—
While ever to her young Eulalie upturns
her violet eye.

ELDORADO

(This poem was published in *The Flag of Our Union*, 1849.—Ed.)

Gaily bedight,
A gallant knight,
In sunshine and in shadow,
Had journeyed long,
Singing a song,
In search of Eldorado.

But he grew old—
This knight so bold—
And o'er his heart a shadow
Fell as he found
No spot of ground
That looked like Eldorado.

And as his strength
Failed him at length,
He met a pilgrim shadow—
"Shadow," said he,
"Where can it be—
This land of Eldorado?"

"Over the Mountains
Of the Moon,
Down the Valley of the Shadow,
Ride, boldly ride,"
The shade replied,—
"If you seek for Eldorado!"

ISRAFEL*

(This poem was published in *The Ladies' Pearl*.—Ed.)

In Heaven a spirit doth dwell
"Whose heart-strings are a lute;"
None sing so wildly well
As the angel Israfel,
And the giddy stars (so legends tell),
Ceasing their hymns, attend the spell
Of his voice, all mute.

Tottering above
In her highest noon,
The enamoured Moon
Blushes with love,
While, to listen, the red levin
(With the rapid Pleiads, even,
Which were seven),
Pauses in Heaven.

And they say (the starry choir
And the other listening things)
That Israfeli's fire
Is owing to that lyre
By which he sits and sings—
The trembling living wire
Of those unusual strings.

---

* And the angel Israfel, whose heart-strings are a lute, and who has the sweetest voice of all God's creatures.—*Koran*.

But the skies that angel trod,
Where deep thoughts are a duty—
Where Love's a grown-up God—
Where the Houri glances are
Imbued with all the beauty
Which we worship in a star.

Therefore, thou art not wrong,
Israfeli, who despisest
An unimpassioned song;
To thee the laurels belong,
Best bard, because the wisest!
Merrily live and long!

The ecstasies above
With thy burning measures suit—
Thy grief, thy joy, thy hate, thy love,
With the fervour of thy lute—
Well may the stars be mute!

Yes, Heaven is thine; but this
Is a world of sweets and sours;
Our flowers—are merely flowers,
And the shadow of thy perfect bliss
Is the sunshine of ours.

If I could dwell
Where Israfel
Hath dwelt, and he where I,
He might not sing so wildly well
A mortal melody,
While a bolder note than this might swell
From my lyre within the sky.

FOR ANNIE

("For Annie" was published in *Flag of Our Union*, 1849.—Ed.)

Thank Heaven! the crisis—
The danger is past,
And the lingering illness
Is over at last—
And the fever called "Living"
Is conquered at last.

Sadly, I know,
I am shorn of my strength;
And no muscle I move
As I lie at full length—
But no matter!—I feel
I am better at length.

And I rest so composedly,
Now in my bed,
That any beholder
Might fancy me dead—
Might start at beholding me,
Thinking me dead.

The moaning and groaning,
The sighing and sobbing,
Are quieted now,
With that horrbile throbbing
At heart:—ah, that horrible,
Horrible throbbing!

The sickness—the nausea—
The pitiless pain—
Have ceased, with the fever
That maddened my brain
With the fever called "Living"
That burned in my brain.

And oh! of all tortures
That torture the worst
Has abated—the terrible
Torture of thirst,
For the napthaline river
Of Passion accurst:
I have drunk of a water
That quenches all thirst:—

Of a water that flows,
With a lullaby sound,
From a spring but a very few
Feet under ground—
From a cavern not very far
Down under ground.

And ah! let it never
Be foolishly said
That my room it is gloomy
And narrow my bed;
For man never slept
In a different bed—
And, to *sleep*, you must slumber
In just such a bed.

My tantalised spirit
Here blandly reposes,
Forgetting, or never
Regretting its roses—
Its old agitations
Of myrtles and roses:

For now, while so quietly
Lying, it fancies
A holier odour
About it, of pansies—
A rosemary odour,
Commingled with pansies—
With rue and the beautiful
Puritan pansies.

And so it lies happily,
Bathing in many
A dream of the truth
And the beauty of Annie—
Drowned in a bath
Of the tresses of Annie.

She tenderly kissed me,
She fondly caressed,
And then I fell gently
To sleep on her breast.
Deeply to sleep
From the heaven of her breast.

When the light was extinguished.
She covered me warm,
And she prayed to the angels
To keep me from harm—
To the queen of the angels
To shield me from harm.

And I lie so composedly
Now in my bed,
(Knowing her love)
That you fancy me dead—
And I rest so contentedly,
Now in my bed,
(With her love at my breast)
That you fancy me dead—

That you shudder to look at me,
Thinking me dead.
But my heart it is brighter
Than all of the many
Stars in the sky,
For it sparkles with Annie—
It glows with the light
Of the love of my Annie—
With the thought of the light
Of the eyes of my Annie.

TO MARIE LOUISE (SHEW)

(This lady at one time, by her kind nursing, saved Poe's life.—Ed.)

Of all who hail thy presence as the morning—
Of all to whom thine absence is the night—
The blotting utterly from out high heaven
The sacred sun—of all who, weeping, bless thee
Hourly for hope—for life—ah, above all,
For the resurrection of deep buried faith
In truth, in virtue, in humanity—
Of all who, on despairs unhallowed bed
Lying down to die, have suddenly arisen
At thy soft-murmured words, "Let there be light!"
At thy soft-murmured words that were fulfilled

In the seraphic glancing of thine eyes—
Of all who owe thee most, whose gratitude
Nearest resembles worship,—oh, remember
The truest, the most fervently devoted,
And think that these weak lines are written by him—
By him who, as he pens them, thrills to think
His spirit is communing with an angel's.

TO ———

I HEED not that my early lot
Hath little of Earth in it—
That years of love have been forgot
In the hatred of a minute:—
I mourn not that the desolate
Are happier, sweet, than I,
But that *you* sorrow for *my* fate
Who am a passer by.

BRIDAL BALLAD

(A somewhat similar poem to the "Bridal Ballad" appears in a book of selections called "Amaranth."—Ed.)

THE ring is on my hand,
And the wreath is on my brow;
Satins and jewels grand
Are all at my command,
And many a rood of land
And I am happy now.

And my lord he loves me well;
But, when first he breathed his vow,
I felt my bosom swell—
And the voice seemed *his* who fell
In the battle down the dell,
And who is happy now.

But he spoke to re-assure me,
And he kissed my pallid brow,
While a reverie came o'er me,
And to the churchyard bore me,
And I sighed to him before me,
"Oh, I am happy now!"

And thus the words were spoken,
And thus the plighted vow,
And, though my faith be broken,
And, though my heart be broken,
Behold the golden token
That *proves* me happy now!

Would God I could awaken!
For I dream I know not how,
And my soul is sorely shaken
Lest an evil step be taken—
Lest the dead who is forsaken
May not be happy now.

TO F——.

("To F—" has also been published under the title "To One Departed."—Ed.)

BELOVED! amid the earnest woes
That crowd around my earthly path—
(Drear path, alas! where grows
Not even one lonely rose)—
My soul at least a solace hath
In dreams of thee, and therein knows
An Eden of bland repose.

And thus thy memory is to me
Like some enchanted far-off isle
In some tumultuous sea—
Some ocean throbbing far and free
With storms—but where meanwhile
Serenest skies continually
Just o'er that one bright island smile.

FROM "POLITIAN"

An Unpublished Drama

The Coliseum

Type of the antique Rome! Rich reliquary
Of lofty contemplation left to Time
By buried centuries of pomp and power!
At length—at length—after so many days
Of weary pilgrimage and burning thirst
(Thirst for the springs of lore that in thee lie),
I kneel, an altered and an humble man,
Amid thy shadows, and so drink within
My very soul thy grandeur, gloom, and glory!

Vastness! and Age! and Memories of Eld!
Silence! and Desolation! and dim Night!
I feel ye now—I feel ye in your strength—
O spells more sure than e'er Judæan king
Taught in the gardens of Gethsemane!
O charms more potent than the rapt Chaldee
Ever drew down from out the quiet stars!

Here, where a hero fell, a column falls!
Here, where the mimic eagle glared in gold,
A midnight vigil holds the swarthy bat!
Here, where the dames of Rome their gilded hair
Waved to the wind, now wave the reed and thistle!
Here, where on golden throne the monarch lolled,
Glides, spectre-like, unto his marble home,
Lit by the wan light of the horned moon,
The swift and silent lizard of the stones!

But stay! these walls—these ivy-clad arcades—
These mouldering plinths—these sad and blackened shafts—
These vague entablatures—this crumbling frieze—
These shattered cornices,—this wreck,—this ruin—
These stones,—alas! these grey stones,—are they all,—
All of the famed, and the colossal left
By the corrosive Hours to Fate and me?

"Not all"—the Echoes answer me—"not all!"
Prophetic sounds and loud, arise for ever
From us, and from all Ruin, unto the wise,
As melody from Memnon to the Sun.
We rule the hearts of mightiest men—we rule
With a despotic sway all giant minds.
We are not impotent—we pallid stones.
Not all our power is gone—not all our fame—
Not all the magic of our high renown—
Not all the wonder that encircles us—
Not all the mysteries that in us lie—
Not all the memories that hang upon
And cling around about us as a garment,
Clothing us in a robe of more than glory."

SCENE I

ROME.—A Hall in a Palace. Alessandra and Castiglione.

Alessandra. Thou art sad, Castiglione.
Castiglione. Sad! not I.
Oh, I'm the happiest, happiest man in Rome!
A few days more, thou knowest, my Alessandra,
Will make thee mine. Oh, I am very happy!
Aless. Methinks thou hast a singular way of showing
Thy happiness!—what ails thee, cousin of mine?
Why didst thou sigh so deeply?
Cas. Did I sigh?
I was not conscious of it. It is a fashion,
A silly—a most silly fashion I have
When I am *very* happy. Did I sigh? *(sighing.)*
Aless. Thou didst. Thou art not well. Thou hast indulged
Too much of late, and I am vexed to see it.
Late hours and wine, Castiglione,—these
Will ruin thee! thou art already altered—
Thy looks are haggard—nothing so wears away
The constitution as late hours and wine.
Cas. (musing) Nothing, fair cousin, nothing—not even deep sorrow—
Wears it away like evil hours and wine.
I will amend.
Aless. Do it! I would have thee drop
Thy riotous company, too—fellows low born
Ill suit the like of old Di Broglio's heir
And Alessandra's husband.
Cas. I will drop them.
Aless. Thou wilt—thou must. Attend thou also more
To thy dress and equipage—they are over plain
For thy lofty rank and fashion—much depends
Upon appearances.
Cas. I'll see to it.
Aless. Then see to it!—pay more attention, sir,
To a becoming carriage—much thou wantest
In dignity.
Cas. Much, much, oh, much I want
In proper dignity.
Aless. (haughtily) Thou mockest me, sir!
Cas. (abstractedly) Sweet, gentle Lalage!
Aless. Heard I aright?
I speak to him—he speaks of Lalage!
Sir Count! *(places her hand on his shoulder)* what art thou dreaming?
He's not well!
What ails thee, sir?
Cas. (starting) Cousin! fair cousin!—madam!
I crave thy pardon—indeed I am not well—
Your hand from off my shoulder, if you please.
This air is most oppressive!—Madam the Duke!

Enter Di Broglio

Di Broglio. My son, I've news for thee!—hey?—what's the matter? *(observing Alessandra).*
I' the pouts? Kiss her, Castiglione! kiss her,
You dog! and make it up, I say, this minute!

I've news for you both. Politian is expected
Hourly in Rome—Politian, Earl of Leicester!
We'll have him at the wedding. 'Tis his first visit
To the imperial city.
Aless. What! Politian
Of Britain, Earl of Leicester?
Di Brog. The same, my love.
We'll have him at the wedding. A man quite young
In years, but grey in fame. I have not seen him,
But Rumour speaks of him as of a prodigy
Pre-eminent in arts, and arms, and wealth,
And high descent. We'll have him at the wedding.
Aless. I have heard much of this Politian.
Gay, volatile and giddy—is he not,
And little given to thinking?
Di Brog. Far from it, love,
No branch, they say, of all philosophy
So deep abstruse he has not mastered it.
Learned as few are learned.
Aless. 'Tis very strange!
I have known men have seen Politian
And sought his company. They speak of him
As of one who entered madly into life,
Drinking the cup of pleasure to the dregs.
Cas. Ridiculous! Now *I* have seen Politian
And know him well—nor learned nor mirthful he.
He is a dreamer, and a man shut out
From common passions.
Di Brog. Children, we disagree.
Let us go forth and taste the fragrant air
Of the garden. Did I dream, or did I hear
Politian was a *melancholy* man?
(Exeunt.)

SCENE II

ROME.—A lady's apartment, with a window open and looking into a garden. Lalage, in deep mourning, reading at a table on which lie some books and a hand-mirror. In the background Jacinta (a servant-maid) leans carelessly upon a chair.

Lal. Jacinta! is it thou?
Jac. (pertly). Yes, Ma'am, I'm here.
Lal. I did not know, Jacinta, you were in waiting.
Sit down!—let not my presence trouble you—
Sit down!—for I am humble. most humble.
Jac. (aside) 'Tis time.
(Jacinta seats herself in a side-long manner upon the chair, resting her elbows upon the back, and regarding her mistress with a contemptuous look. Lalage continues to read.)
Lal. "It in another climate," so he said,
"Bore a bright golden flower, but not i' this soil! *(pauses—turns over some leaves, and resumes.)*
No lingering winters there, nor snow, nor shower—
But Ocean ever to refresh mankind
Breathes the shrill spirit of the western wind."
Oh beautiful!—most beautiful!—how like
To what my fevered soul doth dream of Heaven!

O happy land! *(pauses.)* She died!—
the maiden died!
O still more happy maiden who couldst
die!
Jacinta!
*(Jacinta returns no answer and Lalage
presently resumes.)*
Again a similar tale
Told of a beauteous dame beyond the
sea!
Thus speaketh one Ferdinand in the
words of the play—
"She died full young"—one Bossola an-
swers him—
"I think not so—her infelicity
Seemed to have years too many"—Ah
luckless lady!
Jacinta! *(still no answer).*
Here's a far sterner story—
But like—oh, very like in its despair—
Of that Egyptian queen, winning so
easily
A thousand hearts—losing at length her
own.
She died. Thus ended the history—
and her maids
Lean over her and weep—two gentle
maids
With gentle names—Eiros and Char-
mion!
Rainbow and Dove!—Jacinta!
Jac. (pettishly). Madam what *is* it?
Lal. Wilt thou, my good Jacinta, be
so kind
As go down in the library and bring me
The Holy Evangelists.
Jac. Pshaw! *(exit.)*
Lal. If there be balm
For the wounded spirit in Gilead, it is
there!
Dew in the night time of my bitter
trouble
Will there be found—"dew sweeter far
than that
Which hangs like chains of pearl on
Hermon hill."
*(Re-enter Jacinta, and throws a volume
on the table.)*
There, Ma'am, 's the book. Indeed she
is very troublesome *(aside.)*
Lal. (astonished) What didst thou
say, Jacinta? Have I done aught
To grieve thee or to vex thee?—I am
sorry.
For thou hast served me long and ever
been
Trustworthy and respectful. *(resumes
her reading.)*
Jac. I can't believe
She has any more jewels—no—no—
she gave me all *(aside.)*
Lal. What didst thou say, Jacinta?
Now I bethink me
Thou hast not spoken lately of thy
wedding.
How fares good Ugo?—and when is it
to be?
Can I do aught?—is there no further
aid
Thou needest, Jacinta?
Jac. Is there no *further* aid!
That's meant for me. *(aside.)* I'm
sure, Madam, you need not
Be always throwing those jewels in my
teeth.
Lal. Jewels! Jacinta,—now indeed,
Jacinta, thought not of the jewels.
Jac. Oh! perhaps not!
But then I might have sworn it. After
all
There's Ugo says the ring is only paste,
For he's sure the Count Castiglione
never
Would have given a real diamond to
such as you;
And at the best I'm certain, Madam,
you cannot

Have use for jewels *now*. But I might have sworn it. *(Exit.)*

(Lalage bursts into tears and leans her head upon the table—after a short pause raises it.)

Lal. Poor Lalage!—and is it come to this?
Thy servant maid!—but courage!—'tis but a viper
Whom thou hast cherished to sting thee to the soul! *(taking up the mirror.)*
Ha! here at least's a friend—too much a friend
In earlier days—a friend will not deceive thee.
Fair mirror and true! now tell me (for thou canst)
A tale—a pretty tale—and heed thou not
Though it be rife with woe. It answers me.
It speaks of sunken eyes, and wasted cheeks,
And Beauty long deceased—remembers me
Of Joy departed—Hope, the Seraph Hope,
Inurned and entombed!—now, in a tone
Low, sad, and solemn, but most audible,
Whispers of early grave untimely yawning
For ruined maid. Fair mirror and true! —thou liest not!
Thou hast no end to gain—no heart to break—
Castiglione lied who said he loved—
Thou true—he false!—false!—false!

(While she speaks, a monk enters her apartment and approaches unobserved.)

Monk. Refuge thou hast,
Sweet daughter! in Heaven. Think of eternal things!
Give up thy soul to penitence, and pray!

Lal. (arising hurriedly) I *cannot* pray!—My soul is at war with God!
The frightful sounds of merriment below
Disturb my sense—go! I cannot pray—
The sweet airs from the garden worry me!
Thy presence grieves me—go!—thy priestly raiment
Fills me with dread—thy ebony crucifix
With horror and awe!

Monk. Think of thy precious soul!

Lal. Think of my early days!—think of my father
And mother in Heaven! think of our quiet home,
And the rivulet that ran before the door!
Think of my little sisters!—think of them!
And think of me!—think of my trusting love
And confidence—his vows—my ruin—think—think
Of my unspeakable misery!—begone!
Yet stay! yet stay!—what was it thou saidst of prayer
And penitence? Didst thou not speak of faith
And vows before the throne?

Monk. I did.

Lal. 'Tis well.
There *is* a vow 'twere fitting should be made—
A sacred vow, inperative, and urgent,
A solemn vow!

Monk. Daughter, this zeal is well!

Lal. Father, this zeal is anything but well!
Hast thou a crucifix fit for this thing?
A crucifix whereon to register

This sacred vow? *(he hands her his own.)*
Not that—Oh, no!—no!—no! *(shuddering.)*
Not that! Not that!—I tell thee, holy man.
Thy raiments and they ebony cross affright me!
Stand back! I have a crucifix myself,—
I have a crucifix! Methinks 'twere fitting
The deed—the vow—the symbol of the deed—
And the deed's register should tally, father!
(draws a cross-handled dagger and raises it on high.)
Behold the cross wherewith a vow like mine
Is written in Heaven!
Monk. Thy words are madness daughter,
And speak a purpose unholy—thy lips are livid—
Thine eyes are wild—tempt not the wrath divine!
Pause ere too late—oh, be not—be not rash!
Swear not the oath—oh, swear it not!
Lal. 'Tis sworn!

SCENE III

An apartment in a palace. Politian and Baldazzar.

Baldazzar. Arouse thee now, Politian!
Thou must not—nay indeed, indeed, thou shalt not
Give way unto these humours. Be thyself!
Shake off the idle fancies that beset thee,
And live, for now thou diest!
Politian. Not so, Baldazzar!
Surely I live.
Bal. Politian, it doth grieve me
To see thee thus.
Pol. Baldazzar, it doth grieve me
To give thee cause for grief, my honoured friend.
Command me, sir! for what wouldst thou have me do?
At thy behest I will shake off that nature
Which from my forefathers I did inherit,
Which with my mother's milk I did imbibe,
And be no more Politian, but some other.
Command me, sir!
Bal. To the field then—to the field—
To the senate or the field.
Pol. Alas! alas!
There is an imp would follow me even there!
There is an imp *hath* followed me even there!
There is——what voice is that?
Bal. I heard it not.
I heard not any voice except thine own,
And the echo of thine own.
Pol. Then I but dreamed.
Bal. Give not thy soul to dreams: the camp—the court
Befit thee—Fame awaits thee—Glory calls—
And her the trumpet-tongued thou wilt not hear
In hearkening to imaginary sounds
And phantom voices,
Pol. It *is* a phantom voice!
Didst thou not hear it *then?*
Bal. I heard it not.
Pol. Thou heardst it not!——Baldazzar, speak no more.
To me, Politian, of thy camps and courts.

Oh! I am sick, sick, sick, even unto death,
Of the hollow and high-sounding vanities
Of the populous Earth! Bear with me yet awhile!
We have been boys together—schoolfellows—
And now are friends—yet shall not be so long—
For in the eternal city thou shalt do me
A kind and gentle office, and a Power—
A Power august, benignant, and supreme—
Shall then absolve thee of all further duties
Unto thy friend.

Bal. Thou speakest a fearful riddle
I *will* not understand.

Pol. Yet now as Fate
Approaches, and the Hours are breathing low
The sands of Time are changed to golden grains,
And dazzle me, Baldazzar. Alas! alas!
I *cannot* die, having within my heart
So keen a relish for the beautiful
As hath been kindled within it. Methinks the air
Is balmier now than it was wont to be—
Rich melodies are floating in the winds—
A rarer loveliness bedecks the earth—
And with a holier lustre the quiet moon
Sitteth in Heaven.—Hist! hist! thou canst not say
Thou hearest not *now,* Baldazzar?

Bal. Indeed I hear not.

Pol. Not hear it!—listen now—listen!—the faintest sound
And yet the sweetest that ear ever heard!
A lady's voice!—and sorrow in the tone!
Baldazzar, it oppresses me like a spell!
Again!—again!—how solemnly if falls
Into my heart of hearts! that eloquent voice
Surely I never heard—yet it were well
Had I *but* heard it with its thrilling tones
In earlier days!

Bal. I myself hear it now.
Be still!—the voice, if I mistake not greatly,
Proceeds from yonder lattice—which you may see
Very plainly through the window—it belongs,
Does it not? unto this palace of the Duke.
The singer is undoubtedly beneath
The roof of his Excellency—and perhaps
Is even that Alessandra of whom he spoke
As the betrothed of Castiglione,
His son and heir.

Pol. Be still!—it comes again!

Voice (*very faintly*). "And is thy heart so strong
As for to leave me thus,
Who have loved thee so long
In wealth and woe among?
And is thy heart so strong
As for to leave me thus?
Say nay—say nay!"

Bal. The song is English, and I oft have heard it
In merry England—never so plaintively—
Hist! hist it comes again!

Voice (*more loudly*). "Is it so strong
As for to leave me thus
Who have loved thee so long
In wealth and woe among?
And is thy heart so strong
As for to leave me thus?
Say nay—say nay!"

Bal. 'Tis hushed and all is still!
Pol. All *is not* still.
Bal. Let us go down.
Pol. Go down Baldazzar, go!
Bal. The hour is growing late—the Duke awaits us,—
Thy presence is expected in the hall
Below. What ails thee, Earl Politian?
Voice (*distinctly*). "Who have loved thee so long
In wealth and woe among,
And is thy heart so strong?
Say nay—say nay!"
Bal. Let us descend!—it is time. Politian give
These fancies to the wind. Remember, pray,
Your bearing lately savoured much of rudeness
Unto the Duke. Arouse thee! and remember!
Pol. Remember? I do. Lead on! I *do* remember
(*going.*)
Let us descend. Believe me, I would give,
Freely would give the broad lands of my earldom
To look upon the face hidden by yon lattice—
"To gaze upon that veiled face, and hear
Once more that silent tongue."
Bal. Let me beg you, sir,
Descend with me—the Duke may be offended—
Let us go down, I pray you.
Voice (loudly) Say nay!—say nay!
Pol. (*aside*). 'Tis strange!—'tis very strange—methought the voice
Chimed in with my desires, and bade me stay!
(*approaching the window.*)
Sweet voice! I heed thee, and will surely stay.
Now be this fancy, by Heaven, or be it Fate,
Still I will not descend. Baldazzar, make
Apology unto the Duke for me;
I go not down to-night.
Bal. Your lordship's pleasure
Shall be attended to. Good-night, Politian.
Pol. Good-night, my friend, good-night.

SCENE IV

The gardens of a palace—Moonlight. Lalage and Politian.

Lalage. And dost thou speak of love
To *me*, Politian?—dost thou speak of love
To Lalage?—ah woe—ah woe is me!
This mockery is most cruel—most cruel indeed!
Politian. Weep not! oh, sob not thus! —thy bitter tears
Will madden me. Oh mourn not, Lalage—
Be comforted! I know—I know it all,
And *still* I speak of love. Look at me, brightest,
And beautiful Lalage!—turn here thine eyes!
Thou askest me if I could speak of love,
Knowing what I know, and seeing what I have seen.
Thou askest me that—and thus I answer thee—
Thus on my bended knee I answer thee *(kneeling.)*

Sweet Lalage, *I love thee—love thee—love thee;*

Thro' good and ill—thro' weal and woe
I love thee.
Not mother, with her first-born on her knee,
Thrills with intenser love than I for thee.
Not on God's altar, in any time or clime,
Burned there a holier fire than burneth now
Within my spirit for *thee.* And do I love? *(arising.)*

Even for thy woes I love thee—even for thy woes—
Thy beauty and thy woes.
Lal. Alas, proud Earl,
Thou dost forget thyself, remembering me!
How, in thy father's halls, among the maidens
Pure and reproachless of thy princely line,
Could the dishonoured Lalage abide?
Thy wife, and with a tainted memory—
My seared and blighted name, how would it tally
With the ancestral honours of thy house,
And with thy glory?
Pol. Speak not to me of glory!
I hate—I loathe the name; I do abhor
The unsatisfactory and ideal thing.
Art thou not Lalage, and I Politian?
Do I not love—art thou not beautiful—
What need we more? Ha! glory!—now speak not of it:
By all I hold most sacred and most solemn—
By all my wishes now—my fears hereafter—
By all I scorn on earth and hope in heaven—
There is no deed I would more glory in,
Than in thy cause to scoff at this same glory
And trample it underfoot. What matters it—
What matters it, my fairest, and my best,
That we go down unhonoured and forgotten
Into the dust—so we descend together
Descend together—and then—and then perchance—
Lal. Why dost thou pause, Politian?
Pol. And then perchance
Arise together, Lalage, and roam
The starry and quiet dwellings of the blest,
And still—
Lal. Why dost thou pause, Politian?
Pol. And still *together—together.*
Lal. Now, Earl of Leicester!
Thou *lovest* me, and in my heart of hearts
I feel thou lovest me truly.
Pol. Oh, Lalage! *(throwing himself upon his knee).*
And lovest thou *me?*
Lal. Hist! hush! within the gloom
Of yonder trees methought a figure passed—
A spectral figure, solemn and slow, and noiseless—
Like the green shadow conscience, solemn and noiseless.
(walks across the returns).
I was mistaken—'twas but a giant bough
Stirred by the autumn wind. Politian!
Pol. My Lalage—my love! why art thou moved?
Why dost thou turn so pale? Not conscience' self,
Far less a shadow which thou likenest to it,

uld shake the firm spirit thus. But
the night wind
chilly—and these melancholy boughs
ow over all things a gloom.
al. Politian!
u speakest to me of love. Know-
est thou the land
h which all tongues are busy—a
land new found—
aculously found by one of Genoa—
thousand leagues within the golden
west?
airy land of flowers, and fruit, and
sunshine,
l crystal lakes, and over-arching
forests,
l mountains, around whose towering
summits the winds
heaven untrammelled flow—which
air to breathe
Happiness now, and will be Freedom
hereafter
lays that are to come?
ol. O, wilt thou—wilt thou
thither with me? There Care shall
be forgotten,
Sorrow shall be no more, and Eros
be all.
life shall then be mine, for I will
live
thee—and in thine eyes—and thou
shalt be
more a mourner—but the radiant
Joys
l wait upon thee, and the angel
Hope
nd thee ever; and I will kneel to
thee
worship thee, and call thee my be-
loved,
own, my beautiful, my love, my
wife,
all;—oh, wilt thou—wilt thou, La-
lage,
Fly thither with me?
Lal. A deed is to be done—
Castiglione lives!
Pol. And he shall die! (*Exit.*)
Lal. (*after a pause*). And—he—shall
—die!——alas!
Castiglione die? Who spoke the words?
Where am I?—what was it he said?—
Politian!
Thou *art* not gone—thou art not *gone,*
Politian!
I *feel* thou art not gone—yet dare not
look,
Lest I behold thee not—thou *couldst*
not go
With those words upon thy lips—O,
speak to me!
And let me hear thy voice—one word
—one word,
To say thou art not gone,—one little
sentence,
To say how thou dost scorn—how thou
dost hate
My womanly weakness. Ha! ha! thou
art not gone—
O, speak to me! I *knew* thou wouldst
not go!
I knew thou wouldst not, couldst not,
durst not go.
Villain, thou *art* not gone—thou mock-
est me!
And thus I clutch thee—thus!——He is
gone, he is gone—
Gone—gone. Where am I?——'tis well
—'tis very well!
So that the blade be keen—the blow be
sure,
'Tis well, 'tis *very* well—alas! alas!

SCENE V.

The Suburbs. Politian alone.

Politian. This weakness grows upon
me. I am faint,

And much I fear me ill—it will not do
To die ere I have lived!—Stay—stay thy hand,
O Azrael, yet awhile!—Prince of the Powers
Of Darkness and the Tomb, O, pity me!
O, pity me! let me not perish now,
In the budding of my Paradisal Hope!
Give me to live yet—yet a little while:
'Tis I who pray for life—I who so late
Demanded but to die!—what sayeth the Count?

Enter Baldazzar.

Baldazzar. That, knowing no cause of quarrel or of feud
Between the Earl Politian and himself,
He doth decline your cartel.
Pol. What didst thou say?
What answer was it you brought me, good Baldazzar?
With what excessive fragrance the zephyr comes
Laden from yonder bowers!—a fairer day,
Or one more worthy Italy, methinks
No mortal eyes have seen!—*what* said the Count?
Bal. That he, Castiglione, not being aware
Of any feud existing, or any cause
Of quarrel between your lordship and himself,
Cannot accept the challenge.
Pol. It is most true—
All this is very true. When saw you, sir,
When saw you now, Baldazzar, in the frigid
Ungenial Britain which we left so lately,
A heaven so calm as this—so utterly free
From the evil taint of clouds?—and he did *say!*
Bal. No more, my lord, than I have told you,
The Count Castiglione will not fight,
Having no cause for quarrel.
Pol. Now this is true—
All very true. Thou art my friend Baldazzar,
And I have not forgotten it—thou'lt do me
A piece of service; wilt thou go back and say
Unto this man, that I, the Earl of Leicester,
Hold him a villian?—thus much, I prythee, say
Unto the Count—it is exceeding just
He should have cause for quarrel.
Bal. My lord!—my friend!——
Pol. (*aside*) 'Tis he—he comes himself! (*aloud*). Thou reasonest well
I know what thou wouldst say—not send the message—
Well!—I will think of it—I will not send it.
Now prythee, leave me—hither doth come a person
With whom affairs of a most private nature
I would adjust.
Bal. I go—to-morrow we meet,
Do we not?—at the Vatican.
Pol. At the Vatican. (*Exit Bal.*)

Enter Castiglione.

Cas. The Earl of Leicester here!
Pol. I *am* the Earl of Leicester, and thou seest,
Dost thou not, that I am here?
Cas. My Lord, some strange,
Some singular mistake—misunderstanding—
Hath without doubt arisen: thou has been urged

Thereby, in heat of anger, to address
Some words most unaccountable, in writing,
To me, Castiglione; the bearer being
Baldazzar, Duke of Surrey. I am aware
Of nothing which might warrant thee in this thing,
Having given thee no offence. Ha!—am I right?
'Twas a mistake?—undoubtedly—we all
Do err at times.

Pol. Draw, villain, and prate no more!

Cas. Ha!—draw?—and villain? have at thee then at once,
Proud Earl! (*Draws.*)

Pol. (*drawing*). Thus to the expiatory tomb,
Untimely sepulchre, I do devote thee
In the name of Lalage!

Cas. (*letting fall his sword and recoiling to the extremity of the stage*) Of Lalage!
Hold off—thy sacred hand!—avaunt I say!
Avaunt—I will not fight thee—indeed I dare not.

Pol. Thou wilt not fight with me didst say, Sir Count?
Shall I be baffled thus?—now this is well;
Didst say thou *darest* not? Ha!

Cas. I dare not—dare not—!
Hold off thy hand—with that beloved name
So fresh upon thy lips I will not fight thee—
I cannot—dare not.

Pol. Now by my halidom
I do believe thee!—coward, I do believe thee!

Cas. Ha!—coward!—this may not be!
(*clutches his sword and staggers towards Politian, but his purpose is changed before reaching him, and he falls upon his knee at the feet of the Earl.*)
Alas, my lord.
It is—it is—most true. In such a cause
I am the veriest coward. O pity me!

Pol. (*greatly softened*). Alas!—I do indeed, I pity thee.

Cas. And Lalage——

Pol. Scoundrel!—arise and die!

Cas. It needeth not be—thus—thus—
O let me die
Thus on my bended knee. It were most fitting
That in this deep humiliation I perish.
For in the fight I will not raise a hand
Against thee, Earl of Leicester. Strike thou home— (*baring his bosom*).
Here is no let or hindrance to thy weapon—
Strike home. I *will not* fight thee.

Pol. Now's Death and Hell!
Am I not—am I not sorely—greviously tempted
To take thee at thy word? But mark me, sir:
Think not to fly me thus. Do thou prepare
For public insult in the streets—before
The eyes of the citizens. I'll follow thee—
Like an avenging spirit I'll follow thee
Even unto death. Before those whom thou lovest—
Before all Rome I'll taunt thee, villain,
—I'll taunt thee,
Dost hear? with *cowardice*—thou *wilt* not fight me?
Thou liest! thou *shalt!* (*Exit.*)

Cas. Now this indeed is just!
Most righteous, and most just, avenging Heaven!

SONNET—TO SCIENCE

Private reasons—some of which have reference to the sin of plagiarism, and others to the date of Tennyson's first poems—have induced me, after some hesitation, to re-publish these, the crude compositions of my earliest boyhood. They are printed *verbatim*—without alteration from the original edition—the date of which is too remote to be judiciously acknowledged. E. A. P.

(The Sonnet to Science headed the edition prefaced by the above remark. At the age of 14, Poe was a poet.—Ed.)

SCIENCE! true daughter of Old Time thou art!
Who alterest all things with thy peering eyes.
Why preyest thou thus upon the poet's heart,
Vulture, whose wings are dull realities?
How should he love thee? or how deem thee wise,
Who wouldst not leave him in his wandering
To seek for treasure in the jewelled skies,
Albeit he soared with an undaunted wing?
Hast thou not dragged Diana from her car?
And driven the Hamadryad from the wood
To seek a shelter in some happier star?
Hast thou not torn the Naiad from her flood,
The Elfin from the green grass, and from me
The summer dream beneath the tamarind tree?

AL AARAAF*

PART I.

O! NOTHING earthly save the ray
(Thrown back from flowers) of Beauty's eye,
As in those gardens where the day
Springs from the gems of Circassy—
O! nothing earthly save the thrill
Of melody in woodland rill—
Or (music of the passion-hearted)
Joy's voice so peacefully departed,
That, like the murmur in the shell,
Its echo dwelleth and will dwell—
Oh, nothing of the dross of ours—
Yet all the beauty—all the flowers
That list our Love, and deck our bowers—
Adorn yon world afar, afar—
The wandering star.

'Twas a sweet time for Nesace—for there
Her world lay lolling on the golden air,
Near four bright suns—a temporary rest—
An oasis in desert of the blest.
Away—away—'mid seas of rays that roll
Empyrean splendour o'er th' unchained soul—
The soul that scarce (the billows are so dense)
Can struggle to its destined eminence—

* A star was discovered by Tycho Brahe which appeared suddenly in the heavens—attained, in a few days, a brilliancy surpassing that of Jupiter—then as suddenly disappeared, and has never been seen since.—E. A. P.

(This and subsequent notes were written by Poe himself.—Ed.)

To distant spheres, from time to time, she rode,
And late to ours, the favoured one of God—

But, now, the ruler of an anchored realm,
She throws aside the sceptre—leaves the helm,
And, amid incense and high spiritual hymns,
Laves in quadruple light her angel limbs.

Now happiest, loveliest in yon lovely Earth,
Whence sprang the "Idea of Beauty" into birth.
(Falling in wreaths thro' many a startled star,
Like woman's hair 'mid pearls, until afar,
It lit on hills Achaian, and there dwelt)
She looked into Infinity—and knelt.
Rich clouds, for canopies, about her curled—
Fit emblems of the model of her world—
Seen but in beauty—not impeding sight
Of other beauty glittering through the light—
A wreath that twined each starry form around,
And all the opalled air in colour bound.

All hurriedly she knelt upon a bed
Of flowers; of lilies such as reared the head
On the fair Capo Deucato, and sprang
So eagerly around about to hang
Upon the flying footsteps of—deep pride—
Of her who loved a mortal—and so died.
The Sephalica, budding with young bees,
Upreared its purple stem around her knees:
And gemmy flower, of Trebizond misnamed
Inmate of highest stars, where erst it shamed
All other loveliness; its honied dew
(The fabled nectar that the heathen knew)
Deliriously sweet, was dropp'd from Heaven,
And fell on gardens of the unforgiven
In Trebizond—and on a sunny flower
So like its own above, that, to this hour,
It still remaineth, torturing the bee
With madness, and unwonted reverie:
In Heaven, and all its environs, the leaf
And blossom of the fairy plant, in grief
Disconsolate linger—grief that hangs her head,
Repenting follies that full long have fled,
Heaving her white breast on the balmy air,
Like guilty beauty, chastened, and more fair:
Nyctanthes too, as sacred as the light
She fears to perfume, perfuming the night:
And Clytia* pondering between many a sun,
While pettish tears adown her petals run;
And that aspiring flower† that sprang on Earth—
And died, ere scarce exalted into birth,
Bursting its odorous heart in spirit to wing

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* Clytia—*The Chrysanthemum Peruvianum.*

† There is cultivated in the king's garden at Paris a species of serpentine aloes without prickles.

Its way to Heaven, from garden of a king:
And Valisnerian lotus* thither flown
From struggling with the waters of the Rhone:
And thy most lovely purple perfume,† Zante!
Isola d'oro!—Fior-di-Levante!
And the Nelumbo bud‡ that floats for ever
With Indian Cupid down the holy river—
Fair flowers, and fairy! to whose care is given
To bear the goddess' song, in odours, up to Heaven:
"Spirit! that dwellest where,
In the deep sky,
The terrible and fair,
In beauty vie!
Beyond the line of blue—
The boundary of the star
Which turneth at the view
Of thy barrier and thy bar—
Of the barrier overgone
By the comets who were cast
From their pride, and from their throne,
To be drudges till the last—
To be carriers of fire
(The red fire of their heart)
With speed that may not tire,
And with pain that shall not 'part—
Who livest—*that* we know—
In Eternity—we feel—
But the shadow of whose brow
What spirit shall reveal?
Tho' the beings whom thy Nesace,
Thy messenger, hath known
Have dream'd for thy Infinity
A model of their own—
Thy will is done, Oh, God!
The star hath ridden high
Thro' many a tempest, but she rode
Beneath thy burning eye;
And here, in thought, to thee—
In thought that can alone
Ascend thy empire, and to be
A partner of thy throne—
By winged fantasy
My embassy is given,
Till secrecy shall knowledge be
In the environs of Heaven."
She ceased—and buried then her burning cheek
Abashed, amid the lilies there, to seek
A shelter from the fervour of his eye;
For the stars trembled at the Deity.
She stirred not—breathed not—for a voice was there
How solemnly pervading the calm air!
A sound of silence on the startled ear
Which dreamy poets name "the music of the sphere."
Ours is a world of words: Quiet we call
"Silence"—which is the merest word of all.
All Nature speaks, and ev'n ideal things
Flap shadowy sounds from visionary wings—
But ah! not so when, thus, in realms on high
The eternal voice of God is passing by,
And the red winds are withering in the sky!

"What tho' in worlds which sightless cycles run,
Link'd to a little system, and one sun—
Where all my love is folly and the crowd
Still think my terrors but the thunder cloud,

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* There is found in the Rhone a beautiful lily of the Valisnerian kind.

† The Hyacinth.

‡ A fiction of the Indians.

The storm, the earthquake, and the ocean-wrath—
(Ah! will they cross me in my angrier path?)
What tho' in worlds which own a single sun
The sands of Time grow dimmer as they run,
Yet thine is my resplendency, so given
To bear my secrets thro' the upper Heaven.
Leave tenantless thy crystal home, and fly,
With all thy train, athwart the moony sky—
Apart—like fire-flies in Sicilian night,*
And wing to other worlds another light!
Divulge the secrets of thy embassy
To the proud orbs that twinkle—and to be
To every heart a barrier and a ban
Lest the stars totter in the guilt of man!"

Up rose the maiden in the yellow night,
The single-mooned eve!—on Earth we plight
Our faith to one love—and one moon adore—
The birthplace of young Beauty had no more.
As sprang that yellow star from downy hours
Up rose the maiden from her shrine of flowers,
And bent o'er sheeny mountain and dim plain.
Her way—but left not yet her Therasaean reign.*

PART II.

High on a mountain of enamelled head—
Such as the drowsy shepherd on his bed
Of giant pasturage lying at his ease,
Raising his heavy eyelid, starts and sees
With many a muttered "hope to be forgiven,"
What time the moon is quadrated in Heaven—
Of rosy head, that towering far away
Into the sunlit ether, caught the ray
Of sunken suns at eve—at noon of night,
While the moon danced with the fair stranger light—
Upreared upon such height arose a pile
Or gorgeous columns on th' unburthened air,
Flashing from Parian marble that twin smile
Far down upon the wave that sparkled there,
And nursled the young mountain in its lair.
Of molten stars their pavement, such as fall
Thro' the ebon air, besilvering the pall
Of their own dissolution, while they die—
Adorning then the dwellings of the sky.
A dome—by linked light from Heaven let down,

*I have often noticed a peculiar movement of the fire-flies;—they will collect in a body and fly off, from a common centre, into innumerable radii.

*Therasæa, or Therasea, the island mentioned by Seneca, which in a moment arose from the sea to the eyes of astonished mariners.

Sat gently on these columns as a crown—
A window of one circular diamond, there,
Looked out above into the purple air,
And rays from God shot down that meteor chain
And hallowed all the beauty twice again,
Save when, between th' Empyrean and that ring,
Some eager spirit flapped his dusky wing.
But on the pillars Seraph eyes have seen
The dimness of this world: that greyish green
That Nature loves the best for Beauty's grave
Lurked in each cornice, round each architrave—
And every sculptured cherub thereabout
That from this marble dwelling peered out,
Seemed earthly in the shadow of his niche—
Achaian statues in a world so rich!
Friezes from Tadmor and Persepolis—
From Baalbec, and the stilly, clear abyss
Of beautiful Gomorrha! O, the wave
Is now upon thee—but too late to save!
Sound loves to revel in a summer night:
Witness the murmur of the grey twilight
That stole upon the ear, in Eyraco*
Of many a wild star-gazer long ago—
That stealeth ever on the ear of him
Who, musing, gazeth on the distance dim,
And sees the darkness coming as a cloud—
Is not its form—its voice—most palpable and loud?*

But what is this!—it cometh—and it brings
A music with it—'tis the rush of wings—
A pause—and then a sweeping, falling strain
And Nesace is in her halls again.
From the wild energy of wanton haste
Her cheeks were flushing, and her lips apart;
The zone that clung around her gentle waist
Had burst beneath the heaving of her heart.
Within the centre of that hall to breathe
She paused and panted, Zanthe! all beneath
The fairy light that kissed her golden hair,
And longed to rest, yet could but sparkle there!

Young flowers were whispering in melody
To happy flowers that night—and tree to tree:
Fountains were gushing music as they fell
In many a star-lit grave, or moon-lit dell;
Yet silence came upon material things—

* Eyraco—Chaldea.

* I have often thought I could distinctly hear the sound of the darkness as it stole over the horizon.

Fair flowers, bright waterfalls, and
angel wings—
And sound alone that from the spirit
sprang
Bore burden to the charm the maiden
sang:

"Neath blue-bell or streamer—
Of tufted wild spray
That keeps, from the dreamer,
The moonbeam away—
Bright beings! that ponder,
With half closing eyes,
On the stars which your wonder
Hath drawn from the skies,
Till they glance thro' the shade, and
Come down to your brow
Like——eyes of the maiden
Who calls on you now—
Arise! from your dreaming
In violet bowers,
To duty beseeming
These star-litten hours—
And shake from your tresses
Encumbered with dew
The breath of those kisses
That cumber them too—
(O! how, without you, Love!
Could angels be blest?)
Those kisses of true love
That lulled ye to rest!
Up! shake from your wing
Each hindering thing:
The dew of the night—
It would weigh down your flight;
And true love caresses—
O! leave them apart!
They are light on the tresses,
But lead on the heart.

Ligeia! Ligeia!
My beautiful one!
Whose harshest idea
Will to melody run,
O! is it thy will
On the breezes to toss?
Or, capriciously still,
Like the lone Albatross,*
Incumbent on night
(As she on the air)
To keep watch with delight
On the harmony there?

Ligeia! wherever
Thy image may be,
No magic shall sever
Thy music from thee.
Thou hast bound many eyes
In a dreamy sleep—
But the strains still arise
Which *thy* vigilance keep—
The sound of the rain,
Which leaps down to the flower
And dances again
In the rhythm of the shower—
The murmur that springs
From the growing of grass—
Are the music of things—
But are modelled, alas!—
Away, then, my dearest,
O! hie thee away
To springs that lie clearest
Beneath the moon-ray—
To lone lake that smiles,
In its dream of deep rest,
At the many star-isles
That enjewel its breast—
Where wild flowers, creeping,
Have mingled their shade,
On its margin is sleeping
Full many a maid—
Some have left the cool glade, and
Have slept with the bee—
Arouse them, my maiden,
On moorland and lea—

---

* The Albatross is said to sleep on the wing.

Go! breathe on their slumber,
All softly in ear
The musical number
They slumbered to hear—
For what can awaken
An angel so soon
Whose sleep hath been taken
Beneath the cold moon,
As the spell which no slumber
Of witchery may test,
The rhythmical number
Which lulled him to rest?"

Spirits in wing, and angels to the view,
A thousand seraphs burst th' Empyrean thro',
Young dreams still hovering on their drowsy flight—
Seraphs in all but "Knowledge," the keen light
That fell, refracted, thro' thy bounds, afar,
O Death! from the eye of God upon that star:
Sweet was that error—sweeter still that death—
Sweet was that error—ev'n with *us* the breath
Of Science dims the mirror of our joy—
To them 'twere the Simoom, and would destroy—
For what (to them) availeth it to know
That Truth is Falsehood—or that Bliss is Woe?
Sweet was their death—with them to die was rife
With the last ecstasy of satiate life—
Beyond that death no immortality—
But sleep that pondereth and is "not to be"—
And there—oh! may my weary spirit dwell—
Apart from Heaven's eternity—and yet how far from Hell!

What guilty spirit, in what shrubbery dim,
Heard not the stirring summons of that hymn?
But two: they fell: for Heaven no grace imparts
To those who hear not for their beating hearts.
A maiden angel and her seraph-lover—
O! where (and ye may seek the wide skies over)
Was Love, the blind, near sober Duty known?
Unguided Love hath fallen—'mid "tears of perfect moan."

He was a goodly spirit—he who fell:
A wanderer by mossy-mantled well—
A gazer on the lights that shine above—
A dreamer in the moon-beam by his love:
What wonder? for each star is eye-like there,
And looks so sweetly down on Beauty's hair—
And they, and ev'ry mossy spring were holy
To his love-haunted heart and melancholy.
The night had found (to him a night of woe)
Upon a mountain crag, young Angelo—
Beetling it bends athwart the solemn sky,
And scowls on starry worlds that down beneath it lie.
Here sate he with his love—his dark eye bent
With eagle gaze along the firmament:
Now turned it upon her—but ever then
It trembled to the orb of Earth again.

"Ianthe, dearest, see! how dim that ray!
How lovely 'tis to look so far away!
She seemed not thus upon that autumn eve
I left her gorgeous halls—nor mourned to leave.
That eve—that eve—I should remember well—
The sun-ray dropped, in Lemnos, with a spell
On th' Arabesque carving of a gilded hall
Wherein I sate, and on the draperied wall—
And on my eye-lids—O, the heavy light!
How drowsily it weighed them into night!
On flowers, before, and mist, and love they ran
With Persian Saadi in his Gulistan:
But O, that light!—I slumbered—Death, the while,
Stole o'er my senses in that lovely isle
So softly that no single silken hair
Awoke that slept—or knew that he was there.

"The last spot of Earth's orb I trod upon
Was a proud temple called the Parthenon;
More beauty clung around her columned wall
Than even thy glowing bosom beats withal,
And when old Time my wing did disenthral
Thence sprang I—as the eagle from his tower,
And years I left behind me in an hour.
What time upon her airy bounds I hung
One half the garden of her globe was flung
Unrolling as a chart unto my view—
Tenantless cities of the desert too!
Ianthe, beauty crowded on me then,
And half I wished to be again of men."

"My Angelo! and why of them to be?
A brighter dwelling-place is here for thee—
And greener fields than in yon world above,
And woman's loveliness—and passionate love."

"But list, Ianthe! when the air so soft
Failed, as my pennoned spirit leapt aloft,
Perhaps my brain grew dizzy—but the world
I left so late was into chaos hurled,
Sprang from her station, on the winds apart,
And rolled a flame, the fiery Heaven athwart.
Methought, my sweet one, then I ceased to soar,
And fell—not swiftly as I rose before,
But with a downward, tremulous motion thro'
Light, brazen rays, this golden star unto!
Nor long the measure of my falling hours,
For nearest of all stars was thine to ours—
Dread star! that came, amid a night of mirth,
A red Dædalion on the timid Earth."

"We came—and to thy Earth—but not to us
Be given our lady's bidding to discuss:
We came, my love; around, above, below,

Gay fire-fly of the night we come and go,
Nor ask a reason save the angel-nod
She grants to us as granted by her God—
But, Angelo, than thine grey Time unfurled
Never his fair wing o'er fairer world!
Dim was its little disc, and angel eyes
Alone could see the phantom in the skies,
When first Al Aaraaf knew her course to be
Headlong thitherward o'er the starry sea—
But when its glory swelled upon the sky,
As glowing Beauty's bust beneath man's eye,
We paused before the heritage of men,
And thy star trembled—as doth Beauty then!"

Thus in discourse, the lovers whiled away
The night that waned and waned and brought no day.
They fell: for Heaven to them no hope imparts
Who hear not for the beating of their hearts.

TAMERLANE

("Tamerlane" was the first poem ever published by Poe. It headed a Boston edition of 1827.—Ed.)

KIND solace in a dying hour!
Such, Father, is not (now) my theme—
I will not madly deem that power
Of Earth may shrive me of the sin
Unearthy pride hath revelled in—
I have no time to dote or dream:
You call it hope—that fire of fire!
It is but agony of desire:
If I *can* hope—O God! I can—
Its fount is holier—more divine—
I would not call thee fool, old man,
But such is not a gift of thine.

Know thou the secret of a spirit
Bowed from its wild pride into shame.
O yearning heart! I did inherit
Thy withering portion with the fame
The searing glory which hath shone
Amid the jewels of my throne,
Halo of Hell! and with a pain
Not Hell shall make me fear again—

O craving heart, for the lost flowers
And sunshine of my summer hours!
The undying voice of that dead time
With its interminable chime,
Rings, in the spirit of a spell,
Upon thy emptiness—a knell.

I have not always been as now:
The fevered diadem on my brow
I claimed and won usurpingly—
Hath not the same fierce heirdom given
Rome to the Cæsar—this to me?
The heritage of a kingly mind,
And a proud spirit which hath striven
Triumphantly with human kind.

On mountain soil I first drew life:
The mists of the Tagley have shed
Nightly their dews upon my head
And, I believe, the winged strife
And tumult of the headlong air
Have nestled in my very hair.

So late from Heaven—that dew—it fell
('Mid dreams of an unholy night)
Upon me with the touch of Hell,
While the red flashing of the light

From clouds that hung, like banners,
o'er,
Appeared to my half-closing eye
The pageantry of monarchy;
And the deep trumpet-thunder's roar
Came hurriedly upon me, telling
Of human battle where my voice,
My own voice, silly child!—was
swelling
(O! how my spirit would rejoice,
And leap within me at the cry)
The battle-cry of Victory!

The rain came down upon my head
Unsheltered—and the heavy wind
Rendered me mad and deaf and
blind.
It was but man, I thought, who shed
Laurels upon me: and the rush—
The torrent of the chilly air
Gurgled within ear the crush
Of empires—with the captive's
prayer—
The hum of suitors—and the tone
Of flattery 'round a sovereign's throne.
My passion, from that hapless hour,
Usurped a tyranny which men
Have deemed since I have reached to
power,
My innate nature—be it so;
But, father, there lived one who,
then,
Then—in my boyhood—when their fire
Burned with a still intenser glow
(For passion must, with youth, expire)
E'en *then* who knew this iron heart
In woman's weakness had a part.

I have no words—alas!—to tell
The loveliness of loving well!
Nor would I now attempt to trace
The more than beauty of a face
Whose lineaments, upon my mind,
Are——shadows on th' unstable wind:
Thus I remember having dwelt
Some page of early lore upon,
With loitering eye, till I have felt
The letters—with their meaning—melt
To fantasies—with none.

O, she was worthy of all love!
Love as in infancy was mine—
'Twas such an angel minds above
Might envy; her young heart the
shrine
On which my every hope and thought
Were incense—then a goodly gift,
For they were childish and up-
right—
Pure as her young example taught:
Why did I leave it, and, adrift,
Trust to the fire within, for light?

We grew in age—and love—together—
Roaming the forest, and the wild;
My breast her shield in wintry
weather—
And, when the friendly sunshine
smiled.
And she would mark the opening skies,
I saw no Heaven—but in her eyes,
Young Love's first lesson is——the
heart;
For 'mid that sunshine, and those
smiles,
When, from our little cares apart,
And laughing at her girlish wiles,
I'd throw me on her throbbing breast,
And pour my spirit out in tears—
There was no need to speak the rest—
No need to quiet any fears
Of her—who asked no reason why,
But turned on me her quiet eye!

Yet *more* than worthy of the love
My spirit struggled with, and strove,
When, on the mountain peak, alone,
Ambition lent it a new tone—

I had no being—but in thee:
The world, and all it did contain
In the earth—the air—the sea—
Its joy—its little lot of pain
That was new pleasure—the ideal,
Dim vanities of dreams by night—
And dimmer nothings which were real—
(Shadows—and a more shadowy light!)
Parted upon their misty wings,
And, so, confusedly, became
Thine image and—a name—a name!
Two separate—yet most intimate things.

I was ambitious—have you known
The passion, father? You have not:
A cottager, I marked a throne
Of half the world as all my own,
And murmured at such a lowly lot—
But, just like any other dream,
Upon the vapour of the dew
My own had past, did not the beam
Of beauty which did while it thro'
The minute—the hour—the day—oppress
My mind with double loveliness.

We walked together on the crown
Of a high mountain which looked down
Afar from its proud natural towers
Of rock and forest, on the hills—
The dwindled hills! begirt with bowers
And shouting with a thousand rills.

I spoke to her of power and pride,
But mystically—in such guise
That she might deem it nought beside
The moment's converse; in her eyes
I read, perhaps too carelessly—
A mingled feeling with my own—
The flush on her bright cheek to me
Seemed to become a queenly throne
Too well that I should let it be
Light in the wilderness alone.

I wrapped myself in grandeur then,
And donned a visionary crown—
Yet it was not that Fantasy
Had thrown her mantle over me—
But that, among the rabble—men,
Lion ambition is chained down—
And crouches to a keeper's hand—
Not so in deserts where the grand—
The wild—the terrible conspire
With their own breath to fan his fire.

Look 'round thee now on Samarcand!—
Is she not queen of Earth? her pride
Above all cities? in her hand
Their destinies? in all beside
Of glory which the world hath known
Stands she not nobly and alone?
Falling—her veriest stepping-stone
Shall form the pedestal of a throne—
And who her sovereign? Timour—he
Whom the astonished people saw
Striding o'er empires haughtily
A diademed outlaw!

O, human love! thou spirit given,
On Earth, of all we hope in Heaven!
Which fall'st into the soul like rain
Upon the Siroc-withered plain,
And failing in thy power to bless,
But leav'st the heart a wilderness!
Idea! which bindest life around
With music of so strange a sound
And beauty of so wild a birth—
Farewell! for I have now the Earth!

When Hope, the eagle that towered, could see
No cliff beyond him in the sky,
His pinions were bent droopingly—
And homeward turned his softened eye.

'Twas sunset: when the sun will part
There comes a sullenness of heart
To him who still would look upon
The glory of the summer sun.
That soul will hate the ev'ning mist
So often lovely, and will list
To the sound of the coming darkness (known
To those whose spirits harken) as one
Who, in a dream of night, *would* fly,
But *cannot,* from a danger nigh.

What tho' the moon—tho' the white moon
Shed all the splendor of her noon,
Her smile is chilly—and *her* beam,
In that time of dreariness, will seem
(So like you gather in your breath)
A portrait taken after death.
And boyhood is a summer sun
Whose waning is the dreariest one—
For all we live to know is known
And for all we seek to keep hath flown—
Let life, then, as the day-flower, fall
With the noon-day beauty—which is all.

I reached my home—my home no more
For all had flown who made it so.
I passed from out its mossy door,
And, tho' my tread was soft and low,
A voice came from the threshold stone
Of one whom I had earlier known—
O I defy thee, Hell, to show
On beds of fire that burn below,
An humbler heart—a deeper woe.

Father, I firmly do believe—
I *know*—for Death who comes for me
From regions of the blest afar,
Where there is nothing to deceive,
Hath left his iron gate ajar
And rays of truth you cannot see
Are flashing thro' Eternity——
I do believe that Eblis hath
A snare in every human path—
Else how, when in the holy grove
I wandered of the idol, Love,—
Who daily scents his snowy wings
With incense of burnt-offerings
From the most unpolluted things,
Whose pleasant bowers are yet so riven
Above with trellised rays from Heaven
No mote may shun—no tiniest fly—
The light'ning of his eagle eye—
How was it that Ambition crept,
Unseen, amid the revels there,
Till growing bold, he laughed and leapt
In the tangles of Love's very hair?

TO THE RIVER ——

Fair river; in thy bright clear flow
Of crystal, wandering water,
Thou art an emblem of the glow
Of beauty—the unhidden heart—
The playful maziness of art
In old Alberto's daughter;

But when within they wave she looks—
Which glistens then, and trembles—
Why, then, the prettiest of brooks
Her worshipper resembles;
For in his heart, as in thy stream,
Her image deeply lies—
His heart which trembles at the beam
Of her soul-searching eyes.

TO ——

The bowers whereat, in dreams, I see
The wantonest singing birds,
Are lips—and all thy melody
Of lip-begotten words—

Thine eyes, in Heaven of heart enshrined
Then desolately fall,
O God! on my funereal mind
Like starlight on a pall—

Thy heart—*thy* heart!—I wake and sigh
And sleep to dream till day
Of the truth that gold can never buy—
Of the baubles that it may.

A DREAM

In visions of the dark night
I have dreamed of joy departed—
But a waking dream of life and light
Hath left me broken-hearted.

Ah! what is not a dream by day
To him whose eyes are cast
On things around him with a ray
Turned back upon the past?

That holy dream—that holy dream,
While all the world were chiding,
Hath cheered me as a lovely beam,
A lonely spirit guiding.

What though that light, thro' storm and night,
So trembled from afar—
What could there be more purely bright
In Truth's day-star?

ROMANCE

Romance, who loves to nod and sing,
With drowsy head and folded wing,
Among the green leaves as they shake
Far down within some shadowy lake,
To me a painted paroquet
Hath been—a most familiar bird—
Taught me my alphabet to say—
To lisp my very earliest word
While in the wild wood I did lie,
A child—with a most knowing eye.

Of late, eternal Condor years
So shake the very Heaven on high
With tumult as they thunder by,
I have no time for idle cares
Through gazing on the unquiet sky.
And when an hour with calmer wings
Its down upon my spirit flings—
That little time with lyre and rhyme
To while away—forbidden thing!
My heart would feel to be a crime
Unless it trembled with the strings.

FAIRYLAND

(A portion of "Fairyland" appeared separately in the *Yankee Literary Gazette*, 1829.—Ed.)

Dim vales—and shadowy floods—
And cloudy-looking woods,
Whose forms we can't discover
For the tears that drip all over
Huge moons there wax and wane—
Again—again—again—
Every moment of the night—
Forever changing places—
And they put out the star-light
With the breath from their pale faces.
About twelve by the moon-dial
One more filmy than the rest
(A kind which, upon trial,
They have found to be the best)
Comes down—still down—and down
With its centre on the crown
Of a mountain's eminence,
While its wide circumference
In easy drapery falls
Over hamlets, over halls,
Wherever they may be—

O'er the strange woods—o'er the sea—
Over spirits on the wing—
Over every drowsy thing—
And buries them up quite
In a labyrinth of light—
And then, how deep!—O, deep!
Is the passion of their sleep.
In the morning they arise,
And their moony covering
Is soaring in the skies,
With the tempests as they toss,
Like——almost any thing—
Or a yellow Albatross.
They use that moon no more
For the same end as before—
Videlicet a tent—
Which I think extravagant:
Its atomies, however,
Into a shower dissever,
Of which those butterflies,
Of Earth, who seek the skies,
And so come down again
(Never-contented things!)
Have brought a specimen
Upon their quavering wings.

THE LAKE

In spring of youth it was my lot
To haunt of the wide world a spot
The which I could not love the less—
So lovely was the loneliness
Of a wild lake, with black rock bound,
And the tall pines that towered around.

But when the Night had thrown her pall
Upon that spot, as upon all,
And the mystic wind went by
Murmuring in melody—
Then—ah, then, I would awake
To the terror of the lone lake.

Yet that terror was not fright,
But a tremulous delight—
A feeling not the jewelled mine
Could teach or bribe me to define—
Nor Love—although the Love were thine.

Death was in that poisonous wave,
And in its gulf a fitting grave
For him who thence could solace bring
To his lone imagining—
Whose solitary soul could make
An Eden of that dim lake.

SONG

I saw thee on thy bridal day—
When a burning blush came o'er thee,
Though happiness around thee lay,
The world all love before thee:

And in thine eye a kindly light
(Whatever it might be)
Was all on Earth my aching sight
Of loveliness could see.

That blush, perhaps, was maiden shame—
As such it well may pass—
Though its glow hath raised a fiercer flame
In the breast of him, alas!

Who saw thee on that bridal day,
When that deep blush *would* come o'er thee,
Though happiness around thee lay,
The world all love before thee.

TO HELEN

Helen, thy beauty is to me
Like those Nicean barks of yore,
That gently, o'er a perfumed sea,
The weary, wayworn wanderer bore
To his own native shore.

On desperate seas long wont to roam,
Thy hyacinth hair, thy classic face,
Thy Naiad airs have brought me home
To the glory that was Greece,
To the grandeur that was Rome.

Lo! in yon brilliant window niche,
How statue-like I see thee stand,
The agate lamp within thy hand!
Ah, Psyche, from the regions which
Are the Holy Land!

SPIRITS OF THE DEAD.

(This poem is also called "Visit of the Dead."—Ed.)

Thy soul shall find itself alone
'Mid dark thoughts of the grey tombstone—
Not one, of all the crowd, to pry
Into thine hour of secrecy.
Be silent in that solitude
Which is not loneliness—for then
The spirits of the dead who stood
In life before thee are again
In death around thee—and their will
Shall overshadow thee: be still.
The night—tho' clear—shall frown—
And the stars shall not look down
From their high thrones in the Heaven,
With light like Hope to mortals given—
But their red orbs, without beam,
To thy weariness shall seem
As a burning and a fever
Which could cling to thee for ever.
Now are thoughts thou shalt not banish—
Now are visions ne'er to vanish—
From thy spirit shall they pass
No more—like dew-drops from the grass.
The breeze—the breath of God—is still—
And the mist upon the hill
Shadowy—shadowy—yet unbroken,
Is a symbol and a token—
How it hangs upon the trees,
A mystery of mysteries!

EVENING STAR.

'Twas noontide of summer,
And midtime of night,
And stars, in their orbits,
Shone pale, through the light
Of the brighter, cold moon.
'Mid planets her slaves,
Herself in the Heavens,
Her beam on the waves.

I gazed awhile
On her cold smile;
Too cold—too cold for me—
There passed, as a shroud,
A fleecy cloud,
And I turned away to thee,
Proud Evening Star,
In thy glory afar
And dearer thy beam shall be;
For joy to my heart
Is the proud part
Thou bearest in Heaven at night,
And more I admire
Thy distant fire,
Than that colder, lowly light.

IMITATION.

A DARK unfathomed tide
Of interminable pride—
A mystery, and a dream,
Should my early life seem;
I say that dream was fraught
With a wild and waking thought
Of beings that have been,
Which my spirit hath not seen,
Had I let them pass me by,
With a dreaming eye!
Let none of earth inherit
That vision on my spirit;
Those thoughts I would control,
As a spell upon his soul:
For that bright hope at last
And that light time have past,
And my worldly rest hath gone
With a sigh as it passed on:
I care not though it perish
With a thought I then did cherish.

"THE HAPPIEST DAY"

I.

THE happiest day—the happiest hour
My seared and blighted heart hath known,
The highest hope of pride and power,
I feel hath flown.

II.

Of power! said I? Yes! such I ween
But they have vanished long, alas!
The visions of my youth have been—
But let them pass.

III.

And pride, what have I now with thee?
Another brow may ev'n inherit
The venom that hast poured on me—
Be still my spirit!

IV.

The happiest day—the happiest hour
Mine eyes shall see—have ever seen
The brightest glance of pride and power
I feel have been:

V.

But were that hope of pride and power
Now offered with the pain
Ev'n *then* I felt—that brightest hour
I would not live again:

VI.

For on its wing was dark alloy
And as it fluttered—fell
An essence—powerful to destroy
A soul that knew it well.

Translation from the Greek.

HYMN TO ARISTOGEITON AND HARMODIUS

I.

WREATHED in myrtle, my sword I'll conceal
Like those champions devoted and brave,
When they plunged in the tyrant their steel,
And to Athens deliverance gave.

II.

Beloved heroes! your deathless souls roam
In the joy breathing isles of the blest;
Where the mighty of old have their home—
Where Achilles and Diomed rest.

III.

In fresh myrtle my blade I'll entwine,
Like Harmodius, the gallant and good,
When he made at the tutelar shrine
A libation of Tyranny's blood.

IV.

Ye deliverers of Athens from shame!
Ye avengers of Liberty's wrongs!
Endless ages shall cherish your fame
Embalmed in their echoing songs!

DREAMS.

Oh! that my young life were a lasting dream!
My spirit not awakening, till the beam
Of an Eternity should bring the morrow.
Yes! though that long dream were of hopeless sorrow,
'Twere better than the cold reality
Of waking life, to him whose heart must be,
And hath been still, upon the lovely earth,
A chaos of deep passion, from his birth.
But should it be—that dream eternally
Continuing—as dreams have been to me
In my young boyhood—should it thus be given,
'Twere folly still to hope for higher Heaven.
For I have revelled when the sun was bright
I' the summer sky, in dreams of living light
And loveliness,—have left my very heart
Inclines of my imaginary apart
From mine own home, with beings that have been
Of mine own thought—what more could I have seen?
'Twas once—and only once—and this wild hour
From my remembrance shall not pass: some power
Or spell had bound me—'twas the chill wind
Came o'er me in the night, and left behind
Its image on my spirit—or the moon
Shone on my slumbers in her lofty noon
Too coldly—or the stars—howe'er it was
That dream was as that night-wind—let it pass.
I have been happy, though in a dream.
I have been happy—and I love the theme:
Dreams! in their vivid colouring of life
As in that fleeting, shadowy, misty strife
Of semblance with reality which brings
To the delirious eve, more lovely things
Of Paradise and Love—and all my own!—
Than young Hope in his sunniest hour hath known.

"IN YOUTH I HAVE KNOWN ONE"

How often we forget all time, when lone
Admiring Nature's universal throne;
Her woods—her winds—her mountains —the intense
Reply of Hers to Our intelligence!

I.

In youth I have known one with whom the Earth
In secret communing held—as he with it,
In daylight, and in beauty, from his birth:
Whose fervid, flickering torch of life was lit
From the sun and stars, whence he had drawn forth
A passionate light—such for his spirit was fit—
And yet that spirit knew—not in the hour
Of its own fervour—what had o'er it power.

II.

Perhaps it may be that my mind is wrought
To a fever by the moonbeam that hangs o'er,
But I will half believe that wild light fraught
With more of sovereignty than ancient lore
Hath ever told—or is it of a thought
The unembodied essence, and no more
That with a quickening spell doth o'er us pass
As dew of the night time, o'er the summer grass?

III.

Doth o'er us pass, when, as th' expanding eye
To the loved object—so the tear to the lid
Will start, which lately slept in apathy?
And yet it need not be—(that object) hid
From us in life—but common—which doth lie
Each hour before us—but then only bid
With a strange sound, as of a harp-string broken
T' awake us—'Tis a symbol and a token—

IV.

Of what in other worlds shall be—and given
In beauty by our God, to those alone
Who otherwise would fall from life and Heaven
Drawn by their heart's passion, and that tone,
That high tone of the spirit which hath striven
Though not with Faith—with godliness—whose throne
With desperate energy 't hath beaten down;
Wearing its own deep feeling as a crown.

VOLUME II

The Gold Bug

(First published in *The Dollar Newspaper*, Philadelphia, June, 1843, as a Prize-winner.—Ed.)

What ho! what ho! this fellow is dancing mad!
He hath been bitten by the Tarantula.
—*All in the Wrong.*

Many years ago, I contracted an intimacy with a Mr. William Legrand. He was of an ancient Huguenot family, and had once been wealthy; but a series of misfortunes had reduced him to want. To avoid the mortification consequent upon his disasters, he left New Orleans, the city of his forefathers, and took up his residence at Sullivan's Island, near Charleston, South Carolina.

This island is a very singular one. It consists of little else than the sea sand, and is about three miles long. Its breadth at no point exceeds a quarter of a mile. It is separated from the mainland by a scarcely perceptible creek, oozing its way through a wilderness of reeds and slime, a favorite resort of the marsh-hen. The vegetation, as might be supposed, is scant, or at least dwarfish. No trees of any magnitude are to be seen. Near the western extremity, where Fort Moultrie stands, and where are some miserable barrack buildings, tenanted, during summer, by the fugitives from Charleston dust and fever, may be found, indeed, the bristly palmetto; but the whole island, with the exception of this western point, and a line of hard, white beach on the sea-coast, is covered with a dense undergrowth of the sweet myrtle so much prized by the horticulturists of England. The shrub here often attains the height of fifteen or twenty feet, and forms an almost impenetrable coppice, burdening the air with its fragrance.

In the inmost recesses of this coppice, not far from the eastern or more remote end of the island, Legrand had built himself a small hut, which he occupied when I first, by mere accident, made his acquaintance. This soon ripened into friendship—for there was much in the recluse to excite interest and esteem. I found him well educated, with unusual powers of mind, but infected with misanthropy, and subject to perverse moods of alternate enthusiaasm and melancholy. He had with him many books, but rarely employed them. His chief amusements were gunning and fishing, or sauntering along the beach and through the myrtles, in quest of shells or entomological specimens—his collection of the latter might have been envied by a Swammerdamm. In these excursions he was usually accompanied by an old negro, called Jupiter, who had been manumitted before the reverses of the family, but who could be induced, neither by threats nor by promises, to abandon what he considered his right of attendance upon the footsteps of his young "Massa Will." It is not improbable that the relatives of Legrand, conceiv-

ing him to be somewhat unsettled in intellect, had contrived to instil this obstinacy into Jupiter, with a view to the supervision and guardianship of the wanderer.

The winters in the latitude of Sullivan's Island are seldom very severe, and in the fall of the year it is a rare event indeed when a fire is considered necessary. About the middle of October, 18—, there occurred, however, a day of remarkable chilliness. Just before sunset I scrambled my way through the evergreens to the hut of my friend, whom I had not visited for several weeks—my residence being, at that time, in Charleston, a distance of nine miles from the island, while the facilities of passage and re-passage were very far behind those of the present day. Upon reaching the hut I rapped, as was my custom, and getting no reply, sought for the key where I knew it was secreted, unlocked the door, and went in. A fine fire was blazing upon the hearth. It was a novelty, and by no means an ungrateful one. I threw off an overcoat, took an arm-chair by the crackling logs, and awaited patiently the arrival of my hosts.

Soon after dark they arrived, and gave me a most cordial welcome. Jupiter, grinning from ear to ear, bustled about to prepare some marsh-hens for supper. Legrand was in one of his fits—how else shall I term them?—of enthusiasm. He had found an unknown bivalve, forming a new genus, and, more than this, he had hunted down and secured, with Jupiter's assistance, a *scarabæus* which he believed to be totally new, but in respect to which he wished to have my opinion on the morrow.

"And why not to-night?" I asked rubbing my hands over the blaze, and wishing the whole tribe of *scarabæi* at the devil.

"Ah, if I had only known you were here!" said Legrand, "but it's so long since I saw you; and how could I foresee that you would pay me a visit this very night of all others? As I was coming home I met Lieutenant G—— from the fort, and, very foolishly, I lent him the bug; so it will be impossible for you to see it until the morning. Stay here to-night, and I will send Jup down for it at sunrise. It is the loveliest thing in creation!"

"What?—sunrise?"

"Nonsense! no!—the bug. It is of a brilliant gold color—about the size of a large hickory-nut—with two jet black spots near one extremity of the back, and another, somewhat longer, at the other. The *antennæ* are—"

"Dey ain't *no* tin in him, Massa Will, I keep a tellin' on you," here interrupted Jupiter; "de bug is a gold bug, solid, ebery bit of him, inside and all, sep him wing—neber feel half so hebby a bug in my life."

"Well, suppose it is, Jup," replied Legrand, somewhat more earnestly, it seemed to me, than the case demanded, "is that any reason for your letting the birds burn? The color"—here he turned to me—"is really almost enough to warrant Jupiter's idea. You never saw a more brilliant metallic lustre than the scales emit—but of this you cannot judge till to-morrow. In the meantime I can give you some idea of the shape." Saying this, he seated himself at a small table, on which were a pen and ink, but no paper. He looked for some in a drawer, but found none.

"Never mind," he said at length, "this will answer;" and he drew from his waistcoat pocket a scrap of what I took to be very dirty foolscap, and made upon it a rough drawing with the pen. While he did this, I retained my seat by the fire, for I was still chilly. When the design was complete, he handed it to me without rising. As I received it, a loud growl was heard, succeeded by a scratching at the door. Jupiter opened it, and a large Newfoundland, belonging to Legrand, rushed in, leaped upon my shoulders, and loaded me with caresses; for I had shown him much attention during previous visits. When his gambols were over, I looked at the paper, and, to speak the truth, found myself not a little puzzled at what my friend had depicted.

"Well!" I said, after contemplating it for some minutes, "This *is* a strange *scarabæus,* I must confess; new to me; never saw anything like it before—unless it was a skull, or a death's-head, which it more nearly resembles than anything else that has come under *my* observation."

"A death's-head!" echoed Legrand. "Oh—yes—well, it has something of that appearance upon paper, no doubt. The two upper black spots look like eyes, eh? and the longer one at the bottom like a mouth—and then the shape of the whole is oval."

"Perhaps so," said I; "but, Legrand, I fear you are no artist. I must wait until I see the beetle itself, if I am to form any idea of its personal appearance."

"Well, I don't know," said he, a little nettled, "I draw tolerably—*should* do it at least—have had good masters, and flatter myself that I am not quite a blockhead."

"But, my dear fellow, you are joking, then," said I, "this is a very passable *skull*—indeed, I may say that it is a very *excellent* skull, according to the vulgar notions about such specimens of physiology—and your *scarabæus* must be the queerest *scarabæus* in the world if it resembles it. Why, we may get up a very thrilling bit of superstition upon this hint. I presume you will call the bug *scarabæus caput hominis,* or something of that kind—there are many similar titles in the Natural Histories. But where are the *antennæ* you spoke of?"

"The *antennæ!*" said Legrand, who seemed to be getting unaccountably warm upon the subject; "I am sure you must see the *antennæ.* I made them as distinct as they are in the original insect, and I presume that is sufficient."

"Well, well," I said, "perhaps you have—still I don't see them;" and I handed him the paper without additional remark, not wishing to ruffle his temper; but I was much surprised at the turn affairs had taken; his ill humor puzzled me—and, as for the drawing of the beetle, there were positively *no antennæ* visible, and the whole *did* bear a very close resemblance to the ordinary cuts of a death's-head.

He received the paper very peevishly, and was about to crumple it, apparently to throw it in the fire, when a casual glance at the design seemed suddenly to rivet his attention. In an instant his face grew violently red—in another excessively pale. For some minutes he continued to scrutinize the drawing minutely where he sat. At length he

arose, took a candle from the table, and proceeded to seat himself upon a sea-chest in the farthest corner of the room. Here again he made an anxious examination of the paper; turning it in all directions. He said nothing, however, and his conduct greatly astonished me; yet I thought it prudent not to exacerbate the growing moodiness of his temper by any comment. Presently he took from his coat-pocket a wallet, placed the paper carefully in it, and deposited both in a writing-desk, which he locked. He now grew more composed in his demeanor; but his original air of enthusiasm had quite disappeared. Yet he seemed not so much sulky as abstracted. As the evening wore away he became more and more absorbed in revery, from which no sallies of mine could arouse him. It had been my intention to pass the night at the hut, as I had frequently done before, but, seeing my host in this mood, I deemed it proper to take leave. He did not press me to remain, but, as I departed, he shook my hand with even more than his usual cordiality.

It was about a month after this (and during the interval I had seen nothing of Legrand) when I received a visit, at Charleston, from his man, Jupiter. I had never seen the good old negro look so dispirited, and I feared that some serious disaster had befallen my friend.

"Well, Jup," said I, "what is the matter now?—how is your master?"

"Why, to speak the troof, massa, him not so berry well as mought be."

"Not well! I am truly sorry to hear it. What does he complain of?"

"Dar! dats it!—him neber 'plain of notin'—but him berry sick for all dat."

"*Very* sick, Jupiter!—why didn't you say so at once? Is he confined to bed?"

"No, dat he ain't!—he aint 'fined to nowhar—dat's just whar de shoe pinch—my mind is got to be berry hebby 'bout poor Massa Will."

"Jupiter, I should like to understand what it is you are talking about. You say your master is sick. Hasn't he told you what ails him?"

"Why, massa, 'taint wof while for to git mad about de matter—Massa Will say noffin at all aint de matter wid him—but den what make him go about looking dis here way, wid he head down and he soldiers up, and as white as a goose? And den he keep a syphon all de time——"

"Keeps a what, Jupiter?"

"Keeps a syphon wid de figgurs on de slate—de queerest figgurs I ebber did see. Ise gittin' to be skeered, I tell you. Hab for to keep mighty tight eye 'pon him 'noovers. Todder day he gib me slip 'fore de sun up and was gone de whole ob de blessed day. I had a big stick ready cut for to gib him deuced good beating when he did come—but Ise sich a fool dat I hadn't de heart arter all—he looked so berry poorly."

"Eh?—what?—ah yes!—upon the whole I think you had better not be too severe with the poor fellow—don't flog him, Jupiter—he can't very well stand it—but can you form no idea of what has occasioned this illness, or rather this change of conduct? Has anything unpleasant happened since I saw you?"

"No, massa, dey aint bin noffin on-pleasant *since* den—'twas *'fore* den I'm feared—'twas be berry day you was dare."

"How? what do you mean?"

"Why, massa, I mean de bug—dare now."

"That what?"

"De bug—I'm berry sartin dat Massa Will bin bit somewhere 'bout he head by dat goole-bug."

"And what cause have you, Jupiter, for such a supposition?"

"Claws enuff, massa, and mouff, too. I never did see sich a deuced bug—he kick and he bite ebery ting what cum near him. Massa Will cotch him fuss, but had for to let him go 'gin mighty quick, I tell you—den was de time he must ha' got de bite. I didn't like de look ob de bug mouff, myself, nohow, so I wouldn't take hold ob him wid my finger, but I cotch him wid a piece of paper dat I found. I rap him up in de paper and stuff a piece of it in he mouff —dat was de way."

"And you think then, that your master was really bitten by the beetle, and that the bite made him sick?"

"I don't think noffin about it—I nose it. What make him dream 'bout de goole so much, if 'taint cause he bit by the goole-bug? Ise heered 'bout dem goole-bugs 'fore dis."

"But how do you know he dreams about gold?"

"How I know? why, 'cause he talk about it in he sleep—dat's how I nose."

"Well, Jup, perhaps you are right; but to what fortunate circumstance am I to attribute the honor of a visit from you to-day?"

"What de matter, massa?"

"Did you bring any message from Mr. Legrand?"

"No, massa, I bring dis here pissel;" and here Jupiter handed me a note which ran thus:

"My Dear ——

"Why have I not seen you for so long a time? I hope you have not been so foolish as to take offence at any little *brusquerie* of mine; but no, that is improbable.

"Since I saw you I have had great cause for anxiety. I have something to tell you, yet scarcely know how to tell it, or whether I should tell it at all.

"I have not been quite well for some days past, and poor old Jup annoys me, almost beyond endurance, by his well-meant attentions. Would you believe it?—he had prepared a huge stick, the other day, with which to chastise me for giving him the slip, and spending the day, *solus*, among the hills on the mainland. I verily believe that my ill looks alone saved me a flogging.

"I have made no addition to my cabinet since we met.

"If you can, in any way, make it convenient, come over with Jupiter. *Do* come. I wish to see you *to-night*, upon business of importance. I assure you that it is of the *highest* importance.

"Ever yours,

"William Legrand."

There was something in the tone of this note which gave me great uneasiness. Its whole style differed materially from that of Legrand. What could he be dreaming of? What new crotchet possessed his excitable brain? What "business of the highest importance" could *he* possibly have to transact? Jupiter's account of him boded no good. I dreaded lest the continued pressure of misfortune had, at length, fairly unsettled the reason of my friend. Without a moment's hesitation, there-

fore, I prepared to accompany the negro.

Upon reaching the wharf, I noticed a scythe and three spades, all apparently new, lying in the bottom of the boat in which we were to embark.

"What is the meaning of all this, Jup?" I inquired.

"Him syfe, massa, and spade."

"Very true; but what are they doing here?"

"Him de syfe and de spade what Massa Will sis 'pon my buying for him in de town, and de debbil's own lot of money I had to gib for 'em."

"But what, in the name of all that is mysterious, is your 'Massa Will' going to do with scythes and spades?"

"Dat's more dan *I* know, and debbil take me if I don't b'lieve 'tis more dan he know too. But it's all cum ob de bug."

Finding that no satisfaction was to be obtained of Jupiter, whose whole intellect seemed to be absorbed by "de bug," I now stepped into the boat, and made sail. With a fair and strong breeze we soon ran into the little cove to the northward of Fort Moultrie, and a walk of some two miles brought us to the hut. It was about three in the afternoon when we arrived. Legrand had been awaiting us in eager expectation. He grasped my hand with a nervous *empressement* which alarmed me and strengthened the suspicions already entertained. His countenance was pale even to ghastliness, and his deep-set eyes glared with unnatural lustre. After some inquiries respecting his health, I asked him, not knowing what better to say, if he had yet obtained the *scarabæus* from Lieutenant G——.

"Oh, yes," he replied, coloring violently, "I got it from him the next morning. Nothing should tempt me to part with that *scarabæus*. Do you know that Jupiter is quite right about it?"

"In what way?" I asked, with a sad foreboding at heart.

"In supposing it to be a bug of *real gold*." He said this with an air of profound seriousness, and I felt inexpressibly shocked.

"This bug is to make my fortune," he continued, with a triumphant smile; "to reinstate me in my family possessions. Is it any wonder, then, that I prize it? Since Fortune has thought fit to bestow it upon me, I have only to use it properly, and I shall arrive at the gold of which it is the index. Jupiter, bring me that *scarabæus!*"

"What! de bug, massa? I'd rudder not go fer trubble dat bug; you mus' git him for your own self." Hereupon Legrand arose, with a grave and stately air, and brought me the beetle from a glass case in which it was enclosed. It was a beautiful *scarabæus*, and, at that time, unknown to naturalists—of course a great prize in a scientific point of view. There were two round black spots near one extremity of the back, and a long one near the other. The scales were exceedingly hard and glossy, with all the appearance of burnished gold. The weight of the insect was very remarkable, and, taking all things into consideration, I could hardly blame Jupiter for his opinion respecting it; but what to make of Legrand's concordance with that opinion, I could not, for the life of me, tell.

"I sent for you," said he, in a grandiloquent tone, when I had completed my examination of the beetle, "I sent for you that I might have your counsel

and assistance in furthering the views of Fate and of the bug—"

"My dear Legrand," I cried, interrupting him, "you are certainly unwell, and had better use some little precautions. You shall go to bed, and I will remain with you a few days, until you get over this. You are feverish and—"

"Feel my pulse," said he.

I felt it, and, to say the truth, found not the slightest indication of fever.

"But you may be ill and yet have no fever. Allow me this once to prescribe for you. In the first place go to bed. In the next—"

"You are mistaken," he interposed, "I am as well as I can expect to be under the excitement which I suffer. If you really wish me well, you will relieve this excitement."

"And how is this to be done?"

"Very easily. Jupiter and myself are going upon an expedition into the hills, upon the main land, and, in this expedition, we shall need the aid of some person in whom we can confide. You are the only one we can trust. Whether we succeed or fail, the excitement which you now perceive in me will be equally allayed."

"I am anxious to oblige you in any way," I replied; "but do you mean to say that this infernal beetle has any connection with your expedition into the hills?"

"It has."

"Then, Legrand, I can become a party to no such absurd proceeding."

"I am sorry—very sorry—for we shall have to try it by ourselves."

"Try it by yourselves! The man is surely mad!—but stay!—how long do you propose to be absent?"

"Probably all night. We shall start immediately, and be back, at all events, by sunrise."

"And will you promise me, upon your honor, that when this freak of yours is over, and the bug business (good God!) settled to your satisfaction, you will then return home and follow my advice implicitly, as that of your physician."

"Yes; I promise; and now let us be off, for we have no time to lose."

With a heavy heart I accompanied my friend. We started about four o'clock—Legrand, Jupiter, the dog, and myself. Jupiter had with him the scythe and spades—the whole of which he insisted upon carrying — more through fear, it seemed to me, of trusting either of the implements within reach of his master, than from any excess of industry or complaisance. His demeanor was dogged in the extreme, and "dat deuced bug" were the sole words which escaped his lips during the journey. For my own part, I had charge of a couple of dark lanterns, while Legrand contented himself with the *scarabæus,* which he carried attached to the end of a bit of whip-cord; twirling it to and fro, with the air of a conjuror, as he went. When I observed this last, plain evidence of my friend's aberration of mind, I could scarcely refrain from tears. I thought it best, however, to humor his fancy, at least for the present, or until I could adopt some more energetic measures with a chance of success. In the meantime I endeavored, but all in vain, to sound him in regard to the object of the expedition. Having succeeded in inducing me to accompany him, he seemed unwilling to hold conversation upon any topic of minor importance,

and to all my questions vouchsafed no other reply than "we shall see!"

We crossed the creek at the head of the island by means of a skiff, and, ascending the high grounds on the shore of the main land, proceeded in a north-westerly direction, through a tract of country excessively wild and desolate, where no trace of a human footstep was to be seen. Legrand led the way with decision; pausing only for an instant, here and there, to consult what appeared to be certain landmarks of his own contrivance upon a former occasion.

In this manner we journeyed for about two hours, and the sun was just setting when we entered a region infinitely more dreary than any yet seen. It was a species of tableland, near the summit of an almost inaccessible hill, densely wooded from base to pinnacle, and interspersed with huge crags that appeared to lie loosely upon the soil, and in many cases were prevented from precipitating themselves into the valleys below, merely by the support of the trees against which they reclined. Deep ravines, in various directions, gave an air of still sterner solemnity to the scene.

The natural platform to which we had clambered was thickly overgrown with brambles, through which we soon discovered that it would have been impossible to force our way but for the scythe; and Jupiter, by direction of his master, proceeded to clear for us a path to the foot of an enormously tall tulip-tree, which stood, with some eight or ten oaks, upon the level, and far surpassed them all, and all other trees which I had then ever seen, in the beauty of its foliage and form, in the wide spread of its branches, and in the general majesty of its appearance. When we reached this tree, Legrand turned to Jupiter, and asked him if he thought he could climb it. The old man seemed a little staggered by the question, and for some moments made no reply. At length he approached the huge trunk, walked slowly around it, and examined it with minute attention. When he had completed his scrutiny, he merely said:

"Yes, massa, Jup climb any tree he ebber see in he life."

"Then up with you as soon as possible, for it will soon be too dark to see what we are about."

"How far mus' go up, massa?" inquired Jupiter.

"Get up the main trunk first, and then I will tell you which way to go—and here—stop! take this beetle with you."

"De bug, Massa Will!—de goole bug!" cried the negro, drawing back in dismay—"what for mus tote de bug way up de tree?—d—n if I do!"

"If you are afraid, Jup, a great big negro like you, to take hold of a harmless little dead beetle, why you can carry it up by this string—but, if you do not take it up with you in some way, I shall be under the necessity of breaking your head with this shovel."

"What de matter now, massa?" said Jup, evidently shamed into compliance; "always want for to raise fuss wid old nigger. Was only funnin anyhow. *Me* feered de bug! what I keer for de bug?" Here he took cautiously hold of the extreme end of the string, and, maintaining the insect as far from his person as circumstances would permit, prepared to ascend the tree.

In youth, the tulip-tree, or *Liriodendron Tulipiferum*, the most magnificent of American foresters, has a trunk peculiarly smooth, and often rises to a great height without lateral branches; but, in its riper age, the bark becomes gnarled and uneven, while many short limbs make their appearance on the stem. Thus the difficulty of ascension, in the present case, lay more in semblance than in reality. Embracing the huge cylinder, as closely as possible, with his arms and knees, seizing with his hands some projections, and resting his naked toes upon others, Jupiter, after one or two narrow escapes from falling, at length wriggled himself into the first great fork, and seemed to consider the whole business as virtually accomplished. The *risk* of the achievement was, in fact, now over, although the climber was some sixty or seventy feet from the ground.

"Which way mus go now, Massa Will?" he asked.

"Keep up the largest branch—the one on this side," said Legrand. The negro obeyed him promptly, and apparently with but little trouble; ascending higher and higher, until no glimpse of his squat figure could be obtained through the dense foliage which enveloped it. Presently his voice was heard in a sort of halloo.

"How much fudder is got for go?"

"How high up are you?" asked Legrand.

"Ebber so fur," replied the negro; "can see de sky fru de top ob de tree."

"Never mind the sky, but attend to what I say. Look down the trunk and count the limbs below you on this side. How many limbs have you passed?"

"One, two, tree, four, fibe—I done pass fibe big limb, massa, 'pon dis side."

"Then go one limb higher."

In a few minutes the voice was heard again, announcing that the seventh limb was attained.

"Now, Jup," cried Legrand, evidently much excited, "I want you to work your way out upon that limb as far as you can. If you see anything strange let me know."

By this time what little doubt I might have entertained of my poor friend's insanity was put finally at rest. I had no alternative but to conclude him stricken with lunacy, and I became seriously anxious about getting him home. While I was pondering upon what was best to be done, Jupiter's voice was again heard.

"Mos feered for to ventur pon dis limb berry far—'tis dead limb putty much all de way."

"Did you say it was a *dead* limb, Jupiter?" cried Legrand in a quavering voice.

"Yes, massa, him dead as de door-nail—done up for sartin—done departed dis here life."

"What in the name of heaven shall I do?" asked Legrand, seemingly in the greatest distress.

"Do!" said I, glad of an opportunity to interpose a word, "why come home and go to bed. Come now!—that's a fine fellow. It's getting late, and, besides, you remember your promise."

"Jupiter," cried he, without heeding me in the least, "do you hear me?"

"Yes, Massa Will, hear you ebber so plain."

"Try the wood well, then, with your knife, and see if you think it *very* rotten."

"Him rotten, massa, sure nuff," re-

plied the negro in a few moments, "but not so berry rotten as mought be. Mought venture out leetle way pon de limb by myself, dat's true."

"By yourself!—what do you mean?"

"Why, I mean de bug. 'Tis *berry* hebby bug. Spose I drop him down fuss, and den de limb won't break wid just de weight of one nigger."

"You infernal scoundrel!" cried Legrand, apparently much relieved, "what do you mean by telling me such nonsense as that? As sure as you drop that beetle I'll break your neck. Look here, Jupiter, do you hear me?"

"Yes, massa, needn't hollo at poor nigger dat style."

"Well! now listen!—if you will venture out on the limb as far as you think safe, and not let go the beetle, I'll make you a present of a silver dollar as soon as you get down."

"I'm gwine, Massa Will—deed I is," replied the negro very promptly—"mos out to the eend now."

"Out to the end!" here fairly screamed Legrand; "do you say you are out to the end of that limb?"

"Soon be to de eend, massa—o-o-o-o-oh! Lor-gol-a-marcy! what *is* dis here pon de tree?"

"Well!" cried Legrand, highly delighted, "what is it?"

"Why 'taint noffin but a skull—somebody bin lef him head up de tree, and de crows done gobble ebery bit ob de meat off."

"A skull, you say!—very well,—how is it fastened to the limb?—what holds it on?"

"Sure nuff, massa; mus look. Why dis berry curious sarcumstance, pon my word—dare's a great, big nail in de skull, what fastens ob it on to de tree."

"Well now, Jupiter, do exactly as I tell you—do you hear?"

"Yes, massa."

"Pay attention, then—find the left eye of the skull."

"Hum! hoo! dat's good! why dey ain't no eye lef at all."

"Curse your stupidity! do you know your right hands from your left?"

"Yes, I knows dat—knows all about dat—'tis my lef hand what I chops de wood wid."

"To be sure! you are left-handed; and your left eye is on the same side as your left hand. Now, I suppose, you can find the left eye of the skull, or the place where the left eye has been. Have you found it?"

Here was a long pause. At length the negro asked.

"Is de lef eye of de skull pon de same side as de lef hand of de skull too?—cause de skull aint got not a bit ob a hand at all—nebber mind! I got de lef eye now—here de lef eye! what mus do wid it?"

"Let the beetle drop through it, as far as the string will reach—but be careful and not let go your hold of the string."

"All dat done, Massa Will; mighty easy ting for to put de bug fru de hole—look out for him dare below!"

During this colloquy no portion of Jupiter's person could be seen; but the beetle, which he had suffered to descend, was now visible at the end of the string, and glistened, like a globe of burnished gold, in the last rays of the setting sun, some of which still faintly illumined the eminence upon which we stood. The *scarabæus* hung quite clear of any branches, and, if allowed to fall, would have fallen at

our feet. Legrand immediately took the scythe, and cleared with it a circular space, three or four yards in diameter, just beneath the insect, and, having accomplished this, ordered Jupiter to let go the string and come down from the tree.

Driving a peg, with great nicety, into the ground, at the precise spot where the beetle fell, my friend now produced from his pocket a tape-measure. Fastening one end of this at that point of the trunk of the tree which was nearest the peg, he unrolled it till it reached the peg and thence further unrolled it, in the direction already established by the two points of the tree and the peg, for the distance of fifty feet—Jupiter clearing away the brambles with the scythe. At the spot thus attained a second peg was driven, and about this, as a centre, a rude circle, about four feet in diameter, described. Taking now a spade himself, and giving one to Jupiter and one to me, Legrand begged us to set about digging as quickly as possible.

To speak the truth, I had no especial relish for such amusement at any time, and, at that particular moment, would willingly have declined it; for the night was coming on, and I felt much fatigued with the exercise already taken; but I saw no mode of escape, and was fearful of disturbing my poor friend's equanimity by a refusal. Could I have depended, indeed upon Jupiter's aid, I would have had no hesitation in attempting to get the lunatic home by force; but I was too well assured of the old negro's disposition, to hope that he would assist me, under any circumstances, in a personal contest with his master. I made no doubt that the latter had been infected with some of the innumerable Southern superstitions about money buried, and that his phantasy had received confirmation by the finding of the *scarabæus,* or, perhaps, by Jupiter's obstinacy in maintaining it to be "a bug of real gold." A mind disposed to lunacy would readily be led away by such suggestions—especially if chiming in with favorite preconceived ideas—and then I called to mind the poor fellow's speech about the beetle's being "the index of his fortune." Upon the whole, I was sadly vexed and puzzled, but, at length, I concluded to make a virtue of necessity—to dig with a good will, and thus the sooner to convince the visionary, by ocular demonstration, of the fallacy of the opinion he entertained.

The lanterns having been lit, we all fell to work with a zeal worthy a more rational cause; and, as the glare fell upon our persons and implements, I could not help thinking how picturesque a group we composed, and how strange and suspicious our labors must have appeared to any interloper who, by chance, mighty have stumbled upon our whereabouts.

We dug very steadily for two hours. Little was said; and our chief embarrassment lay in the yelpings of the dog, who took exceeding interest in our proceedings. He, at length, became so obstreperous that we grew fearful of his giving the alarm to some stragglers in the vicinity,—or, rather, this was the apprehension of Legrand;—for myself, I should have rejoiced at any interruption which might have enabled me to get the wanderer home. The noise was, at length, very effectually silenced by Jupiter, who, getting out

of the hole with a dogged air of deliberation, tied the brute's mouth up with one of his suspenders, and then returned, with a grave chuckle, to his task.

When the time mentioned had expired, we had reached a depth of five feet, and yet no sign of any treasure became manifest. A general pause ensued, and I began to hope that the farce was at an end. Legrand, however, although evidently much disconcerted, wiped his brow thoughtfully and recommenced. We had excavated the entire circle of four feet diameter, and now we slightly enlarged the limit, and went to the farther depth of two feet. Still nothing appeared. The gold-seeker, whom I sincerely pitied, at length clambered from the pit, with the bitterest disappointment imprinted upon every feature, and proceeded, slowly and reluctantly, to put on his coat, which he had thrown off at the beginning of his labor. In the meantime I made no remark. Jupiter, at a signal from his master, began to gather up his tools. This done, and the dog having been unmuzzled, we turned in profound silence toward home.

We had taken, perhaps, a dozen steps in this direction, when, with a loud oath, Legrand strode up to Jupiter, and seized him by the collar. The astonished negro opened his eyes and mouth to the fullest extent, let fall the spades, and fell upon his knees.

"You scoundrel!" said Legrand, hissing out the syllables from between his clenched teeth—"you infernal black villain!—speak, I tell you!—answer me this instant, without prevarication!—which—which is your left eye?"

"Oh, my golly, Massa Will! aint dis here my lef eye for sartain?" roared the terrified Jupiter, placing his hand upon his *right* organ of vision, and holding it there with a desperate pertinacity, as if in immediate dread of his master's attempt at a gouge.

"I thought so!—I knew it! hurrah!" vociferated Legrand, letting the negro go and executing a series of curvets and caracols, much to the astonishment of his valet, who, arising from his knees, looked, mutely, from his master to myself, and then from myself to his master.

"Come! me must go back," said the latter, "the game's not up yet"; and he again led the way to the tulip-tree.

"Jupiter," said he, when we reached its foot, "come here! Was the skull nailed to the limb with the face outward, or with the face to the limb?"

"De face was out, massa, so dat de crows could get at de eyes good, without any trouble."

"Well, then, was it this eye or that through which you dropped the beetle?" here Legrand touched each of Jupiter's eyes.

"'Twas dis eye, massa—de lef eye—jis as you tell me," and here it was his right eye that the negro indicated.

"That will do—we must try it again."

Here my friend, about whose madness I now saw, or fancied that I saw, certain indications of method, removed the peg which marked the spot where the beetle fell, to a spot about three inches to the westward of its former position. Taking, now, the tape measure from the nearest point of the trunk to the peg, as before, and continuing the extension in a straight line to the distance of fifty feet, a spot was indi-

cated, removed, by several yards, from the point at which we had been digging.

Around the new position a circle, somewhat larger than in the former instance, was now described, and we again set to work with the spade. I was dreadfully weary, but, scarcely understanding what had occasioned the change in my thoughts, I felt no longer any great aversion from the labor imposed. I had become most unaccountably interested—nay, even excited. Perhaps there was something, amid all the extravagant demeanor of Legrand—some air of forethought, or of deliberation, which impressed. I dug eagerly, and now and then caught myself actually looking, with something that very much resembled expectation, for the fancied treasure, the vision of which had demented my unfortunate companion. At a period when such vagaries of thought most fully possessed me, and when we had been at work perhaps an hour and a half, we were again interrupted by the violent howlings of the dog. His uneasiness, in the first instance, had been, evidently, but the result of playfulness or caprice, but he now assumed a bitter and serious tone. Upon Jupiter's again attempting to muzzle him, he made furious resistance, and, leaping into the hole, tore up the mould frantically with his claws. In a few seconds he had uncovered a mass of human bones, forming two complete skeletons, intermingled with several buttons of metal, and what appeared to be the dust of decayed woolen. One or two strokes of a spade upturned the blade of a large Spanish knife, and, as we dug farther, three or four loose pieces of gold and silver coin came to light.

At sight of these the joy of Jupiter could scarcely be restrained, but the countenance of his master wore an air of extreme disappointment. He urged us, however, to continue our exertions, and the words were hardly uttered when I stumbled and fell forward, having caught the toe of my boot in a large ring of iron that lay half buried in the loose earth.

We now worked in earnest, and never did I pass ten minutes of more intense excitement. During this interval we had fairly unearthed an oblong chest of wood, which, from its perfect preservation and wonderful hardness, had plainly been subjected to some mineralizing process—perhaps that of the bi-chloride of mercury. This box was three feet and a half long, three feet broad, and two and a half feet deep. It was firmly secured by bands of wrought iron, riveted, and forming a kind of open trellis-work over the whole. On each side of the chest, near the top, were three rings of iron—six in all—by means of which a firm hold could be obtained by six persons. Our utmost united endeavors served only to disturb the coffer very slightly in its bed. We at once saw the impossibility of removing so great a weight. Luckily, the sole fastenings of the lid consisted of two sliding bolts. These we drew back—trembling and panting with anxiety. In an instant, a treasure of incalculable value lay gleaming before us. As the rays of the lanterns fell within the pit, there flashed upward a glow and a glare, from a confused heap of gold and jewels, that absolutely dazzled our eyes.

I shall not pretend to describe the feelings with which I gazed. Amaze-

ment was, of course, predominant. Legrand appeared exhausted with excitement, and spoke very few words. Jupiter's countenance wore, for some minutes, as deadly a pallor as it is possible, in the nature of things, for any negro's visage to assume. He seemed stupefied — thunderstricken. Presently he fell upon his knees in the pit, and burying his naked arms up to the elbows in gold, let them there remain, as if enjoying the luxury of a bath. At length, with a deep sigh, he exclaimed, as if in a soliloquy:

"And dis all cum ob de goole-bug! de putty goole-bug! de poor little goole-bug, what I boosed in that sabage kind ob style! Aint you shamed ob yourself, nigger?—answer me dat!"

It became necessary, at last, that I should arouse both master and valet to the expediency of removing the treasure. It was growing late, and it behooved us to make exertion, that we might get every thing housed before daylight. It was difficult to say what should be done, and much time was spent in deliberation—so confused were the ideas of all. We, finally, lightened the box by removing two-thirds of its contents, when we were enabled, with some trouble to raise it from the hole. The articles taken out were deposited among the brambles, and the dog left to guard them, with strict orders from Jupiter neither, upon any pretence, to stir from the spot, nor to open his mouth until our return. We then hurriedly made for home with the chest; reaching the hut in safety, but after excessive toil, at one o'clock in the morning. Worn out as we were, it was not in human nature to do more immediately. We rested until two, and had supper; starting for the hills immediately afterward, armed with three stout sacks, which, by good luck, were upon the premises. A little before four we arrived at the pit, divided the remainder of the booty, as equally as might be, among us, and, leaving the holes unfilled, again set out for the hut, at which, for the second time, we deposited our golden burdens, just as the first faint streaks of the dawn gleamed from over the tree-tops in the East.

We were now thoroughly broken down; but the intense excitement of the time denied us repose. After an unquiet slumber of some three or four hours' duration, we arose, as if by pre-concert, to make examination of our treasure.

The chest had been full to the brim, and we spent the whole day, and the greater part of the next night, in a scrutiny of its contents. There had been nothing like order or arrangement. Everything had been heaped in promiscuously. Having assorted all with care we found ourselves possessed of even vaster wealth than we had at first supposed. In coin there was rather more than four hundred and fifty thousand dollars—estimating the value of the pieces, as accurately as we could, by the tables of the period. There was not a particle of silver. All was gold of antique date and of great variety—French, Spanish, and German money, with a few English guineas, and some counters, of which we had never seen specimens before. There were several very large and heavy coins, so worn that we could make nothing of their inscriptions. There was no American money. The value of the jewels we found more difficulty in estimating.

There were diamonds—some of them exceedingly large and fine—a hundred and ten in all, and not one of them small; eighteen rubies of remarkable brilliancy;—three hundred and ten emeralds, all very beautiful; and twenty-one sapphires, with an opal. These stones had all been broken from their settings and thrown loose in the chest. The settings themselves, which we picked out from among the other gold, appeared to have been beaten up with hammers, as if to prevent identification. Besides all this, there was a vast quantity of solid gold ornaments; nearly two hundred massive finger and ear-rings; rich chains—thirty of these, if I remember; eighty-three very large and heavy crucifixes; five gold censers of great value; a prodigious golden punch-bowl, ornamented with richly chased vine-leaves and Bacchanalian figures; with two sword-handled exquisitely embossed, and many other smaller articles which I cannot recollect. The weight of these valuables exceeded three hundred and fifty pounds avoirdupois; and in this estimate I have not included one hundred and ninety-seven superb gold watches; three of the number being worth each five hundred dollars, if one. Many of them were very old, and as timekeepers valueless; the works having suffered, more or less, from corrosion—but all were richly jewelled and in cases of great worth. We estimated the entire contents of the chest, that night, at a million and a half of dollars; and upon the subsequent disposal of the trinkets and jewels (a few being retained for our own use), it was found that we had greatly under-valued the treasure.

When, at length, we had concluded our examination, and the intense excitement of the time had, in some measure, subsided, Legrand, who saw that I was dying with impatience for a solution of this most extraordinary riddle, entered into a full detail of all the circumstances connected with it.

"You remember," said he, "the night when I handed you the rough sketch I had made of the *scarabæus*. You recollect also, that I became quite vexed at you for insisting that my drawing resembled a death's head. When you first made this assertion I thought you were jesting; but afterward I called to mind the peculiar spots on the back of the insect, and admitted to myself that your remark had some little foundation in fact. Still, the sneer at my graphic powers irritated me—for I am considered a good artist—and, therefore, when you handed me the scrap of parchment, I was about to crumple it up and throw it angrily into the fire."

"The scrap of paper, you mean," said I.

"No; it had much of the appearance of paper, and at first I supposed it to be such, but when I came to draw upon it, I discovered it at once to be a piece of very thin parchment. It was quite dirty, you remember. Well, as I was in the very act of crumpling it up, my glance fell upon the sketch at which you had been looking, and you may imagine my astonishment when I perceived, in fact, the figure of a death's-head just where, it seemed to me, I had made the drawing of the beetle. For a moment I was too much amazed to think with accuracy. I knew that my design was very different in detail from this—although there was a certain similarity in general outline. Presently

I took a candle, and seating myself at the other end of the room, proceeded to scrutinize the parchment more closely. Upon turning it over, I saw my own sketch upon the reverse, just as I had made it. My first idea, now, was mere surprise at the really remarkable similarity of outline—at the singular coincidence involved in the fact that, unknown to me, there should have been a skull upon the other side of the parchment, immediately beneath my figure of the *scarabæus,* and that this skull, not only in outline, but in size, should so closely resemble my drawing. I say the singularity of this coincidence absolutely stupefied me for a time. This is the usual effect of such coincidences. The mind struggles to establish a connection—a sequence of cause and effect—and, being unable to do so, suffers a species of temporary paralysis. But, when I recovered from this stupor, there dawned upon me gradually a conviction which startled me even far more than the coincidence. I began distinctly, positively, to remember that there had been *no* drawing upon the parchment, when I made my sketch of the *scarabæus.* I became perfectly certain of this; for I recollected turning up first one side and then the other, in search of the cleanest spot. Had the skull been then there, of course I could not have failed to notice it. Here was indeed a mystery which I felt it impossible to explain; but, even at that early moment, there seemed to glimmer, faintly, within the most remote and secret chambers of my intellect, a glow-worm-like conception of that truth which last night's adventure brought to so magnificent a demonstration. I arose at once, and putting the parchment securely away, dismissed all further reflection until I should be alone.

"When you had gone, and when Jupiter was fast asleep, I betook myself to a more methodical investigation of the affair. In the first place I considered the manner in which the parchment had come into my possession. The spot where we discovered the *scarabæus* was on the coast of the main-land, about a mile eastward of the island, and but a short distance above high-water mark. Upon my taking hold of it, it gave me a sharp bite, which caused me to let it drop. Jupiter, with his accustomed caution, before seizing the insect, which had flown toward him, looked about him for a leaf, or something of that nature, by which to take hold of it. It was at this moment that his eyes, and mine also, fell upon the scrap of parchment, which I then supposed to be paper. It was lying half buried in the sand, a corner sticking up. Near the spot where we found it, I observed the remnants of the hull of what appeared to have been a ship's long-boat. The wreck seemed to have been there for a very great while; for the resemblance to boat timbers could scarcely be traced.

"Well, Jupiter picked up the parchment, wrapped the beetle in it, and gave it to me. Soon afterward we turned to go home, and on the way met Lieutenant G——. I showed him the insect, and he begged me to let him take it to the fort. Upon my consenting, he thrust it forthwith into his waistcoat pocket, without the parchment in which it had been wrapped, and which I had continued to hold in my hand during his inspection. Perhaps he dreaded my changing my mind,

and thought it best to make sure of the prize at once—you know how enthusiastic he is on all subjects connected with Natural History. At the same time, without being conscious of it, I must have deposited the parchment in my own pocket.

"You remember that when I went to the table, for the purpose of making a sketch of the beetle, I found no paper where it was usually kept. I looked in the drawer, and found none there. I searched my pockets, hoping to find an old letter, when my hand fell upon the parchment. I thus detail the precise mode in which it came into my possession; for the circumstances impressed me with peculiar force.

"No doubt you will think me fanciful—but I had already established a kind of *connection*. I had put together two links of a great chain. There was a boat lying upon a sea-coast, and not far from the boat was a parchment—*not a paper*—with a skull depicted upon it. You will, of course, ask 'where is the connection?' I reply that the skull, or death's-head, is the well-known emblem of the pirate. The flag of the death's-head is hoisted in all engagements.

"I have said that the scrap was parchment, and not paper. Parchment is durable—almost imperishable. Matters of little moment are rarely consigned to parchment; since, for the mere ordinary purposes of drawing or writing, it is not nearly so well adapted as paper. This reflection suggested some meaning—some relevancy—in the death's-head. I did not fail to observe, also, the *form* of the parchment. Although one of its corners had been, by some accident, destroyed, it could be seen that the original form was oblong. It was just such a slip, indeed, as might have been chosen for a memorandum—for a record of something to be long remembered and carefully preserved."

"But," I interposed, "you say that the skull was *not* upon the parchment when you made the drawing of the beetle. How then do you trace any connection between the boat and the skull—since this latter, according to your own admission, must have been designed (God only knows how or by whom) at some period subsequent to your sketching the *scarabæus?*"

"Ah, hereupon turns the whole mystery; although the secret, at this point, I had comparatively little difficulty in solving. My steps were sure, and could afford but a single result. I reasoned, for example, thus: When I drew the *scarabæus,* there was no skull apparent upon the parchment. When I had completed the drawing I gave it to you, and observed you narrowly until you returned it. *You,* therefore, did not design the skull, and no one else was present to do it. Then it was not done by human agency. And nevertheless it was done.

"At this stage of my reflections I endeavored to remember, and *did* remember, with entire distinctness, every incident which occurred about the period in question. The weather was chilly (oh, rare and happy accident!), and a fire was blazing upon the hearth. I was heated with exercise and sat near the table. You, however, had drawn a chair close to the chimney. Just as I placed the parchment in your hand, and as you were in the act of inspecting it, Wolf, the Newfoundland, entered, and leaped upon your shoulders. With your

left hand you caressed him and kept him off, while your right, holding the parchment, was permitted to fall listlessly between your knees, and in close proximity to the fire. At one moment I thought the blaze had caught it, and was about to caution you, but, before I could speak, you had withdrawn it, and were engaged in its examination. When I considered all these particulars, I doubted not for a moment that *heat* had been the agent in bringing to light, upon the parchment, the skull which I saw designed upon it. You are well aware that chemical preparations exist, and have existed time out of mind, by means of which it is possible to write upon either paper or vellum, so that the characters shall become visible only when subjected to the action of fire. Zaffre, digested in *aqua regia,* and diluted with four times its weight of water, is sometimes employed; a green tint results. The regulus of cobalt, dissolved in spirit of nitre, gives a red. These colors disappear at longer or shorter intervals after the material written upon cools, but again become apparent upon the re-application of heat.

"I now scrutinized the death's-head with care. Its outer edges—the edges of the drawing nearest the edge of the vellum—were far more *distinct* than the others. It was clear that the action of the caloric had been imperfect or unequal. I immediately kindled a fire, and subjected every portion of the parchment to a glowing heat. At first, the only effect was the strengthening of the faint lines in the skull; but, upon persevering in the experiment, there became visible, at the corner of the slip, diagonally opposite to the spot in which the death's-head was delineated, the figure of what I at first supposed to be a goat. A closer scrutiny, however, satisfied me that it was intended for a kid."

"Ha! ha!" said I, "to be sure I have no right to laugh at you—a million and a half of money is too serious a matter for mirth—but you are not about to establish a third link in your chain—you will not find any especial connection between your pirates and a goat—pirates, you know, have nothing to do with goats; they appertain to the farming interest."

"But I have just said that the figure was *not* that of a goat."

"Well, a kid then—pretty much the same thing."

"Pretty much, but not altogether," said Legrand. "You may have heard of one *Captain* Kidd. I at once looked upon the figure of the animal as a kind of punning or hieroglyphical signature, I say signature; because its position upon the vellum suggested this idea. The death's-head at the corner diagonally opposite, had, in the same manner, the air of a stamp, or seal. But I was sorely put out by the absence of all else—of the body to my imagined instrument—of the text for my context."

"I presume you expected to find a letter between the stamp and the signature."

"Something of that kind. The fact is, I felt irresistibly impressed with a presentiment of some vast good fortune impending. I can scarcely say why. Perhaps, after all, it was rather a desire than an actual belief;—but do you know that Jupiter's silly words, about the bug being of solid gold, had

a remarkable effect upon my fancy? And then the series of accidents and coincidents—these were so *very* extraordinary. Do you observe how mere an accident it was that these events should have occurred upon the *sole* day of all the year in which it has been, or may be sufficiently cool for fire, and that without the fire, or without the intervention of the dog at the precise moment in which he appeared, I should never have become aware of the death's-head, and so never the possessor of the treasure."

"But proceed—I am all impatience."

"Well; you have heard, of course, the many stories current—the thousand vague rumors afloat about money buried, somewhere upon the Atlantic coast, by Kidd and his associates. These rumors must have had some foundation in fact. And that the rumors have existed so long and so continuous, could have resulted, it appeared to me, only from the circumstance of the buried treasures still *remaining* entombed. Had Kidd concealed his plunder for a time, and afterward reclaimed it; the rumors would scarcely have reached us in their present unvarying form. You will observe that the stories told are all about money-seekers, not about money-finders. Had the pirate recovered his money, there the affair would have dropped. It seemed to me that some accident—say the loss of a memorandum indicating its locality—had deprived him of the means of recovering it, and that this accident had become known to his followers, who otherwise might never have heard that the treasure had been concealed at all, and who, busying themselves in vain, because unguided, attempts to regain it, had given first birth, and then universal currency, to the reports which are now so common. Have you ever heard of any important treasure being unearthed along the coast?"

"Never."

"But that Kidd's accumulations were immense, is well known. I took it for granted, therefore, that the earth still held them; and you will scarcely be surprised when I tell you that I felt a hope, nearly amounting to certainty, that the parchment so strangely found involved a lost record of the place of deposit."

"But how did you proceed?"

"I held the vellum again to the fire, after increasing the heat, but nothing appeared. I now thought it possible that the coating of dirt might have something to do with the failure: so I carefully rinsed the parchment by pouring warm water over it, and, having done this, I placed it in a tin pan, with the skull downward, and put the pan upon a furnace of lighted charcoal. In a few minutes, the pan having become thoroughly heated, I removed the slip, and, to my inexpressible joy, found it spotted, in several places, with what appeared to be figures arranged in lines. Again I placed it in the pan, and suffered it to remain another minute. Upon taking it off, the whole was just as you see it now."

Here Legrand, having re-heated the parchment, submitted it to my inspection. The following characters were

rudely traced, in a red tint, between the death's-head and the goat:

```
53‡‡†305))6*;4826)4‡.
)4‡);806*;48†8¶60))85
;1‡(;:‡*8†83(88)5*†;46
(;88*96*?;8)*‡(;485);5
*†2:*‡(;4956*2(5*-4)8¶
8*;4069285);)6†8)4‡‡;1
(‡9;48081;8:8‡1;48†85
;4)485†528806*81(‡9;48
;(88;4(‡?34;48)4‡;161
;:188;‡?;
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"But," said I, returning him the slip, "I am as much in the dark as ever. Were all the jewels of Golconda awaiting me upon my solution of this enigma, I am quite sure that I should be unable to earn them."

"And yet," said Legrand, "the solution is by no means so difficult as you might be led to imagine from the first hasty inspection of the characters. These characters, as any one might readily guess, form a cipher—that is to say, they convey a meaning; but then from what is known of Kidd, I could not suppose him capable of constructing any of the more abstruse cryptographs. I made up my mind, at once, that this was a simple species—such, however, as would appear, to the crude intellect of the sailor, absolutely insoluble without the key."

"And you really solved it?"

"Readily; I have solved others of an abstruseness ten thousand times greater. Circumstances, and a certain bias of mind, have led me to take interest in such riddles, and it may well be doubted whether human ingenuity can construct an enigma of the kind which human ingenuity may not, by proper application, resolve. In fact, having once established connected and legible characters, I scarcely gave a thought to the mere difficulty of developing their import.

"In the present case—indeed in all cases of secret writing—the first question regards the *language* of the cipher; for the principles of solution, so far, especially, as the more simple ciphers are concerned, depend upon, and are varied by, the genius of the particular idiom. In general, there is no alternative but experiment (directed by probabilities) of every tongue known to him who attempts the solution, until the true one be attained. But, with the cipher now before us all difficulty was removed by the signature. The pun upon the word 'Kidd' is appreciable in no other language than the English. But for this consideration I should have begun my attempts with the Spanish and French, as the tongues in which a secret of this kind would most naturally have been written by a pirate of the Spanish main. As it was, I assumed the cryptograph to be English.

"You observe there are no divisions between the words. Had there been divisions the task would have been comparatively easy. In such cases I should have commenced with a collation and analysis of the shorter words, and, had a word of a single letter occurred, as is most likely, (*a* or *I*, for example,) I should have considered the solution as assured. But, there being no division, my first step was to ascertain the predominant letters, as well as the least frequent. Counting all, I constructed a table thus:

Of the character 8 there are 33.
; " 26.
4 " 19.
‡) " 16.
* " 13.
5 " 12.
6 " 11.
† 1 " 8.
0 " 6.
9 2 " 5.
: 3 " 4.
? " 3.
¶ " 2.
– . there is 1.

"Now, in English, the letter which most frequently occurs is *e*. Afterward, the succession runs thus: *a o i d h n r s t u y c f g l m w b k p q x z*. *E* predominates so remarkably, that an individual sentence of any length is rarely seen, in which it is not the prevailing character.

"Here, then, we have, in the very beginning, the groundwork for something more than a mere guess. The general use which may be made of the table is obvious—but, in this particular cipher, we shall only very partially require its aid. As our predominant character is 8, we will commence by assuming it as the *e* of the natural alphabet. To verify the supposition, let us observe if the 8 be seen often in couples—for *e* is doubled with great frequency in English—in such words, for example, as 'meet,' 'fleet,' 'speed,' 'seen,' 'been,' 'agree,' etc. In the present instance we see it doubled no less than five times, although the cryptograph is brief.

"Let us assume 8, then, as *e*. Now, of all *words* in the language, 'the' is most usual; let us see, therefore, whether there are not repetitions of any three characters, in the same order of collocation, the last of them being 8. If we discover repetitions of such letters, so arranged, they will most probably represent the word 'the.' Upon inspection, we find no less than seven such arrangements, the characters being ;48. We may, therefore, assume that ; represents *t*, 4 represents *h*, and 8 represents *e*—the last being now well confirmed. Thus a great step has been taken.

"But, having established a single word, we are enabled to establish a vastly important point; that is to say, several commencements and terminations of other words. Let us refer, for example, to the last instance but one, in which the combination ;48 occurs—not far from the end of the cipher. We know that the ; immediately ensuing is the commencement of a word, and, of the six characters succeeding this 'the,' we are cognizant of no less than five. Let us set these characters down, thus, by the letters we know them to represent, leaving a space for the unknown—

t eeth

"Here we are enabled, at once, to discard the *'th,'* as forming no portion of the word commencing with the first *t*; since, by experiment of the entire alphabet for a letter adapted to the vacancy, we perceive that no word can be formed of which this *th* can be a part. We are thus narrowed into

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NOTE.—The character (has been omitted, of which there are 10. Other editions have failed to observe this.—Ed.

t ee ;46(;88

and, going through the alphabet, if necessary, as before, we arrive at the word 'tree,' as the sole possible reading. We thus gain another letter, *r*, represented by (with the words 'the tree' in juxtaposition.

"Looking beyond these words, for a short distance, we again see the combination ;48, and employ it by way of *termination* to what immediately precedes. We have thus this arrangement:

the tree ;4(‡?34 the

or, substituting the natural letters, where known, it reads thus:

the tree thr‡?3h the

"Now, if, in place of the unknown characters, we leave blank spaces, or substitute dots, we read thus:

the tree thr...h the

when the word *'through'* makes itself evident at once. But this discovery gives us three new letters, *o*, *u*, and *g*, represented by ‡, ?, and 3.

"Looking now, narrowly, through the cipher for combinations of known characters, we find, not very far from the beginning, this arrangement,

83(88, or egree

which plainly, is the conclusion of the word 'degree,' and gives us another letter, *d*, represented by †.

"Four letters beyond the word 'degree,' we perceive the combination

"Translating the known characters, and representing the unknown by dots, as before, we read thus:

th.rtee

an arrangement immediately suggestive of the word 'thirteen,' and again furnishing us with two new characters, *i* and *n*, represented by 6 and *.

"Referring, now, to the beginning of the cryptograph, we find the combination,

53‡‡†

"Translating as before, we obtain

.good

which assures us that the first letter is *A*, and that the first two words are 'A good.'

"It is now time that we arrange our key, as far as discovered, in a tabular form, to avoid confusion. It will stand thus:

5	represents	a
†	"	d
8	"	e
3	"	g
4	"	h
6	"	i
*	"	n
‡	"	o
(	"	r
;	"	t
?	"	u

"We have, therefore, no less than

eleven* of the most important letters represented, and it will be unnecessary to proceed with the details of the solution. I have said enough to convince you that ciphers of this nature are readily soluble, and to give you some insight into the *rationale* of their development. But be assured that the specimen before us appertains to the very simplest species of cryptograph. It now only remains to give you the full translation of the characters upon the parchment, as unriddled. Here it is:

"A good glass in the bishop's hostel in the devil's seat forty-one degrees and thirteen minutes northeast and by north main branch seventh limb east side shoot from the left eye of the death's-head a bee-line from the tree through the shot fifty feet out."

"But," said I, "the enigma seems still in as bad a condition as ever. How is it possible to extort a meaning from all this jargon about 'devil's seats,' 'death's-heads,' and 'bishop's hotels?' "

"I confess," replied Legrand, "that the matter still wears a serious aspect, when regarded with a casual glance. My first endeavor was to divide the sentence into the natural division intended by the cryptographist."

"You mean, to punctuate it?"

"Something of that kind."

"But how was it possible to effect this?"

"I reflected that it had been a *point* with the writer to run his words together without division, so as to increase the difficulty of solution. Now, a not over-acute man, in pursuing such an object, would be nearly certain to overdo the matter. When, in the course of his composition, he arrived at a break in his subject which would naturally require a pause, or a point, he would be exceedingly apt to run his characters, at this place, more than usually close together. If you will observe the MS., in the present instance, you will easily detect five such cases of unusual crowding.* Acting upon this hint, I made the division thus:

"A good glass in the bishop's hostel in the devil's seat—forty-one degrees and thirteen minutes—northeast and by north—main branch seventh limb east side—shoot from the left eye of the death's-head—a bee-line from the tree through the shot fifty feet out."

"Even this division," said I, "leaves me still in the dark."

"It left me also in the dark." replied Legrand, "for a few days; during which I made diligent inquiry in the neighborhood of Sullivan's Island, for any building which went by name of the 'Bishop's Hotel'; for, of course, I dropped the obsolete word 'hostel.' Gaining no information on the subject, I was on the point of extending my sphere of search, and proceeding in a more systematic manner, when, one morning, it entered into my head, quite

* Many editions err in stating only ten letters have been discovered, whereas actually there are eleven, letter *u* having been omitted.—Ed.

* It will be observed that this edition has printed these letters as stated here. This has been neglected in other editions.—Ed.

suddenly, that this 'Bishop's Hostel' might have some reference to an old family, of the name of Bessop, which, time out of mind, had held possession of an ancient manor-house, about four miles to the northward of the island. I accordingly went over to the plantation, and re-instituted my inquiries among the older negroes of the place. At length one of the most aged of the women said that she had heard of such a place as *Bessop's Castle,* and thought that she could guide me to it, but that it was not a castle, nor a tavern, but a high rock.

"I offered to pay her well for her trouble, and, after some demur, she consented to accompany me to the spot. We found it without much difficulty, when, dismissing her, I proceeded to examine the place. The 'castle' consisted of an irregular assemblage of cliffs and rocks—one of the latter being quite remarkable for its height as well as for its insulated and artificial appearance. I clambered to its apex, and then felt much at a loss as to what should be next done.

"While I was busied in reflection, my eyes fell upon a narrow ledge in the eastern face of the rock, perhaps a yard below the summit upon which I stood. This ledge projected about eighteen inches, and was not more than a foot wide, while a niche in the cliff just above it gave it a rude resemblance to one of the hollow-backed chairs used by our ancestors. I made no doubt that here was the 'devil's-seat' alluded to in the MS., and now I seemed to grasp the full secret of the riddle.

"The 'good glass,' I knew, could have reference to nothing but a telescope; for the word 'glass' is rarely employed in any other sense by seamen. Now here, I at once saw, was a telescope to be used, and a definite point of view, *admitting no variation,* from which to use it. Nor did I hesitate to believe that the phrases, 'forty-one degrees and thirteen minutes,' and 'northeast and by north,' were intended as directions for the levelling of the glass. Greatly excited by these discoveries, I hurried home, procured a telescope, and returned to the rock.

"I let myself down to the ledge, and found that it was impossible to retain a seat upon it except in one particular position. This fact confirmed my preconceived idea. I proceeded to use the glass. Of course, the 'forty-one degrees and thirteen minutes' could allude to nothing but elevation above the visible horizon, since the horizontal direction was clearly indicated by the words, 'northeast and by north.' This latter direction I at once established by means of a pocket-compass; then, pointing the glass as nearly at an angle of forty-one degrees of elevation as I could do it by guess, I moved it cautiously up or down, until my attention was arrested by a circular rift or opening in the foliage of a large tree that overtopped its fellows in the distance. In the centre of this rift I perceived a white spot, but could not, at first, distinguish what it was. Adjusting the focus of the telescope, I again looked, and now made it out to be a human skull.

"Upon this discovery I was so sanguine as to consider the enigma solved; for the phrase 'main branch, seventh limb, east side,' could refer only to the position of the skull upon the tree, while 'shoot from the left eye of the death's-head' admitted, also, of but one

interpretation, in regard to a search for buried treasure. I perceived that the design was to drop a bullet from the left eye of the skull, and that a bee-line, or, in other words, a straight line, drawn from the nearest point of the trunk through the shot' (or the spot where the bullet fell), and thence extended to a distance of fifty feet, would indicate a definite point—and beneath this point I thought it at least *possible* that a deposit of value lay concealed."

"All this," I said, "is exceedingly clear, and, although ingenious, still simple and explicit. When you left the Bishop's Hotel, what then?"

"Why, having carefully taken the bearings of the tree, I turned homeward. The instant that I left 'the devil's-seat,' however, the circular rift vanished; nor could I get a glimpse of it afterward, turn as I would. What seems to me the chief ingenuity in this whole business, is the fact (for repeated experiment has convinced me it *is* a fact) that the circular opening in question is visible from no other attainable point of view than that afforded by the narrow ledge upon the face of the rock.

"In this expedition to the 'Bishop's Hotel' I had been attended by Jupiter, who had, no doubt, observed, for some weeks past, the abstraction of my demeanor, and took especial care not to leave me alone. But, on the next day, getting up very early, I contrived to give him the slip, and went into the hills in search of the tree. After much toil I found it. When I came home at night my valet proposed to give me a flogging. With the rest of the adventure I believe you are as well acquainted as myself."

"I suppose," said I, "you missed the spot, in the first attempt at digging, through Jupiter's stupidity in letting the bug fall through the right instead of through the left eye of the skull."

"Precisely. This mistake made a difference of about two inches and a half in the 'shot'—that is to say, in the position of the peg nearest the tree; and had the treasure been *beneath* the 'shot,' the error would have been of little moment; but 'the shot,' together with the nearest point of the tree, were merely two points for the establishment of a line of direction; of course the error, however trivial in the beginning, increased as we proceeded with the line, and by the time we had gone fifty feet threw us quite off the scent. But for my deep-seated impressions that treasure was here somewhere actually buried, we might have had all our labor in vain."

"But your grandiloquence, and your conduct in swinging the beetle—how excessively odd! I was sure you were mad. And why did you insist upon letting fall the bug, instead of a bullet, from the skull?"

"Why, to be frank, I felt somewhat annoyed by your evident suspicions touching my sanity, and so resolved to punish you quietly, in my own way, by a little bit of sober mystification. For this reason I swung the beetle, and for this reason I let it fall from the tree. An observation of yours about its great weight suggested the latter idea."

"Yes, I perceive; and now there is only one point which puzzles me. What are we to make of the skeletons found in the hole?"

"That is a question I am no more able to answer than yourself. There

seems, however, only one plausible way of accounting for them—and yet it is dreadful to believe in such atrocity as my suggestion would imply. It is clear that Kidd—if Kidd indeed secreted this treasure, which I doubt not—it is clear that he must have had assistance in the labor. But this labor concluded, he may have thought it expedient to remove all participants in his secret. Perhaps a couple of blows with a mattock were sufficient, while his coadjutors were busy in the pit; perhaps it required a dozen—who shall tell?"

The Murders in the Rue Morgue

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THE mental features discoursed of as the analytical, are, in themselves, but little susceptible of analysis. We appreciate them only in their effects. We know of them, among other things, that they are always to their possessor, when inordinately possessed, a source of the liveliest enjoyment. As the strong man exults in his physical ability, delighting in such exercises as call his muscles into action, so glories the analyst in that moral activity which *disentangles.* He derives pleasure from even the most trivial occupations bringing his talent into play. He is fond of enigmas, of conundrums, hieroglyphics; exhibiting in his solutions of each a degree of *acumen* which appears to the ordinary apprehension præternatural. His results, brought about by the very soul and essence of method, have, in truth, the whole air of intuition.

The faculty of re-solution is possibly much invigorated by mathematical study, and especially by that highest branch of it which, unjustly, and merely on account of its retrograde operations, has been called, as if *par excellence,* analysis. Yet to calculate is not in itself to analyze. A chess-player, for example, does the one, without effort at the other. It follows that the game of chess, in its effects upon mental character, is greatly misunderstood. I am not now writing a treatise, but simply prefacing a somewhat peculiar narrative by observations very much at random; I will, therefore, take occasion to assert that the higher powers of the reflective intellect are more decidedly and more usefully tasked by the unostentatious game of draughts than by all the elaborate frivolity of chess. In this latter, where the pieces have different and *bizarre* motions, with various and variable values, what is only complex, is mistaken (a not unusual error) for what is profound. The *attention* is here called powerfully into play. If it flag for an instant, an oversight is committed, resulting in injury or defeat. The possible moves being not only manifold, but involute, the chances of such oversights are multiplied; and in nine cases out of ten, it is the more concentrative rather than the more acute player who conquers. In draughts, on the contrary, where the moves are *unique* and have but

little variation, the probabilities of inadvertence are diminished, and the mere attention being left comparatively unemployed, what advantages are obtained by either party are obtained by superior *acumen*. To be less abstract, let us suppose a game of draughts where the pieces are reduced to four kings, and where, of course, no oversight is to be expected. It is obvious that here the victory can be decided (the players being at all equal) only by some *recherche* movement, the result of some strong exertion of the intellect. Deprived of ordinary resources, the analyst throws himself into the spirit of his opponent, identifies himself therewith, and not unfrequently sees thus, at a glance, the sole methods (sometimes indeed absurdly simple ones) by which he may seduce into error or hurry into miscalculation.

Whist has long been known for its influence upon what is termed the calculating power; and men of the highest order of intellect have been known to take an apparently unaccountable delight in it, while eschewing chess as frivolous. Beyond doubt there is nothing of a similar nature so greatly tasking the faculty of analysis. The best chess-player in Christendom *may* be little more than the best player of chess; but proficiency in whist implies capacity for success in all these more important undertakings where mind struggles with mind. When I say proficiency, I mean that perfection in the game which includes a comprehension of *all* the sources whence legitimate advantage may be derived. These are not only manifold, but multiform, and lie frequently among recesses of thought altogether inaccessible to the ordinary understanding. To observe attentively is to remember distinctly; and, so far, the concentrative chess-player will do very well at whist; while the rules of Hoyle (themselves based upon the mere mechanism of the game) are sufficiently and generally comprehensible. Thus to have a retentive memory, and proceed by "the book" are points commonly regarded as the sum total of good playing. But it is in matters beyond the limits of mere rule that the skill of the analyst is evinced. He makes, in silence, a host of observations and inferences. So, perhaps, do his companions; and the difference in the extent of the information obtained, lies not so much in the validity of the inference as in the quality of the observation. The necessary knowledge is that of *what* to observe. Our player confines himself not at all; nor, because the game is the object, does he reject deductions from things external to the game. He examines the countenance of his partner, comparing it carefully with that of each of his opponents. He considers the mode of assorting the cards in each hand; often counting trump by trump, and honor by honor, through the glances bestowed by their holders upon each. He notes every variation of face as the play progresses, gathering a fund of thought from the differences in the expression of certainty, of surprise, of triumph, or chagrin. From the manner of gathering up a trick he judges whether the person taking it, can make another in the suit. He recognizes what is played through feint, by the manner with which it is thrown upon the table. A casual or inadvertent word; the accidental dropping or turn-

ing of a card, with the accompanying anxiety or carelessness in regard to its concealment; the counting of the tricks, with the order of their arrangement; embarrassment, hesitation, eagerness, or trepidation—all afford, to his apparently intuitive perception, indications of the true state of affairs. The first two or three rounds having been played, he is in full possession of the contents of each hand, and thenceforward puts down his cards with as absolute a precision of purpose as if the rest of the party had turned outward the faces of their own.

The analytical power should not be confounded with simple ingenuity; for while the analyst is necessarily ingenious, the ingenious man is often remarkably incapable of analysis. The constructive or combining power, by which ingenuity is usually manifested, and to which the phrenologists (I believe erroneously) have assigned a separate organ, supposing it a primitive faculty, has been so frequently seen in those whose intellect bordered otherwise upon idiocy, as to have attracted general observation among writers on morals. Between ingenuity and the analytic ability there exists a difference far greater, indeed, than that between the fancy and the imagination, but of a character very strictly analogous. It will be found, in fact, that the ingenious are always fanciful, and the *truly* imaginative never otherwise than analytic.

The narrative which follows will appear to the reader somewhat in the light of a commentary upon the propositions just advanced.

Residing in Paris during the spring and part of the summer of 18—, I there became acquainted with a Monsieur C. Auguste Dupin. This young gentleman was of an excellent, indeed of an illustrious family, but, by a variety of untoward events, had been reduced to such poverty that the energy of his character succumbed beneath it and he ceased to bestir himself in the world, or to care for the retrieval of his fortunes. By courtesy of his creditors, there still remained in his possession a small remnant of his patrimony; and, upon the income arising from this he managed, by means of a rigorous economy, to procure the necessaries of life, without troubling himself about its superfluities. Books, indeed, were his sole luxuries, and in Paris these are easily obtained.

Our first meeting was at an obscure library in the Rue Montmartre, where the accident of our both being in search of the same very rare and very remarkable volume, brought us into closer communion. We saw each other again and again. I was deeply interested in the little family history which he detailed to me with all that candor which a Frenchman indulges whenever mere self is the theme. I was astonished too, at the vast extent of his reading; and, above all, I felt my soul enkindled within me by the wild fervor, and the vivid freshness of his imagination. Seeking in Paris the objects I then sought, I felt that the society of such a man would be to me a treasure beyond price; and this feeling I frankly confided to him. It was at length arranged that we should live together during my stay in the city; and as my worldly circumstances were somewhat less embarrassed than his own, I was permitted to be at the expense of rent-

ing, and furnishing in a style which suited the rather fantastic gloom of our common temper, a time-eaten and grotesque mansion, long deserted through superstitions into which we did not inquire, and tottering to its fall in a retired and desolate portion of the Faubourg St. Germain.

Had the routine of our life at this place been known to the world, we should have been regarded as madmen —although, perhaps, as madmen of a harmless nature. Our seclusion was perfect. We admitted no visitors. Indeed the locality of our retirement had been carefully kept a secret from my own former associates; and it had been many years since Dupin had ceased to know or be known in Paris. We existed within ourselves alone.

It was a freak of fancy in my friend (for what else shall I call it?) to be enamored of the night for her own sake; and into this *bizarrerie,* as into all his others, I quietly fell; giving myself up to his wild whims with a perfect *abandon.* The sable divinity would not herself dwell with us always; but we could counterfeit her presence. At the first dawn of the morning we closed all the massy shutters of our old building; lighted a couple of tapers which, strongly perfumed, threw out only the ghastliest and feeblest of rays. By the aid of these we then busied our souls in dreams—reading, writing, or conversing, until warned by the clock of the advent of the true Darkness. Then we sallied forth into the streets, arm in arm, continuing the topics of the day, or roaming far and wide until a late hour, seeking, amid the wild lights and shadows of the populous city, that infinity of mental excitement which quiet observation can afford.

At such times I could not help remarking and admiring (although from his rich ideality I had been prepared to expect it) a peculiar analytic ability in Dupin. He seemed, too, to take an eager delight in its exercise—if not exactly in its display—and did not hesitate to confess the pleasure thus derived. He boasted to me, with a low chuckling laugh, that most men, in respect to himself, wore windows in their bosoms, and was wont to follow up such assertions by direct and very startling proofs of his intimate knowledge of my own. His manner at these moments was frigid and abstract; his eyes were vacant in expression; while his voice, usually a rich tenor, rose into a treble which would have sounded petulantly but for the deliberateness and entire distinctness of the enunciation. Observing him in these moods, I often dwelt meditatively upon the old philosophy of the Bi-Part Soul, and amused myself with the fancy of a double Dupin—the creative and the resolvent.

Let it not be supposed, from what I have just said, that I am detailing any mystery, or penning any romance. What I have described in the Frenchman was merely the result of an excited, or perhaps of a diseased, intelligence, but of the character of his remarks at the periods in question an example will best convey the idea.

We were strolling one night down a long dirty street, in the vicinity of the Palais Royal. Being both, apparently, occupied with thought, neither of us had spoken a syllable for fifteen min-

utes at least. All at once Dupin broke forth with these words:

"He is a very little fellow, that's true, and would do better for the *Theatre des Varietes*."

"There can be no doubt of that," I replied, unwittingly, and not at first observing (so much had I been absorbed in reflection) the extraordinary manner in which the speaker had chimed in with my meditations. In an instant afterward I recollected myself, and my astonishment was profound.

"Dupin," said I, gravely, "this is beyond my comprehension. I do not hesitate to say that I am amazed, and can scarcely credit my senses. How was it possible you should know I was thinking of——?" Here I paused, to ascertain beyond a doubt whether he really knew of whom I thought.

"——— of Chantilly," said he, "why do you pause? You were remarking to yourself that his diminutive figure unfitted him for tragedy."

This was precisely what had formed the subject of my reflections. Chantilly was a *quondam* cobbler of the Rue St. Dennis, who, becoming stage-mad, had attempted the *role* of Xerxes, Crebillon's tragedy so called, and been notoriously Pasquinaded for his pains.

"Tell me, for Heaven's sake," I exclaimed, "the method—if method there is—by which you have been enabled to fathom my soul in this matter." In fact, I was even more startled than I would have been willing to express.

"It was the fruiterer," replied my friend, "who brought you to the conclusion that the mender of soles was not of sufficient height for Xerxes *et id genus omne*."

"The fruiterer!—you astonish me—I know no fruiterer whomsoever."

"The man who ran up against you as we entered the street—it may have been fifteen minutes ago."

I now remembered that, in fact, a fruiterer, carrying upon his head a large basket of apples, had nearly thrown me down, by accident, as we passed from the Rue C——— into the thoroughfare where we stood; but what this had to do with Chantilly I could not possibly understand.

There was not a particle of *charlatanerie* about Dupin. "I will explain," he said, "and that you may comprehend all clearly, we will first retrace the course of your meditations from the moment in which I spoke to you until that of the *rencontre* with the fruiterer in question. The larger links of the chain run thus—Chantilly, Orion, Dr. Nichols, Epicurus, Stereotomy the street stones, the fruiterer."

There are few persons who have not, at some period of their lives, amused themselves in retracing their steps by which particular conclusions of their own minds have been attained. The occupation is often full of interest; and he who attempts it for the first time is astonished by the apparently illimitable distance and incoherence between the starting-point and the goal. What, then, must have been my amazement, when I heard the Frenchman speak what he had just spoken, and I could not help acknowledging that he had spoken the truth. He continued:

"We had been talking of horses, if I remember aright, just before leaving the Rue C———. This was the last

subject we discussed. As we crossed into this street, a fruiterer, with a large basket upon his head, brushing quickly past us, thrust you upon a pile of paving-stones collected at a spot where the causeway is undergoing repair. You stepped upon one of the loose fragments, slipped, slightly strained your ankle, appeared vexed or sulky, muttered a few words, turned to look at the pile, and then proceeded in silence. I was not particularly attentive to what you did; but observation has become with me, of late, a species of necessity.

"You kept your eyes upon the ground—glancing, with a petulant expression, at the holes and ruts in the pavement, (so that I saw you were still thinking of the stones,) until we reached the little alley called Lamartine, which has been paved, by way of experiment, with the overlapping and riveted blocks. Here your countenance brightened up, and, perceiving your lips move, I could not doubt that you murmured the word 'stereotomy,' a term very affectedly applied to this species of pavement. I knew that you could not say to yourself 'stereotomy' without being brought to think of atomies, and thus of the theories of Epicurus; and since, when we discussed this subject not very long ago, I mentioned to you how singularly, yet with how little notice, the vague guesses of that noble Greek had met with confirmation in the late nebular cosmogony, I felt that you could not avoid casting your eyes upward to the great *nebula* in Orion, and I certainly expected that you would do so. You did look up; and I was now assured that I had correctly followed your steps. But in that bitter *tirade* upon Chantilly, which appeared in yesterday's *'Musee,'* the satirist, making some disgraceful allusions to the cobbler's change of name upon assuming the buskin, quoted a Latin line about which we have often conversed. I mean the line

Perdidit antiquum litera prima sonum.

I had told you that this was in reference to Orion, formerly written Urion; and, from certain pungencies connected with this explanation, I was aware that you could not have forgotten it. It was clear, therefore, that you would not fail to combine the two ideas of Orion and Chantilly. That you did combine them I saw by the character of the smile which passed over your lips. You thought of the poor cobbler's immolation. So far, you had been stooping in your gait; but now I saw you draw yourself up to your full height. I was then sure that you reflected upon the diminutive figure of Chantilly. At this point I interrupted your mediations to remark that as, in fact, he *was* a very little fellow—that Chantilly—he would do better at the *Theatre des Varietes.*"

Not long after this, we were looking over an evening edition of the *Gazette des Tribunaux*, when the following paragraphs arrested our attention.

"EXTRAORDINARY MURDERS.—This morning, about three o'clock, the inhabitants of the Quartier St. Roch were roused from sleep by a succession of terrific shrieks, issuing, apparently, from the fourth story of a house in the Rue Morgue, known to be in the sole occupancy of one Madame L'Es-

panaye, and her daughter, Mademoiselle Camille L'Espanaye. After some delay, occasioned by a fruitless attempt to procure admission in the usual manner, the gateway was broken in with a crowbar, and eight or ten of the neighbors entered, accompanied by two *gendarmes*. By this time the cries had ceased; but, as the party rushed up the first flight of stairs, two or more rough voices, in angry contention, were distinguished, and seemed to proceed from the upper part of the house. As the second landing was reached, these sounds, also, had ceased, and every thing remained perfectly quiet. The party spread themselves, and hurried from room to room. Upon arriving at a large back chamber in the fourth story, (the door of which, being found locked, with the key inside, was forced open,) a spectacle presented itself which struck every one present not less with horror than with astonishment.

"The apartment was in the wildest disorder—the furniture broken and thrown about in all directions. There was only one bedstead; and from this the bed had been removed, and thrown into the middle of the floor. On a chair lay a razor, besmeared with blood. On the hearth were two or three long and thick tresses of gray human hair, also dabbled with blood, and seeming to have been pulled out by the roots. Upon the floor were found four Napoleons, an ear-ring of topaz, three large silver spoons, three smaller of *metal d'Alger*, and two bags, containing nearly four thousand francs in gold. The drawers of a *bureau*, which stood in one corner, were open, and had been, apparently, rifled, although many articles still remained in them. A small iron safe was discovered under the *bed* (not under the bedstead). It was open, with the key still in the door. It had no contents beyond a few old letters, and other papers of little consequence.

"Of Madame L'Espanaye no traces were here seen; but an unusual quantity of soot being observed in the fireplace, a search was made in the chimney, and (horrible to relate!) the corpse of the daughter, head downward, was dragged therefrom; it having been thus forced up the narrow aperture for a considerable distance. The body was quite warm. Upon examining it, many excoriations were perceived, no doubt occasioned by the violence with which it had been thrust up and disengaged. Upon the face were many severe scratches, and, upon the throat, dark bruises, and deep indentations of finger nails, as if the deceased had been throttled to death.

"After a thorough investigation of every portion of the house without further discovery, the party made its way into a small paved yard in the rear of the building, where lay the corpse of the old lady, with her throat so entirely cut that, upon an attempt to raise her, the head fell off. The body, as well as the head, was fearfully mutilated—the former so much so as scarcely to retain any semblance of humanity.

"To this horrible mystery there is not as yet, we believe, the slightest clew."

The next day's paper had these additional particulars:

"The Tragedy in the Rue Morgue.—Many individuals have been examined

in relation to this most extraordinary and frightful affair," [the word *'affaire'* has not yet, in France, that levity of import which it conveys with us] "but nothing whatever has transpired to throw light upon it. We give below all the material testimony elicited.

"Pauline Dubourg, laundress, deposes that she has known both the deceased for three years, having washed for them during that period. The old lady and her daughter seemed on good terms—very affectionate toward each other. They were excellent pay. Could not speak in regard to their mode or means of living. Believed that Madame L. told fortunes for a living. Was reputed to have money put by. Never met any person in the house when she called for the clothes or took them home. Was sure that they had no servant in employ. There appeared to be no furniture in any part of the building except in the fourth story.

"Pierre Moreau, tobacconist, deposes that he has been in the habit of selling small quantities of tobacco and snuff to Madame L'Espanaye for nearly four years. Was born in the neighborhood, and has always resided there. The deceased and her daughter had occupied the house in which the corpses were found, for more than six years. It was formerly occupied by a jeweller, who under-let the upper rooms to various persons. The house was the property of Madame L. She became dissatisfied with the abuse of the premises by her tenant, and moved into them herself, refusing to let any portion. The old lady was childish. Witness had seen the daughter some five or six times during the six years. The two lived an exceedingly retired life—were reputed to have money. Had heard it said among the neighbors that Madame L. told fortunes—did not believe it. Had never seen any person enter the door except the old lady and her daughter, a porter once or twice, and a physician some eight or ten times.

"Many other persons, neighbors, gave evidence to the same effect. No one was spoken of as frequenting the house. It was not known whether there were any living connections of Madame L. and her daughter. The shutters of the front windows were seldom opened. Those in the rear were always closed, with the exception of the large black room, fourth story. The house was a good house—not very old.

"Isidore Muset, gendarme, deposes that he was called to the house about three o'clock in the morning, and found some twenty or thirty persons at the gateway, endeavoring to gain admittance. Forced it open, at length, with a bayonet—not with a crowbar. Had but little difficulty in getting it open, on account of its being a double or folding gate, and bolted neither at bottom nor top. The shrieks were continued until the gate was forced—and then suddenly ceased. They seemed to be screams of some person (or persons) in great agony—were loud and drawn out, not short and quick. Witnesses led the way up stairs. Upon reaching the first landing, heard two voices in loud and angry contention—the one a gruff voice, the other much shriller—a very strange voice. Could distinguish some words of the former, which was that of a Frenchman. Was positive that it was not a woman's voice. Could distinguish the words

'sacre' and *'diable.'* The shrill voice was that of a foreigner. Could not be sure whether it was the voice of a man or of a woman. Could not make out what was said, but believed the language to be Spanish. The state of the room and of the bodies was described by this witness as we described them yesterday.

"Henri Duval, a neighbor, and by trade a silver-smith, deposes that he was one of the party who first entered the house. Corroborates the testimony of Muset in general. As soon as they forced an entrance, they re-closed the door, to keep out the crowd, which collected very fast, notwithstanding the lateness of the hour. The shrill voice, this witness thinks, was that of an Italian. Was certain it was not French. Could not be sure that it was a man's voice. It might have been a woman's. Was not acquainted with the Italian language. Could not distinguish the words, but was convinced by the intonation that the speaker was an Italian. Knew Madame L. and her daughter. Had conversed with both frequently. Was sure that the shrill voice was not that of either of the deceased.

"——Odenheimer, restaurateur. — This witness volunteered his testimony. Not speaking French, was examined through an interpreter. Is a native of Amsterdam. Was passing the house at the time of the shrieks. They lasted for several minutes—probably ten. They were long and loud—very awful and distressing. Was one of those who entered the building. Corroborated the previous evidence in every respect but one. Was sure that the shrill voice was that of a man—of a Frenchman. Could not distinguish the words uttered. They were loud and quick—unequal—spoken apparently in fear as well as in anger. The voice was harsh—not so much shrill as harsh. Could not call it a shrill voice. The gruff voice said repeatedly, *'sacre,' 'diable,'* and once *'mon Dieu.'*

"Jules Mignaud, banker, of the firm of Mignaud et Fils, Rue Deloraine. Is the elder Mignaud. Madame L'Espanaye had some property. Had opened an account with his banking house in the spring of the year—(eight years previously). Made frequent deposits in small sums. Had checked for nothing until the third day before her death, when she took out in person the sum of 4000 francs. This sum was paid in gold, and a clerk sent home with the money.

"Adolphe Le Bon, clerk to Mignaud et Fils, deposes that on the day in question, about noon, he accompanied Madame L'Espanaye to her residence with the 4000 francs, put up in two bags. Upon the door being opened, Mademoiselle L. appeared and took from his hands one of the bags, while the old lady relieved him of the other. He then bowed and departed. Did not see any person in the street at the time. It is a by-street—very lonely.

"William Bird, tailor, deposes that he was one of the party who entered the house. Is an Englishman. Has lived in Paris two years. Was one of the first to ascend the stairs. Heard the voices in contention. The gruff voice was that of a Frenchman. Could make out several words, but cannot now remember all. Heard distinctly *'sacre'* and *'mon Dieu.'* There was a sound at the moment as if of several

persons struggling—a scraping and scuffling sound. The shrill voice was very loud—louder than the gruff one. Is sure that it was not the voice of an Englishman. Appeared to be that of a German. Might have been a woman's voice. Does not understand German.

"Four of the above-named witnesses being recalled, deposed that the door of the chamber in which was found the body of Mademoiselle L. was locked on the inside when the party reached it. Every thing was perfectly silent—no groans or noises of any kind. Upon forcing the door no person was seen. The windows, both of the back and front room, were down and firmly fastened from within. A door between the two rooms was closed but not locked. The door leading from the front room into the passage was locked, with the key on the inside. A small room in the front of the house, on the fourth story, at the head of the passage, was open, the door being ajar. This room was crowded with old beds, boxes, and so forth. These were carefully removed and searched. There was not an inch of any portion of the house which was not carefully searched. Sweeps were sent up and down the chimneys. The house was a four-story one, with garrets (*mansardes*). A trap-door on the roof was nailed down very securely—did not appear to have been opened for years. The time elapsing between the hearing of the voices in contention and the breaking open of the room door was variously stated by the witnesses. Some made it as short as three minutes—some as long as five. The door was opened with difficulty.

"*Alfonzo Garcio,* undertaker, deposes that he resides in the Rue Morgue. Is a native of Spain. Was one of the party who entered the house. Did not proceed up stairs. Is nervous, and was apprehensive of the consequences of agitation. Heard the voices in contention. The gruff voice was that of a Frenchman. Could not distinguish what was said. The shrill voice was that of an Englishman—is sure of this. Does not understand the English language, but judges by the intonation.

"*Alberto Montani,* confectioner, deposes that he was among the first to ascend the stairs. Heard the voices in question. The gruff voice was that of a Frenchman. Distinguished several words. The speaker appeared to be expostulating. Could not make out the words of the shrill voice. Spoke quick and unevenly. Thinks it the voice of a Russian. Corroborates the general testimony. Is an Italian. Never conversed with a native of Russia.

"Several witnesses, recalled, here testified that the chimneys of all the rooms on the fourth story were too narrow to admit the passage of a human being. By 'sweeps' were meant cylindrical sweeping-brushes, such as are employed by those who clean chimneys. These brushes were passed up and down every flue in the house. There is no back passage by which any one could have descended while the party proceeded up stairs. The body of Mademoiselle L'Espanaye was so firmly wedged in the chimney that it could not be got down until four or five of the party united their strength.

"*Paul Dumas,* physician, deposes that

he was called to view the bodies about daybreak. They were both then lying on the sacking of the bedstead in the chamber where Mademoiselle L. was found. The corpse of the young lady was much bruised and excoriated. The fact that it had been thrust up the chimney would sufficiently account for these appearances. The throat was greatly chafed. There were several deep scratches just below the chin, together with a series of livid spots which were evidently the impression of fingers. The face was fearfully discolored, and the eyeballs protruded. The tongue had been partially bitten through. A large bruise was discovered upon the pit of the stomach, produced, apparently, by the pressure of a knee. In the opinion of M. Dumas, Mademoiselle L'Espanaye had been throttled to death by some person or persons unknown. The corpse of the mother was horribly mutilated. All the bones of the right leg and arm were more or less shattered. The left *tibia* much splintered, as well as all the ribs of the left side. Whole body dreadfully bruised and discolored. It was not possible to say how the injuries had been inflicted. A heavy club of wood, or a broad bar of iron—a chair—any large, heavy, and obtuse weapon would have produced such results, if wielded by the hands of a very powerful man. No woman could have inflicted the blows with any weapon. The head of the deceased, when seen by witness, was entirely separated from the body, and was also greatly shattered. The throat had evidently been cut with some very sharp instrument—probably with a razor.

"*Alexandre Etienne*, surgeon, was called with M. Dumas to view the bodies. Corroborated the testimony and the opinions of M. Dumas.

"Nothing further of importance was elicited, although several other persons were examined. A murder so mysterious, and so perplexing in all its particulars, was never before committed in Paris—if indeed a murder has been committed at all. The police are entirely at fault—an unusual occurrence in affairs of this nature. There is not, however, the shadow of a clew apparent."

The evening edition of the paper stated that the greatest excitement still continued in the Quartier St. Roch—that the premises in question had been carefully re-searched, and fresh examinations of witnesses instituted, but all to no purpose. A postscript, however, mentioned that Adolphe Le Bon had been arrested and imprisoned—although nothing appeared to criminate him beyond the facts already detailed.

Dupin seemed singularly interested in the progress of this affair—at least so I judged from his manner, for he made no comments. It was only after the announcement that Le Bon had been imprisoned, that he asked me my opinion respecting the murders.

I could merely agree with all Paris in considering them an insoluble mystery. I saw no means by which it would be possible to trace the murderer.

"We must not judge of the means," said Dupin, "by this shell of an examination. The Parisian police, so much extolled for *acumen*, are cunning, but no more. There is no method in their proceedings, beyond the method of the moment. They make a vast parade

of measures; but, not unfrequently, these are so ill-adapted to the objects proposed, as to put us in mind of Monsieur Jourdain's calling for his *robe-de-chambre—pour mieux entendre la musique.* The results attained by them are not unfrequently surprising, but, for the most part, are brought about by simple diligence and activity. When these qualities are unavailing, their schemes fail. Vidocq, for example, was a good guesser, and a persevering man. But, without educated thought, he erred continually by the very intensity at his investigations. He impaired his vision by holding the object too close. He might see, perhaps, one or two points with unusual clearness, but in so doing he, necessarily, lost sight of the matter as a whole. Thus there is such a thing as being too profound. Truth is not always in a well. In fact, as regards the more important knowledge, I do believe that she is invariably superficial. The depth lies in the valleys where we seek her, and not upon the mountain-tops where she is found. The modes and sources of this kind of error are well typified in the contemplation of the heavenly bodies. To look at a star by glances—to view it in a side-long way, by turning toward it the exterior portions of the *retina* (more susceptible of feeble impressions of light than the interior), is to behold the star distinctly—is to have the best appreciation of its lustre—a lustre which grows dim just in proportion as we turn our vision *fully* upon it. A greater number of rays actually fall upon the eye in the latter case, but in the former, there is the more refined capacity for comprehension. By undue profundity we perplex and enfeeble thought; and it is possible to make even Venus herself vanish from the firmament by a scrutiny too sustained, too concentrated, or too direct.

"As for these murders, let us enter into some examinations for ourselves, before we make up an opinion respecting them. An inquiry will afford us amusement," [I thought this an odd term, so applied, but said nothing] "and besides, Le Bon once rendered me a service for which I am not ungrateful. We will go and see the premises with our own eyes. I know G———, the Prefect of Police, and shall have no difficulty in obtaining the necessary permission."

The permission was obtained, and we proceeded at once to the Rue Morgue. This is one of those miserable thoroughfares which intervene between the Rue Richelieu and the Rue St. Roch. It was late in the afternoon when we reached it, as this quarter is at a great distance from that in which we resided. The house was readily found; for there were still many persons gazing up at the closed shutters, with an objectless curiosity, from the opposite side of the way. It was an ordinary Parisian house, with a gateway, on one side of which was a glazed watch-box, with a sliding panel in the window, indicating a *loge de concierge.* Before going in we walked up the street, turned down an alley, and then, again turning, passed in the rear of the building—Dupin, meanwhile, examining the whole neighborhood, as well as the house, with a minuteness of attention for which I could see no possible object.

Retracing our steps we came again

to the front of the dwelling, rang, and having shown our credentials, were admitted by the agents in charge. We went up stairs—into the chamber where the body of Mademoiselle L'Espanaye had been found, and where both the deceased still lay. The disorders of the room had, as usual, been suffered to exist. I saw nothing beyond what had been stated in the *Gazette des Tribunaux*. Dupin scrutinized every thing—not excepting the bodies of the victims. We then went into the other rooms, and into the yard; a *gendarme* accompanying us throughout. The examination occupied us until dark, when we took our departure. On our way home my companion stepped in for a moment at the office of one of the daily papers.

I have said that the whims of my friend were manifold, and that *Je les menageais*:—for this phrase there is no English equivalent. It was his humor, now, to decline all conversation on the subject of the murder, until about noon the next day. He then asked me, suddenly, if I had observed any thing *peculiar* at the scene of the atrocity.

There was something in his manner of emphasizing the word "peculiar," which caused me to shudder, without knowing why.

"No, nothing *peculiar*," I said; "nothing more, at least, than we both saw stated in the paper."

"The *Gazette*," he replied, "has not entered, I fear, into the unusual horror of the thing. But dismiss the idle opinions of this print. It appears to me that this mystery is considered insoluble, for the very reason which should cause it to be regarded as easy of solution—I mean for the *outre* character of its features. The police are confounded by the seeming absence of motive—not for the murder itself—but for the atrocity of the murder. They are puzzled, too, by the seeming impossibility of reconciling the voices heard in contention, with the facts that no one was discovered upstairs by the assassinated Mademoiselle L'Espanaye, and that there were no means of egress without the notice of the party ascending. The wild disorder of the room; the corpse thrust, with the head downward, up the chimney; the frightful mutilation of the body of the old lady; these considerations, with those just mentioned, and others which I need not mention, have sufficed to paralyze the powers, by putting completely at fault the boasted *acumen*, of the government agents. They have fallen into the gross but common error of confounding the unusual with the abstruse. But it is by these deviations from the plane of the ordinary, that reason feels its way, if at all, in its search for the true. In investigations such as we are now pursuing, it should not be so much asked 'what has occurred,' as 'what has occurred that has never occurred before.' In fact, the facility with which I shall arrive, or have arrived, at the solution of this mystery, is in the direct ratio of its apparent insolubility in the eyes of the police."

I stared at the speaker in mute astonishment.

"I am now awaiting," continued he, looking toward the door of our apartment—"I am now awaiting a person who, although perhaps not the perpetrator of these butcheries, must have been in some measure implicated in their perpetration. Of the worst por-

tion of the crimes committed, it is probable that he is innocent. I hope that I am right in this supposition; for upon it I build my expectation of reading the entire riddle. I look for the man here—in this room—every moment. It is true that he may not arrive; but the probability is that he will. Should he come, it will be necessary to detain him. Here are pistols; and we both know how to use them when occasion demands their use."

I took the pistols, scarcely knowing what I did, or believing what I heard, while Dupin went on, very much as if in a soliloquy. I have already spoken of his abstract manner at such times. His discourse was addressed to myself; but his voice, although by no means loud, had that intonation which is commonly employed in speaking to some one at a great distance. His eyes, vacant in expression, regarded only the wall.

"That the voices heard in contention," he said, "by the party upon the stairs, were not the voices of the women themselves, was fully proved by the evidence. This relieves us of all doubt upon the question whether the old lady could have first destroyed the daughter, and afterward have committed suicide. I speak of this point chiefly for the sake of method; for the strength of Madame L'Espanaye would have been utterly unequal to the task of thrusting her daughter's corpse up the chimney as it was found; and the nature of the wounds upon her own person entirely precludes the idea of self-destruction. Murder, then, has been committed by some third party; and the voices of this third party were those heard in contention. Let me now advert—not to the whole testimony respecting these voices—but to what was *peculiar* in that testimony. Did you observe any thing peculiar about it?"

I remarked that. while all the witnesses agreed in supposing the gruff voice to be that of a Frenchman, there was much disagreement in regard to the shrill, or, as one individual termed it, the harsh voice.

"That was the evidence itself," said Dupin, "but it was not the peculiarity of the evidence. You have observed nothing distinctive. Yet there *was* something to be observed. The witnesses, as you remark, agreed about the gruff voice; they were here unanimous. But in regard to the shrill voice, the peculiarity is—not that they disagreed—but that, while an Italian, an Englishman, a Spaniard, a Hollander, and a Frenchman attempted to describe it, each one spoke of it as that *of a foreigner*. Each is sure that it was not the voice of one of his own countrymen. Each likens it—not to the voice of an individual of any nation with whose language he is conversant—but the converse. The Frenchman supposes it the voice of a Spaniard, and 'might have distinguished some words *had he been acquainted with the Spanish.*' The Dutchman maintains it to have been that of a Frenchman; but he find it stated that *'not understanding French this witness was examined through an interpreter.'* The Englishman thinks it the voice of a German, and *'does not understand German.'* The Spaniard 'is sure' that it was that of an Englishman, but 'judges by the intonation' altogether, *'as he has no knowledge of the English.'* The Italian

believes it the voice of a Russian, but *'has never conversed with a native of Russia.'* A second Frenchman differs, moreover, with the first, and is positive that the voice was that of an Italian; but, *not being cognizant of that tongue,* is, like the Spaniard, 'convinced by the intonation.' Now, how strangely unusual must that voice have really been, about which such testimony as this *could* have been elicited!—in whose *tones,* even, denizens of the five great divisions of Europe could recognize nothing familiar! You will say that it might have been the voice of an Asiatic—of an African. Neither Asiatics nor Africans abound in Paris; but, without denying the inference, I will now merely call your attention to three points. The voice is termed by one witness 'harsh rather than shrill.' It is represented by two others to have been 'quick and *unequal.*' No words—no sounds resembling words—were by any witness mentioned as distinguishable.

"I know not," continued Dupin, "what impression I may have made, so far, upon your own understanding; but I do not hesitate to say that legitimate deductions even from this portion of the testimony—the portion respecting the gruff and shrill voices—are in themselves sufficient to engender a suspicion which should give direction to all farther progress in the investigation of the mystery. I said 'legitimate deductions'; but my meaning is not thus fully expressed. I designed to imply that the deductions are the *sole* proper ones, and that the suspicion arises *inevitably* from them as the single result. What the suspicion is, however, I will not say just yet. I merely wish you to bear in mind that with myself, it was sufficiently forcible to give a definite form—a certain tendency—to my inquiries in the chamber.

"Let us now transport ourselves, in fancy, to this chamber. What shall we first seek here? The means of egress employed by the murderers. It is not too much to say that neither of us believe in præternatural events. Madame and Mademoiselle L'Espanaye were not destroyed by spirits. The doers of the deed were material and escaped materially. Then how? Fortunately, there is but one mode of reasoning upon the point, and that mode *must* lead us to a definite decision. Let us examine, each by each, the possible means of egress. It is clear that the assassins were in the room where Mademoiselle L'Espanaye was found, or at least in the room adjoining, when the party ascended the stairs. It is, then, only from these two apartments that we have to seek issues. The police have laid bare the floors, the ceiling, and the masonry of the walls, in every direction. No *secret* issues could have escaped their vigilance. But, not trusting to *their* eyes, I examined with my own. There were, then, *no* secret issues. Both doors leading from the rooms into the passage were securely locked, with the keys inside. Let us turn to the chimneys. These, although of ordinary width for some eight or ten feet above the hearths, will not admit, throughout their extent, the body of a large cat. The impossibility of egress, by means already stated, being thus absolute, we are reduced to the windows. Through those of the front room no one could have escaped without notice from the crowd in the

street. The murderers *must* have passed, then, through those of the back room. Now, brought to this conclusion in so unequivocal a manner as we are, it is not our part, as reasoners, to reject it on account of apparent impossibilities. It is only left for us to prove that these apparent 'impossibilities' are, in reality, not such.

"There are two windows in the chamber. One of them is unobstructed by furniture, and is wholly visible. The lower portion of the other is hidden from view by the head of the unwieldy bedstead which is thrust close up against it. The former was found securely fastened from within. It resisted the utmost force of those who endeavored to raise it. A large gimlet-hole had been pierced in its frame to the left, and a very stout nail was found fitted therein, nearly to the head. Upon examining the other window, a similar nail was seen similarly fitted in it; and a vigorous attempt to raise this sash failed also. The police were now entirely satisfied that egress had not been in these directions. And, *therefore,* it was thought a matter of supererogation to withdraw the nails and open the windows.

"My own examination was somewhat more particular, and was so for the reason I have just given—because here it was, I knew, that all apparent impossibilities *must* be proved to be not such in reality.

"I proceeded to think thus—*a posteriori.* The murderers *did* escape from one of these windows. This being so, they could not have re-fastened the sashes from the inside, as they were found fastened—the consideration which put a stop, through its obviousness, to the scrutiny of the police in this quarter. Yet the sashes *were* fastened. They *must,* then, have the power of fastening themselves. There was no escape from this conclusion. I stepped to the unobstructed casement, withdrew the nail with some difficulty, and attempted to raise the sash. It resisted all my efforts, as I had anticipated. A concealed spring must, I now knew, exist; and this corroboration of my idea convinced me that my premises, at least, were correct, however mysterious still appeared the circumstances attending the nails. A careful search soon brought to light the hidden spring. I pressed it, and, satisfied with the discovery, forbore to upraise the sash.

"I now replaced the nail and regarded it attentively. A person passing through this window might have reclosed it, and the spring would have caught—but the nail could not have been replaced. The conclusion was plain, and again narrowed in the field of my investigations. The assassins *must* have escaped through the other window. Supposing, then, the springs upon each sash to be the same, as was probable, there *must* be found a difference between the nails, or at least between the modes of their fixture. Getting upon the sacking of the bedstead, I looked over the head-board minutely at the second casement. Passing my hand down behind the board, I readily discovered and pressed the spring, which was, as I had supposed, identical in character with its neighbor. I now looked at the nail. It was as stout as the other, and apparently fitted in the same manner—driven in nearly up to the head.

"You will say that I was puzzled; but, if you think so, you must have misunderstood the nature of the inductions. To use a sporting phrase, I had not been once 'at fault.' The scent had never for an instant been lost. There was no flaw in any link of the chain. I had traced the secret to its ultimate result,—and that result was *the nail.* It had, I say, in every respect, the appearance of its fellow in the other window; but this fact was an absolute nullity (conclusive as it might seem to be) when compared with the consideration that here, at this point, terminated the clew. 'There *must* be something wrong,' I said, 'about the nail.' I touched it; and the head, with about a quarter of an inch of the shank came off in my fingers. The rest of the shank was in the gimlet-hole, where it had been broken off. The fracture was an old one (for its edges were incrusted with rust), and had apparently been accomplished by the blow of a hammer, which had partially imbedded, in the top of the bottom sash, the head portion of the nail. I now carefully replaced this head portion in the indentation whence I had taken it, and the resemblance to a perfect nail was complete—the fissure was invisible. Pressing the spring, I gently raised the sash for a few inches; the head went up with it, remaining firm in its bed. I closed the window, and the semblance of the whole nail was again perfect.

"This riddle, so far, was now unriddled. The assassin had escaped through the window which looked upon the bed. Dropping of its own accord upon his exit (or perhaps purposely closed), it had become fastened by the spring; and it was the retention of this spring which had been mistaken by the police for that of the nail,—farther inquiry being thus considered unnecessary.

"The next question is that of the mode of descent. Upon this point I had been satisfied in my walk with you around the building. About five feet and a half from the casement in question there runs a lightning-rod. From this rod it would have been impossible for any one to reach the window itself, to say nothing of entering it. I observed, however, that the shutters of the fourth story were of the peculiar kind called by Parisian carpenters *ferrades*—a kind rarely employed at the present day, but frequently seen upon very old mansions at Lyons and Bourdeaux. They are in the form of an ordinary door (a single, not a folding door), except that the lower half is latticed or worked in open trellis—thus affording an excellent hold for the hands. In the present instance these shutters are fully three feet and a half broad. When we saw them from the rear of the house, they were both about half open—that is to say, they stood off at right angles from the wall. It is probable that the police, as well as myself, examined the back of the tenement; but, if so, in looking at these *ferrades* in the line of their breadth (as they must have done), they did not perceive this great breadth itself, or, at all events, failed to take it into due consideration. In fact, having once satisfied themselves that no egress could have been made in this quarter, they would naturally bestow here a very cursory examination. It was clear to me, how-

ever, that the shutter belonging to the window at the head of the bed, would, if swung fully back to the wall, reach to within two feet of the lightning-rod. It was also evident that, by exertion of a very unusual degree of activity and courage, an entrance into the window, from the rod, might have been thus effected. By reaching to the distance of two feet and a half (we now suppose the shutter open to its whole extent) a robber might have taken a firm grasp upon the trellis-work. Letting go, then, his hold upon the rod, placing his feet securely against the wall, and springing boldly from it, he might have swung the shutter so as to close it, and, if we imagine the window open at the time, might even have swung himself into the room.

"I wish you to bear especially in mind that I have spoken of a *very* unusual degree of activity as requisite to success in so hazardous and so difficult a feat. It is my design to show you first, that the thing might possibly have been accomplished:—but, secondly and *chiefly,* I wish to impress upon your understanding the *very extraordinary*—the almost præternatural character of that agility which could have accomplished it.

"You will say, no doubt, using the language of the law, that 'to make out my case,' I should rather undervalue, than insist upon a full estimation of the activity required in this matter. This may be the practice in law, but it is not the usage of reason. My ultimate object is only the truth. My immediate purpose is to lead you to place in juxtaposition, that *very unusual* activity of which I have just spoken, with that *very peculiar* shrill (or harsh) and *unequal* voice, about whose nationality no two persons could be found to agree, and in whose utterance no syllabification could be detected."

At these words a vague and half-formed conception of the meaning of Dupin flitted over my mind. I seemed to be upon the verge of comprehension, without power to comprehend—as men, at times, find themselves upon the brink of remembrance, without being able, in the end, to remember. My friend went on with his discourse.

"You will see," he said, "that I have shifted the question from the mode of egress to that of ingress. It was my design to convey the idea that both were effected in the same manner, at the same point. Let us now revert to the interior of the room. Let us survey the appearances here. The drawers of the bureau, it is said, had been rifled, although many articles of apparel still remained within them. The conclusion here is absurd. It is a mere guess—a very silly one—and no more. How are we to know that the articles found in the drawers were not all these drawers had originally contained? Madame L'Espanaye and her daughter lived an exceedingly retired life—saw no company—seldom went out—had little use for numerous changes of habiliment. Those found were at least of as good quality as any likely to be possessed by these ladies. If a thief had taken any, why did he not take the best—why did he not take all? In a word, why did he abandon four thousand francs in gold to encumber himself with a bundle of linen? The gold *was* abandoned. Nearly the whole sum mentioned by Monsieur Mignaud, the

banker, was discovered, in bags, upon the floor. I wish you therefore, to discard from your thoughts the blundering idea of *motive*, engendered in the brains of the police by that portion of the evidence which speaks of money delivered at the door of the house. Coincidences ten times as remarkable as this (the delivery of the money, and murder committed within three days upon the party receiving it), happened to all of us every hour of our lives, without attracting even momentary notice. Coincidences, in general, are great stumbling-blocks in the way of that class of thinkers who have been educated to know nothing of the theory of probabilities—that theory to which the most glorious objects of human research are indebted for the most glorious of illustration. In the present instance, had the gold been gone, the fact of its delivery three days before would have formed something more than a coincidence. It would have been corroborative of this idea of motive. But, under the real circumstances of the case, if we are to suppose gold the motive of this outrage, we must also imagine the perpetrator so vacillating an idiot as to have abandoned his gold and his motive together.

"Keeping now steadily in mind the points to which I have drawn your attention—that peculiar voice, that unusual agility, and that startling absence of motive in a murder so singularly atrocious as this—let us glance at the butchery itself. Here is a woman strangled to death by manual strength, and thrust up a chimney head downward. Ordinary assassins employ no such mode of murder as this. Least of all, do they thus dispose of the murdered. In the manner of thrusting the corpse up the chimney, you will admit that there was something *excessively outre*—something altogether irreconcilable with our common notions of human action, even when we suppose the actors the most depraved of men. Think, too, how great must have been that strength which could have thrust the body *up* such an aperture so forcibly that the united vigor of several persons was found barely sufficient to drag it *down!*

"Turn, now, to other indications of the employment of a vigor most marvellous. On the hearth were thick tresses—very thick tresses—of gray human hair. These had been torn out by the roots. You are aware of the great force necessary in tearing thus from the head even twenty or thirty hairs together. You saw the locks in question as well as myself. Their roots (a hideous sight!) were clotted with fragments of the flesh of the scalp—sure token of the prodigious power which had been exerted in uprooting perhaps half a million of hairs at a time. The throat of the old lady was not merely cut, but the head absolutely severed from the body: the instrument was a mere razor. I wish you also to look at the *brutal* ferocity of these deeds. Of the bruises upon the body of Madame L'Espanaye I do not speak. Monsieur Dumas, and his worthy colleague Monsieur Etienne, have pronounced that they were inflicted by some obtuse instrument; and so far these gentlemen are very correct. The obtuse instrument was clearly the stone pavement in the yard, upon which the

victim had fallen from the window which looked in upon the bed. This idea, however simple it may now seem, escaped the police for the same reason that the breadth of the shutters escaped them—because, by the affair of the nails, their perceptions had been hermetically sealed against the possibility of the windows having ever been opened at all.

"If now, in addition to all these things, you have properly reflected upon the odd disorder of the chamber, we have gone so far as to combine the ideas of an agility astounding, a strength superhuman, a ferocity brutal, a butchery without motive, a *grotesquerie* in horror absolutely alien from humanity, and a voice foreign in tone to the ears of men of many nations, and devoid of all distinct or intelligible syllabification. What result, then, has ensued? What impression have I made upon your fancy?"

I felt a creeping of the flesh as Dupin asked me the question. "A madman," I said, "has done this deed—some raving maniac, escaping from a neighboring *Maison de Sante.*"

"In some respects," he replied, "your idea is not irrelevant. But the voices of madmen, even in their wildest paroxysms, are never found to tally with that peculiar voice heard upon the stairs. Madmen are of some nation, and their language, however incoherent in its words, has always the coherence of syllabification. Besides, the hair of a madman is not such as I now hold in my hand. I disentangled this little tuft from the rigidly clutched fingers of Madame L'Espanaye. Tell me what you can make of it."

"Dupin!" I said, completely unnerved; "this hair is most unusual—this is no *human* hair."

"I have not asserted that it is," said he; "but, before we decide this point, I wish you to glance at the little sketch I have here traced upon this paper. It is a *fac-simile* drawing of what has been described in one portion of the testimony as 'dark bruises and deep indentations of finger nails' upon the throat of Mademoiselle L'Espanaye, and in another (by Messrs. Dumas and Etienne) as a 'series of livid spots, evidently the impression of fingers.'

"You will perceive," continued my friend, spreading out the paper upon the table before us, "that this drawing gives the idea of a firm and fixed hold. There is no *slipping* apparent. Each finger has retained—possibly until the death of the victim—the fearful grasp by which it originally imbedded itself. Attempt, now, to place all your fingers, at the same time, in the respective impressions as you see them."

I made the attempt in vain.

"We are possibly not giving this matter a fair trial," he said. "The paper is spread out upon a plane surface; but the human throat is cylindrical. Here is a billet of wood, the circumference of which is about that of the throat. Wrap the drawing around it, and try the experiment again."

I did so; but the difficulty was even more obvious than before. "This," I said, "is the mark of no human hand."

"Read now," replied Dupin, "this passage from Cuvier."

It was a minute anatomical and generally descriptive account of the large fulvous Ourang-Outang of the East Indian Islands. The gigantic stature, the prodigious strength and activity, the

wild ferocity, and the imitative propensities of these mammalia are sufficiently well known to all. I understood the full horrors of the murder at once.

"The description of the digits," said I, as I made an end of the reading, "is in exact accordance with his drawing. I see that no animal but an Ourang-Outang, of the species here mentioned, could have impressed the indentations as you have traced them. This tuft of tawny hair, too, is identical in character with that of the beast of Cuvier. But I cannot possibly comprehend the particulars of this frightful mystery. Besides, there were *two* voices heard in contention, and one of them was unquestionably the voice of a Frenchman."

"True; and you will remember an expression attributed almost unanimously, by the evidence, to this voice, —the expression, *'mon Dieu!'* This, under the circumstances, has been justly characterized by one of the witnesses (Montani, the confectioner) as an expression of remonstrance or expostulation. Upon these two words, therefore, I have mainly built my hopes of a full solution of the riddle. A Frenchman was cognizant of the murder. It is possible—indeed it is far more than probable—that he was innocent of all participation in the bloody transaction which took place. The Ourang-Outang may have escaped from him. He may have traced it to the chamber; but, under the agitating circumstances which ensued, he could never have recaptured it. It is still at large. I will not pursue these guesses—for I have no right to call them more—since the shades of reflection upon which they are based are scarcely of sufficient depth to be appreciable by my own intellect, and since I could not pretend to make them intelligible to the understanding of another. We will call them guesses then, and speak of them as such. If the Frenchman in question is indeed as I suppose, innocent of this atrocity this advertisement, which I left last night upon our return home, at the office of *Le Monde* (a paper devoted to the shipping interest, and much sought by sailors), will bring him to our residence."

He handed me a paper, and I read thus:

CAUGHT—*In the Bois de Boulogne early in the morning of the —— inst.* (the morning of the murder), *a very large, tawny Ourang-Outang of the Bornese species. The owner* (*who is ascertained to be a sailor, belonging to a Maltese vessel*) *may have the animal again, upon identifying it satisfactorily, and paying a few charges arising from its capture and keeping. Call at No. —— Rue ——, Faubourg St. Germain—au troisieme.*"

"How was it possible," I asked, "that you should know the man to be a sailor and belonging to a Maltese vessel?"

"I do *not know* it," said Dupin. "I am not *sure* of it. Here, however, is a small piece of ribbon, which from its form, and from its greasy appearance, has evidently been used in tying the hair in one of those long *queues* of which sailors are so fond. Moreover, this knot is one which few besides sailors can tie, and it is peculiar to the Maltese. I picked the ribbon up at the foot of the lightning-rod. It could not have belonged to either of the deceased. Now if, after all, I am wrong

in my induction from this ribbon, that the Frenchman was a sailor belonging to a Maltese vessel, still I can have done no harm in saying what I did in the advertisement. If I am right, a great point is gained. Cognizant although innocent of the murder, the Frenchman will naturally hesitate about replying to the advertisement—about demanding the Ourang-Outang. He will reason thus:—'I am innocent; I am poor; my Ourang-Outang is of great value—to one in my circumstances a fortune of itself—why should I lose it through idle apprehensions of danger? Here it is, within my grasp. It was found in the Bois de Boulogne—at a vast distance from the scene of that butchery. How can it ever be suspected that a brute beast should have done the deed? The police are at fault—they have failed to procure the slightest clew. Should they even trace the animal, it would be impossible to prove me cognizant of the murder, or to implicate me in guilt on account of that cognizance. Above all, *I am known.* The advertiser designates me as the possessor of the beast. I am not sure to what limit his knowledge may extend. Should I avoid claiming a property of so great value, which it is known that I possess, I will render the animal at least, liable to suspicion. It is not my policy to attract attention either to myself or to the beast. I will answer the advertisement, get the Ourang-Outang, and keep it close until this matter has blown over.'"

At this moment we heard a step upon the stairs.

"Be ready," said Dupin, "with your pistols, but neither use them nor show them until at a signal from myself."

The front door of the house had been left open, and the visitor had entered, without ringing, and advanced several steps upon the staircase. Now, however, he seemed to hesitate. Presently we heard him descending. Dupin was moving quickly to the door, when we again heard him coming up. He did not turn back a second time, but stepped up with decision, and rapped at the door of our chamber.

"Come in," said Dupin, in a cheerful and hearty tone.

A man entered. He was a sailor, evidently,—a tall, stout, and muscular-looking person, with a certain daredevil expression of countenance, not altogether unprepossessing. His face, greatly sunburnt, was more than half hidden by whisker and *mustachio*. He had with him a huge oaken cudgel, but appeared to be otherwise unarmed. He bowed awkwardly, and bade us "good evening," in French accents, which, although somewhat Neufchatelish, were still sufficiently indicative of a Parisian origin.

"Sit down, my friend," said Dupin. "I suppose you have called about the Ourang-Outang. Upon my word, I almost envy you the possession of him; a remarkably fine, and no doubt a very valuable animal. How old do you suppose him to be?"

The sailor drew a long breath, with the air of a man relieved of some intolerable burden, and then replied, in an assured tone:

"I have no way of telling—but he can't be more than four or five years old. Have you got him here?"

"Oh, no; we had no conveniences for keeping him here. He is at a livery stable in the Rue Dubourg, just by.

You can get him in the morning. Of course you are prepared to identify the property?"

"To be sure I am, sir."

"I shall be sorry to part with him," said Dupin.

"I don't mean that you should be at all this trouble for nothing, sir," said the man. "Couldn't expect it. Am very willing to pay a reward for the finding of the animal—that is to say, anything in reason."

"Well," replied my friend, "that is all very fair, to be sure. Let me think!—what should I have? Oh! I will tell you. My reward shall be this. You shall give me all the information in your power about these murders in the Rue Morgue."

Dupin said the last words in a very low tone, and very quietly. Just as quietly, too, he walked toward the door, locked it, and put the key in his pocket. He then drew a pistol from his bosom and placed it, without the least flurry, upon the table.

The sailor's face flushed up as if he were struggling with suffocation. He started to his feet and grasped his cudgel; but the next moment he fell back into his seat, trembling violently, and with the countenance of death itself. He spoke not a word. I pitied him from the bottom of my heart.

"My friend," said Dupin, in a kind tone, "you are alarming yourself unnecessarily—you are indeed. We mean you no harm whatever. I pledge you the honor of a gentleman, and of a Frenchman, that we intend you no injury. I perfectly well know that you are innocent of the atrocities in the Rue Morgue. It will not do, however, to deny that you are in some measure implicated in them. From what I have already said, you must know that I have had means of information about this matter—means of which you could never have dreamed. Now the thing stands thus. You have done nothing which you could have avoided—nothing, certainly, which renders you culpable. You are not even guilty of robbery, when you might have robbed with impunity. You have nothing to conceal. You have no reason for concealment. On the other hand, you are bound by every principle of honor to confess all you know. An innocent man is now imprisoned, charged with that crime of which you can point out the perpetrator."

The sailor had recovered his presence of mind, in a great measure, while Dupin uttered these words; but his original boldness of bearing was all gone.

"So help me God!" said he, after a brief pause, "I *will* tell you all I know about this affiair;—but I do not expect you to believe one half I say—I would be a fool indeed if I did. Still, I *am* innocent, and I will make a clean breast if I die for it."

What he stated was, in substance, this. He had lately made a voyage to the Indian Archipelago. A party, of which he formed one, landed at Borneo and passed into the interior on an excursion of pleasure. Himself and a companion had captured the Ourang Outang. This companion dying, the animal fell into his own exclusive possession. After a great trouble, occasioned by the intractable ferocity of his captive during the home voyage, he at length succeeded in lodging it safely at his own residence in Paris

where, not to attract toward himself the unpleasant curiosity of his neighbors, he kept it carefully secluded, until such time as it should recover from a wound in the foot, received from a splinter on board ship. His ultimate design was to sell it.

Returning home from some sailor's frolic on the night, or rather in the morning, of the murder, he found the beast occupying his own bedroom, into which it had broken from a closet adjoining, where it had been, as was thought, securely confined. Razor in hand, and fully lathered, it was sitting before a looking-glass, attempting the operation of shaving, in which it had no doubt previously watched its master through the key-hole of the closet. Terrified at the sight of so dangerous a weapon in the possession of an animal so ferocious, and so well able to use it, the man, for some moments, was at a loss what to do. He had been accustomed, however, to quiet the creature, even in its fiercest moods, by the use of a whip, and to this he now resorted. Upon sight of it, the Ourang-Outang sprang at once through the door of the chamber, down the stairs, and thence, through a window, unfortunately open, into the street.

The Frenchman followed in despair; the ape, razor still in hand, occasionally stopping to look back and gesticulate at his pursuer, until the latter had nearly come up with it. It then again made off. In this manner the chase continued for a long time. The streets were profoundly quiet, as it was nearly three o'clock in the morning. In passing down an alley in the rear of the Rue Morgue, the fugitive's attention was arrested by a light gleaming from the open window of Madame L'Espanaye's chamber, in the fourth story of her house. Rushing to the building, it perceived the lightning-rod, clambered up with inconceivable agility, grasped the shutter, which was thrown fully back against the wall, and, by its means, swung itself directly upon the headboard of the bed. The whole feat did not occupy a minute. The shutter was kicked open again by the Ourang-Outang as it entered the room.

The sailor, in the meantime, was both rejoiced and perplexed. He had strong hopes of now recapturing the brute, as it could scarcely escape from the trap into which it had ventured, except by the rod, where it might be intercepted as it came down. On the other hand, there was much cause for anxiety as to what it might do in the house. This latter reflection urged the man still to follow the fugitive. A lightning-rod is ascended without difficulty, especially by a sailor; but, when he had arrived as high as the window, which lay far to his left, his career was stopped; the most that he could accomplish was to reach over so as to obtain a glimpse of the interior of the room. At this glimpse he nearly fell from his hold through excess of horror. Now it was that those hideous shrieks arose upon the night, which had startled from slumber the inmates of the Rue Morgue. Madame L'Espanaye and her daughter, habited in their night clothes, had apparently been occupied in arranging some papers in the iron chest already mentioned, which had been wheeled into the middle of the room. It was open, and its contents lay beside it on the floor. The victims must have been sitting with their backs to-

ward the window; and, from the time elapsing between the ingress of the beast and the screams, it seems probable that it was not immediately perceived. The flapping to of the shutter would naturally have been attributed to the wind.

As the sailor looked in, the gigantic animal had seized Madame L'Espanaye by the hair (which was loose, as she had been combing it), and was flourishing the razor about her face, in imitation of the motions of a barber. The daughter lay prostrate and motionless; she had swooned. The screams and struggles of the old lady (during which the hair was torn from her head) had the effect of changing the probably pacific purposes of the Ourang-Outang into those of wrath. With one determined sweep of its muscular arm it nearly severed her head from her body. The sight of blood inflamed its anger into frenzy. Gnashing its teeth, and flashing fire from its eyes, it flew upon the body of the girl and embedded its fearful talons in her throat, retaining its grasp until she expired. Its wandering and wild glances fell at this moment upon the head of the bed, over which the face of its master, rigid with horror, was just discernible. The fury of the beast, who no doubt bore still in mind the dreaded whip, was instantly converted into fear. Conscious of having deserved punishment, it seemed desirous of concealing its bloody deeds, and skipped about the chamber in an agony of nervous agitation; throwing down and breaking the furniture as it moved, and dragging the bed from the bedstead. In conclusion, it seized first the corpse of the daughter, and thrust it up the chimney, as it was found; then that of the old lady, which, it immediately hurled through the window headlong.

As the ape approached the casement with its mutilated burden, the sailor shrank aghast to the rod, and, rather gliding than clambering down it, hurried at once home—dreading the consequences of the butchery, and gladly abandoning, in his terror, all solicitude about the fate of the Ourang-Outang. The words heard by the party upon the staircase were the Frenchman's exclamations of horror and affright, commingled with the fiendish jabberings of the brute.

I have scarcely any thing to add. The Ourang-Outang must have escaped from the chamber, by the rod, just before the breaking of the door. It must have closed the window as it passed through it. It was subsequently caught by the owner himself, who obtained for it a very large sum at the *Jardin des Plantes*. Le Bon was instantly released, upon our narration of the circumstances (with some comments from Dupin) at the *bureau* of the Perfect of Police. This functionary, however, well disposed to my friend, could not altogether conceal his chagrin at the turn which affairs had taken, and was fain to indulge in sarcasm or two about the propriety of every person minding his own business.

"Let him talk," said Dupin, who had not thought it necessary to reply. "Let him discourse; it will ease his conscience. I am satisfied with having defeated him in his own castle. Nevertheless, that he failed in the solution of this mystery, is by no means that matter for wonder which he supposes

it; for, in truth, our friend the prefect is somewhat too cunning to be profound. In his wisdom is no *stamen*. It is all head and no body, like the pictures of the Goddess Laverna—or, at best, all head and shoulders, like a codfish. But he is a good creature after all. I like him especially for one master stroke of cant, by which he has attained his reputation for ingenuity, I mean the way he has *'de nier ce qui est, et d'expliquer ce qui n'est pas.'* "*

* Rousseau—Nouvelle Heloise.

*The Mystery of Marie Roget**

A SEQUEL TO "THE MURDERS IN THE RUE MORGUE"

(First published in *Lady's Companion*, November, 1842.—Ed.)

There are ideal series of events which run parallel with the real ones. They rarely coincide. Men and circumstances generally modify the ideal train of events, so that it seems imperfect, and its consequences are equally imperfect. Thus with the Reformation; instead of Protestantism came Lutheranism. — Novalis. Moralische Ansichten.

THERE are few persons, even among the calmest thinkers, who have not occasionally been startled into a vague yet thrilling half-credence in the supernatural, by *coincidences* of so seemingly marvellous a character that, as

* Upon the original publication of "Marie Roget," the footnotes now appended were considered unnecessary; but the lapse of several years since the tragedy upon which the tale is based, renders it expedient to give them, and also to say a few words in explanation of the general design. A young girl, *Mary Cecilia Rogers*, was murdered in the vicinity of New York; and although her death occasioned an intense and long-enduring excitement, the mystery attending it had remained unsolved at the period when the present paper was written and published (November, 1842). Herein, under pretence of relating the fate of a Parisian *grisette*, the author has followed, in minute detail, the essential, while merely paralleling the inessential, facts of the real murder of Mary Rogers. Thus all argument founded upon the fiction is applicable to the truth: and the investigation of the truth was the object.

The "Mystery of Marie Roget" was composed at a distance from the scene of the atrocity, and with no other means of investigation than the newspapers afforded. Thus much escaped the writer of which he could have availed himself had he been upon the spot and visited the localities. It may not be improper to record, nevertheless, that the confessions of *two* persons (one of them the Madame Deluc of the narrative), made, at different periods, long subsequent to the publication, confirmed, in full, not only the general conclusion, but absolutely *all* the chief hypothetical details by which that conclusion was attained.

mere coincidences, the intellect has been unable to receive them. Such sentiments—for the half-credences of which I speak have never the full force of *thought*—such sentiments are seldom thoroughly stifled unless by reference to the doctrine of chance, or, as it is technically termed, the Calculus of Probabilities. Now this Calculus is, in its essence, purely mathematical; and thus we have the anomaly of the most rigidly exact in science applied to the shadow and spirituality of the most intangible in speculation.

The extraordinary details which I am now called upon to make public, will be found to form, as regards sequence of time, the primary branch of a series of scarcely intelligible *coincidences,* whose secondary or concluding branch will be recognized by all readers in the late murder of Marie Cecilia Rogers, at New York.

When, in an article entitled "The Murders in the Rue Morgue." I endeavored, about a year ago, to depict some very remarkable features in the mental character of my friend, the Chevalier C. Auguste Dupin, it did not occur to me that I should ever resume the subject. This depicting of character constituted my design; and this design was thoroughly fulfilled in the wild train of circumstances brought to instance Dupin's idiosyncrasy. I might have adduced other examples, but I should have proven no more. Late events, however, in their surprising development, have startled me into some further details, which will carry with them the air of extorted confession. Hearing what I have lately heard, it would be indeed strange should I remain silent in regard to what I both heard and saw so long ago.

Upon the winding up of the tragedy involved in the deaths of Madame L'Espanaye and her daughter, the Chevalier dismissed the affair at once from his attention, and relapsed into his old habits of moody revery. Prone, at all times, to abstraction, I readily fell in with his humor; and continuing to occupy our chambers in the Faubourg Saint Germain, we gave the Future to the winds, and slumbered tranquilly in the Present, weaving the dull world around us into dreams.

But these dreams were not altogether uninterrupted. It may readily be supposed that the part played by my friend, in the drama at the Rue Morgue, had not failed of its impression upon the fancies of the Parisian police. With its emissaries, the name of Dupin had grown into a household word. The simple character of those inductions by which he had disentangled the mystery never having been explained even to the Prefect, or to any other individual than myself, of course it is not surprising that the affair was regarded as little less than miraculous, or that the Chevalier's analytical abilities acquired for him the credit of intuition. His frankness would have led him to disabuse every inquirer of such prejudice; but his indolent humor forbade all further agitation of a topic whose interest to himself had long ceased. It thus happened that he found himself the cynosure of the political eyes; and the cases were not few in which attempt was made to engage his services at the Prefecture. One of the most remarkable instances was that of the

murder of a young girl named Marie Roget.

This event occurred about two years after the atrocity in the Rue Morgue. Marie, whose Christian and family name will at once arrest attention from their resemblance to those of the unfortunate "cigar-girl," was the only daughter of the widow Estelle Roget. The father had died during the child's infancy, and from the period of his death, until within eighteen months before the assassination which forms the subject of our narrative, the mother and daughter had dwelt together in the Rue Pavee Saint Andre;* Madame there keeping a *pension*, assisted by Marie. Affairs went on thus until the latter had attained her twenty-second year, when her great beauty attracted the notice of a perfumer, who occupied one of the shops in the basement of the Palais Royal, and whose custom lay, chiefly among the desperate adventurers infesting that neighborhood. Monsieur Le Blanc† was not unaware of the advantages to be derived from the attendance of the fair Marie in his perfumery; and his liberal proposals were accepted eagerly by the girl, although with somewhat more of hesitation by Madame. The anticipations of the shopkeeper were realized, and his rooms soon became notorious through the charms of the sprightly *grisette*. She had been in his employ about a year, when her admirers were thrown into confusion by her sudden disappearance from the shop. Monsieur Le Blanc was unable to account for her absence, and Madame Roget was distracted with anxiety and terror. The public papers immediately took up the theme, and the police were upon the point of making serious investigations, when, one fine morning, after the lapse of a week, Marie, in good health, but with a somewhat saddened air, made her re-appearance at her usual counter in the perfumery. All inquiry, except that of a private character, was of course, immediately hushed. Monsieur Le Blanc professed total ignorance, as before. Marie, with Madame, replied to all questions, that the last week had been spent at the house of a relation in the country. Thus the affair died away, and was generally forgotten; for the girl, ostensibly to relieve herself from the impertinence of curiosity soon bade a final adieu to the perfumer, and sought the shelter of her mother's residence in the Rue Pavee Saint Andre.

It was about five months after this return home, that her friends were alarmed by her sudden disappearance for the second time. Three days elapsed, and nothing was heard of her. On the fourth her corpse was found floating in the Seine,* near the shore which is opposite the Quartier of the Rue Saint Andre, and at a point not very far distant from the secluded neighborhood of the Barriere du Roule.†

The atrocity of this murder (for it was at once evident that murder had been committed), the youth and beauty of the victim, and, above all her previous notoriety, conspired to produce intense excitement in the minds of the

* Nassau Street.
† Anderson.

* The Hudson.
† Weehawken.

sensitive Parisians. I can call to mind no similar occurrence producing so general and so intense an effect. For several weeks, in the discussion of this one absorbing theme, even the momentous political topics of the day were forgotten. The Prefect made unusual exertions; and the powers of the whole Parisian police were, of course, tasked to the utmost extent.

Upon the first discovery of the corpse, it was not supposed that the murderer would be able to elude, for more than a very brief period, the inquisition which was immediately set on foot. It was not until the expiration of a week that it was deemed necessary to offer a reward; and even then this reward was limited to a thousand francs. In the meantime the investigation proceeded with vigor, if not always with judgment, and numerous individuals were examined to no purpose; while, owing to the continual absence of all clew to the mystery, the popular excitement greatly increased. At the end of the tenth day it was thought advisable to double the sum originally proposed; and, at length, the second week having elapsed without leading to any discoveries, and the prejudice which always exists in Paris against the police having given vent to itself in several serious *emeutes,* the Prefect took it upon himself to offer the sum of twenty thousand francs "for the conviction of the assassin," or, if more than one should prove to have been implicated, "for the conviction of any one of the assassins." In the proclamation setting forth this reward, a full pardon was promised to any accomplice who should come forward in evidence against his fellow; and to the whole was appended, wherever it appeared, the private placard of a committee of citizens, offering ten thousand francs, in addition to the amount proposed by the Prefecture. The entire reward thus stood at no less than thirty thousand francs, which will be regarded as an extraordinary sum when we consider the humble condition of the girl, and the great frequency, in large cities, of such atrocities as the one described.

No one doubted now that the mystery of this murder would be immediately brought to light. But although in one or two instances, arrests were made which promised elucidation, yet nothing was elicited which could implicate the parties suspected; and they were discharged forthwith. Strange as it may appear, the third week from the discovery of the body had passed, and passed without any light being thrown upon the subject, before even a rumor of the events which had so agitated the public mind reached the ears of Dupin and myself. Engaged in researches which had absorbed our whole attention, it had been nearly a month since either of us had gone abroad, or received a visitor, or more than glanced at the leading political articles in one of the daily papers. The first intelligence of the murder was brought us by G——, in person. He called upon us early in the afternoon of the thirteenth of July, 18—, and remained with us until late in the night. He had been piqued by the failure of all his endeavors to ferret out the assassins. His reputation—so he said with a peculiarly Parisian air—was at stake. Even his honor was concerned. The eyes of the public were upon him

and there was really no sacrifice which he would not be willing to make for the development of the mystery. He concluded a somewhat droll speech with a compliment upon what he was pleased to term the *tact* of Dupin, and made him a direct and certainly a liberal proposition, the precise nature of which I do not feel myself at liberty to disclose, but which has no bearing upon the proper subject of my narrative.

The compliment my friend rebutted as best he could, but the proposition he accepted at once, although its advantages were altogether provisional. This point being settled, the Prefect broke at once into explanations of his own views, interspersing them with long comments upon the evidence; of which latter we were not yet in possession. He discoursed much and, beyond doubt, learnedly; while I hazarded an occasional suggestion as the night wore drowsily away. Dupin, sitting steadily in his accustomed armchair, was the embodiment of respectful attention. He wore spectacles, during the whole interview; and an occasional glance beneath their green glasses sufficed to convince me that he slept not the less soundly, because silently, throughout the seven or eight leaden-footed hours which immediately preceded the departure of the Prefect.

In the morning, I procured, at the Prefecture, a full report of all the evidence elicited, and, at the various newspaper offices, a copy of every paper in which, from first to last, had been published any decisive information in regard to this sad affair. Freed from all that was positively disproved, this mass of information stood thus:

Marie Roget left the residence of her mother, in the Rue Pavee St. Andre, about nine o'clock in the morning of Sunday, June the twenty-second, 18—. In going out, she gave notice to a Monsieur Jacques St. Eustache,* and to him only, of her intention to spend the day with an aunt, who resided in the Rue des Dromes. The Rue des Dromes is a short and narrow but populous thoroughfare, not far from the banks of the river, and at a distance of some two miles, in the most direct course possible, from the *pension* of Madame Roget. St. Eustache was the accepted suitor of Marie, and lodged, as well as took his meals, at the *pension*. He was to have gone for his betrothed at dusk, and to have escorted her home. In the afternoon, however, it came on to rain heavily; and, supposing that she would remain all night at her aunt's (as she had done under similar circumstances before), he did not think it necessary to keep his promise. As night drew on, Madame Roget (who was an infirm old lady, seventy years of age) was heard to express a fear "that she should never see Marie again;" but this observation attracted little attention at the time.

On Monday it was ascertained that the girl had not been to the Rue des Dromes; and when the day elapsed without tidings of her, a tardy search was instituted at several points in the city and its environs. It was not, however, until the fourth day from the period of her disappearance that any thing satisfactory was ascertained respecting her. On this day (Wednesday, the twenty-fifth of June) a Mon-

* Payne.

sieur Beauvais,* who, with a friend, had been making inquiries for Marie near the Barriere du Roule, on the shore of the Seine which is opposite the Rue Pavee St. Andre, was informed that a corpse had just been towed ashore by some fishermen, who had found it floating in the river. Upon seeing the body, Beauvais, after some hesitation, identified it as that of the perfumery-girl. His friend recognized it more promptly.

The face was suffused with dark blood, some of which issued from the mouth. No foam was seen, as in the case of the merely drowned. There was no discoloration in the cellular tissue. About the throat were bruises and impressions of fingers. The arms were bent over on the chest, and were rigid. The right hand was clenched; the left partially open. On the left wrist were two circular excoriations, apparently the effect of ropes, or of a rope in more than one volution. A part of the right wrist, also, was much chafed, as well as the back throughout its extent, but more especially at the shoulder-blades. In bringing the body to the shore the fishermen had attached to it a rope, but none of the excoriations had been effected by this. The flesh of the neck was much swollen. There were no cuts apparent, or bruises which appeared the effect of blows. A piece of lace was found tied so tightly around the neck as to be hidden from sight; it was completely buried in the flesh, and was fastened by a knot which lay just under the left ear. This alone would have sufficed to produce death. The medical testimony spoke confidently of the virtuous character of the deceased. She had been subjected, it said, to brutal violence. The corpse was in such condition when found, that there could have been no difficulty in its recognition by friends.

The dress was much torn and otherwise disordered. In the outer garment, a slip, about a foot wide, had been torn upward from the bottom hem to the waist, but not torn off. It was wound three times around the waist, and secured by a sort of hitch in the back. The dress immediately beneath the frock was of fine muslin; and from this a slip eighteen inches wide had been torn entirely out—torn very evenly and with great care. It was found around her neck, fitting loosely, and secured with a hard knot. Over this muslin slip and the slip of lace the strings of a bonnet were attached, the bonnet being appended. The knot by which the strings of the bonnet were fastened was not a lady's, but a slip or sailor's knot.

After the recognition of the corpse, it was not, as usual, taken to the Morgue (this formality being superfluous), but hastily interred not far from the spot at which it was brought ashore. Through the exertions of Beauvais, the matter was industriously hushed up, as far as possible; and several days had elapsed before any public emotion resulted. A weekly paper,* however, at length took up the theme; the corpse was disinterred, and a re-examination instituted; but nothing was elicited beyond what has been already noted. The clothes, however, were now submitted to the mother and

* Crommelin.

* The New York *Mercury*.

friends of the deceased, and fully identified as those worn by the girl upon leaving home.

Meantime, the excitement increased hourly. Several individuals were arrested and discharged. St. Eustache fell especially under suspicion; and he failed, at first, to give an intelligible account of his whereabouts during the Sunday on which Marie left home. Subsequently, however, he submitted to Monsieur G——, affidavits, accounting satisfactorily for every hour of the day in question. As time passed no discovery ensued, a thousand contradictory rumors were circulated, and journalists busied themselves in *suggestions*. Among these, the one which attracted the most notice, was the idea that Marie Roget still lived—that the corpse found in the Seine was that of some other unfortunate. It will be proper that I submit to the reader some passages which embody the suggestion alluded to. These passages are *literal* translations from *L'Etoile*,* a paper conducted, in general, with much ability.

"Mademoiselle Roget left her mother's house on Sunday morning, June the twenty-second, 18—, with the ostensible purpose of going to see her aunt, or some other connection, in the Rue des Dromes. From that hour, nobody is proved to have seen her. There is no trace or tidings of her at all. * * * There has no person, whatever, come forward, so far, who saw her at all, on that day, after she left her mother's door. * * * Now, though we have no evidence that Marie Roget was in the land of the living after nine o'clock on Sunday, June the twenty-second, we have proof that, up to that hour, she was alive. On Wednesday noon, at twelve, a female body was discovered afloat on the shore of the Barriere du Roule. This was, even if we presume that Marie Roget was thrown into the river within three hours after she left her mother's house, only three days from the time she left her home—three days to an hour. But it is folly to suppose that the murder, if murder was committed on her body, could have been consummated soon enough to have enabled her murderers to throw the body into the river before midnight. Those who are guilty of such horrid crimes choose darkness rather than light. * * * Thus we see that if the body found in the river *was* that of Marie Roget, it could only have been in the water two and a half days, or three at the outside. All experience has shown that drowned bodies, or bodies thrown into the water immediately after death by violence, require from six to ten days for sufficient decomposition to take place to bring them to the top of the water. Even where a cannon is fired over a corpse, and it rises before at least five or six days' immersion, it sinks again, if left alone. Now, we ask, what was there in this case to cause a departure from the ordinary course of nature? * * * If the body had been kept in its mangled state on shore until Tuesday night, some trace would be found on shore of the murderers. It is a doubtful point, also, whether the body would be so soon afloat, even were it thrown in after having been dead two days. And, furthermore, it is exceedingly improbable that any villains who had committed such a mur-

* The New York *Brother Jonathan*.

der as is here supposed, would have thrown the body in without weight to sink it, when such a precaution could have so easily been taken."

The editor here proceeds to argue that the body must have been in the water "not three days merely, but, at least, five times three days," because it was so far decomposed that Beauvais had great difficulty in recognizing it. This latter point, however, was fully disproved. I continue the translation:

"What, then, are the facts on which M. Beauvais says that he had no doubt the body was that of Marie Roget? He ripped up the gown sleeve, and says he found marks which satisfied him of the identity. The public generally supposed those marks to have consisted of some description of scars. He rubbed the arm and found *hair* upon it—something as indefinite, we think, as can readily be imagined—as little conclusive as finding an arm in the sleeve. M. Beauvais did not return that night, but sent word to Madam Roget, at seven o'clock, on Wednesday evening, that an investigation was still in progress respecting her daughter. If we allow that Madame Roget, from her age and grief, could not go over (which is allowing a great deal), there certainly must have been some one who would have thought it worth while to go over and attend the investigation, if they thought the body was that of Marie. Nobody went over. There was nothing said or heard about the matter in the Rue Pavee St. Andre, that reached even the occupants of the same building. M. St. Eustache, the lover and intended husband of Marie, who boarded in her mother's house, deposes that he did not hear of the discovery of the body of his intended until the next morning, when M. Beauvais came into his chamber and told him of it. For an item of news like this, it strikes us it was very coolly received."

In this way the journal endeavored to create the impression of an apathy on the part of the relatives of Marie, inconsistent with the supposition that these relatives believed the corpse to be hers. Its insinuations amount to this: that Marie, with the connivance of her friends, had absented herself from the city for reasons involving a charge against her chastity; and that these friends upon the discovery of a corpse in the Seine, somewhat resembling that of the girl, had availed themselves of the opportunity to impress the pubic with the belief of her death. But *L'Etoile* was again overhasty. It was distinctly proved that no apathy, such as was imagined, existed; that the old lady was exceedingly feeble, and so agitated as to be unable to attend to any duty; that St. Eustache, so far from receiving the news coolly, was distracted with grief, and bore himself so frantically, that M. Beauvais prevailed upon a friend and relative to take charge of him, and prevent his attending the examination at the disinterment. Moreover, although it was stated by *L'Etoile*, that the corpse was re-interred at the public expense, that an advantageous offer of private sepulture was absolutely declined by the family, and that no member of the family attended the ceremonial—although, I say, all this was asserted by *L'Etoile* in furtherance of the impression it designed to convey—yet *all* this was satisfactorily

disproved. In a subsequent number of the paper, an attempt was made to throw suspicion upon Beauvais himself. The editor says:

"Now, then, a change comes over the matter. We are told that, on one occasion, while a Madam B—— was at Madame Roget's house, M. Beauvais, who was going out, told her that a *gendarme* was expected there, and that she, Madame B., must not say any thing to the *gendarme* until he returned, but let the matter be for him. * * * In the present posture of affairs, M. Beauvais appears to have the whole matter locked up in his head. A single step cannot be taken without M. Beauvais, for, go which way you will, you run against him. * * * For some reason he determined that nobody shall have anything to do with the proceedings but himself, and he has elbowed the male relatives out of the way, according to their representations, in a very singular manner. He seems to have been very much averse to permitting the relatives to see the body."

By the following fact, some color was given to the suspicion thus thrown upon Beauvais. A visitor at his office, a few days prior to the girl's disappearance, and during the absence of its occupant, had observed *a rose* in the keyhole of the door, and the name *"Marie"* inscribed upon a slate which hung near at hand.

The general impression, so far as we were enabled to glean it from the newspapers, seemed to be, that Marie had been the victim of *a gang* of desperadoes—that by these she had been borne across the river, maltreated, and murdered. *Le Commerciel*,* however, a print of extensive influence, was earnest in combatting this popular idea. I quote a passage or two from its columns:

"We are persuaded that pursuit has hitherto been on a false scent, so far as it has been directed to the Barriere du Roule. It is impossible that a person so well known to thousands as this young woman was, should have passed three blocks without some one having seen her; and any one who saw her would have remembered it, for she interested all who knew her. It was when the streets were full of people, when she went out. * * * It is impossible that she could have gone to the Barriere du Roule, or to the Rue des Dromes, without being recognized by a dozen persons; yet no one has come forward who saw her outside her mother's door, and there is no evidence, except the testimony concerning her *expressed intentions*, that she did go out at all. Her gown was torn, bound round her, and tied; and by that the body was carried as a bundle. If the murder had been committed at the Barriere du Roule, there would have been no necessity for any such arrangement. The fact that the body was found floating near the Barriere, is no proof as to where it was thrown into the water. * * * A piece of one of the unfortunate girl's petticoats, two feet long and one foot wide, was torn out and tied under her chin around the back of her head, probably to prevent screams. This was done by fellows who had no pocket-handkerchief."

* New York *Journal of Commerce.*

A day or two before the Prefect called upon us, however, some important information reached the police, which seemed to overthrow, at least, the chief portion of *Le Commerciel's* argument. Two small boys, sons of a Madame Deluc, while roaming among the woods near the Barriere du Roule, chanced to penetrate a close thicket, within which were three or four large stones, forming a kind of seat with a back and footstool. On the upper stone lay a white petticoat; on the second, a silk scarf. A parasol, gloves, and a pocket-handkerchief were also here found. The handkerchief bore the name "Marie Roget." Fragments of dress were discovered on the brambles around. The earth was trampled, the bushes were broken, and there was every evidence of a struggle. Between the thicket and the river, the fences were found taken down, and the ground bore evidence of some heavy burthen having been dragged along it.

A weekly paper, *Le Soleil*,* had the following comments upon this discovery—comments which merely echoed the sentiment of the whole Parisian press:

"The things had all evidently been there at least three or four weeks; they were all mildewed down hard with the action of the rain, and stuck together from mildew. The grass had grown around and over some of them. The silk on the parasol was strong, but the threads of it were run together within. The upper part, where it had been doubled and folded, was all mildewed and rotten, and tore on its being opened. * * * The pieces of her frock torn out by the bushes were about three inches wide and six inches long. One part was the hem of the frock, and it had been mended; the other piece was part of the skirt, not the hem. They looked like strips torn off, and were on the thorn bush, about a foot from the ground. * * * There can be no doubt, therefore, that the spot of this appalling outrage has been discovered."

Consequent upon this discovery, new evidence appeared. Madame Deluc testified that she keeps a roadside inn not far from the bank of the river, opposite the Barriere du Roule. The neighborhood is secluded—particularly so. It is the usual Sunday resort of blackguards from the city, who cross the river in boats. About three o'clock, in the afternoon of the Sunday in question, a young girl arrived at the inn, accompanied by a young man of dark complexion. The two remained here for some time. On their departure, they took the road to some thick woods in the vicinity. Madame Deluc's attention was called to the dress worn by the girl, on account of its resemblance to one worn by a deceased relative. A scarf was particularly noticed. Soon after the departure of the couple, a gang of miscreants made their appearance, behaved boisterously, ate and drank without making payment, followed in the route of the young man and girl, returned to the inn about dusk, and re-crossed the river as if in great haste.

It was soon after dark, upon this same evening, that Madame Deluc, as well as her eldest son, heard the screams of a female in the vicinity of the inn. The screams were violent but brief.

*Philadelphia *Saturday Evening Post.*

Madame D. recognized not only the scarf which was found in the thicket, but the dress which was discovered upon the corpse. An omnibus driver, Valence,* now also testified that he saw Marie Roget cross a ferry on the Seine, on the Sunday in question, in company with a young man of dark complexion. He, Valence, knew Marie, and could not be mistaken in her identity. The articles found in the thicket were fully identified by the relatives of Marie.

The items of evidence and information thus collected by myself, from the newspapers, at the suggestion of Dupin, embraced only one more point —but this was a point of seemingly vast consequence. It appears that, immediately after the discovery of the clothes as above described, the lifeless or nearly lifeless body of St. Eustache, Marie's betrothed, was found in the vicinity of what all now supposed the scene of the outrage. A phial labelled "laudanum," and emptied, was found near him. His breath gave evidence of the poison. He died without speaking. Upon his person was found a letter, briefly stating his love for Marie, with his design of self-destruction.

"I need scarcely tell you," said Dupin, as he finished the perusal of my notes, "that this is a far more intricate case than that of the Rue Morgue; from which it differs in one important respect. This is an *ordinary*, although an atrocious, instance of crime. There is nothing peculiarly *outre* about it. You will observe that, for this reason, the mystery has been considered easy, when, for this reason, it should have been considered difficult, of solution. Thus, at first, it was thought unnecessary to offer a reward. The myrmidons of G—— were able at once to comprehend how and why such an atrocity *might have been* committed. They could picture to their imaginations a mode—many modes,—and a motive—many motives; and because it was not impossible that either of these numerous modes or motives *could* have been the actual one, they have taken it for granted that one of them *must*. But the ease with which these variable fancies were entertained, and the very plausibility which each assumed, should have been understood as indicative rather of the difficulties than of the facilities which must attend elucidation. I have, therefore observed that it is by prominences above the plane of the ordinary, that reason feels her way, if at all, in her search for the true, and that the proper question in cases such as this, is not so much 'what has occurred?' as 'what has occurred that has never occurred before?' In the investigations at the house of Madame L'Espanaye,* the agents of G—— were discouraged and confounded by that very *unusualness* which, to a properly regulated intellect, would have afforded the surest omen of success; while this same intellect might have been plunged in despair at the ordinary character of all that met the eye in the case of the perfumery-girl, and yet told of nothing but easy triumph to the functionaries of the Prefecture.

"In the case of Madame L'Espanaye and her daughter, there was, even at the beginning of our investigation, no doubt that murder had been committed.

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* Adam.

* See "Murders in the Rue Morgue."

The idea of suicide was excluded at once. Here, too, we are freed, at the commencement, from all supposition of self-murder. The body found at the Barriere du Roule was found under such circumstances as to leave us no room for embarrassment upon this important point. But it has been suggested that the corpse discovered is not that of the Marie Roget for the conviction of whose assassin, or assassins, the reward is offered, and respecting whom, solely, our agreement has been arranged with the Prefect. We both know this gentleman well. It will not do to trust him too far. If, dating our inquiries from the body found, and then tracing a murderer, we yet discover this body to be that of some other individual than Marie; or if, starting from the living Marie, we find her, yet find her unassassinated—in either case we lose our labor; since it is Monsieur G—— with whom we have to deal. For our own purpose, therefore, if not for the purpose of justice, it is indispensable that our first step should be the determination of the identity of the corpse with the Marie Roget who is missing.

"With the public the arguments of *L'Etoile* have had weight; and that the journal itself is convinced of their importance would appear from the manner in which it commences one of its essays upon the subject—'Several of the morning papers of the day,' it says, 'speak of the *conclusive* article in Monday's *Etoile*.' To me, this article appears conclusive of little beyond the zeal of its inditer. We should bear in mind that, in general, it is the object of our newspapers rather to create a sensation—to make a point—than to further the cause of truth. The latter end is only pursued when it seems coincident with the former. The print which merely falls in with ordinary opinion (however well founded this opinion may be) earns for itself no credit with the mob. The mass of the people regard as profound only him who suggests *pungent contradictions* of the general idea. In ratiocination, not less than in literature, it is the *epigram* which is the most immediately and the most universally appreciated. In both, it is of the lowest order of merit.

"What I mean to say is, that it is the mingled epigram and melodrame of the idea, that Marie Roget still lives, rather than any true plausibility in this idea, which have suggested it to *L'Etoile*, and secured it a favorable reception with the public. Let us examine the heads of this journal's argument; endeavoring to avoid the incoherence with which it is originally set forth.

"The first aim of the writer is to show, from the brevity of the interval between Marie's disappearance and the finding of the floating corpse, that this corpse cannot be that of Marie. The reduction of this interval to its smallest possible dimension, becomes thus, at once, an object with the reasoner. In the rash pursuit of this object, he rushes into mere assumption at the outset. 'It is folly to suppose,' he says, 'that the murder, if murder was committed on her body, could have been consummated soon enough to have enabled her murderers to throw the body into the river before midnight.' We demand at once, and very naturally, *why?* Why is it folly to suppose that the murder was committed *within five minutes* after the girl's quitting her mother's house? Why is it folly to suppose that the murder

was committed at any given period of the day? There have been assassinations at all hours. But, had the murder taken place at any moment between nine o'clock in the morning of Sunday and a quarter before midnight, there would still have been time enough 'to throw the body into the river before midnight.' This assumption, then, amounts precisely to this—that the murder was not committed on Sunday at all—and, if we allow *L'Etoile* to assume this, we may permit it any liberties whatever. The paragraph beginning 'It is folly to suppose that the murder, etc.,' however it appears as printed in *L'Etoile,* may be imagined to have existed actually *thus* in the brain of its inditer: 'It is folly to suppose that the murder, if murder was committed on the body, could have been committed soon enough to have enabled her murderers to throw the body into the river before midnight; it is folly, we say, to suppose all this, and to suppose at the same time, (as we are resolved to suppose), that the body was *not* thrown in until *after* midnight'—a sentence sufficiently inconsequential in itself, but not so utterly preposterous as the one printed.

"Were it my purpose," continued Dupin, "merely to *make out a case* against this passage of *L'Etoile's* argument, I might safely leave it where it is. It is not, however, with *L'Etoile* that we have to do, but with truth. The sentence in question has but one meaning, as it stands; and this meaning I have fairly stated; but it is material that we go behind the mere words, for an idea which these words have obviously intended, and failed to convey. It was the design of the journalists to say that at whatever period of the day or night of Sunday this murder was committed, it was improbable that the assassins would have ventured to bear the corpse to the river before midnight. And herein lies, really, the assumption of which I complain. It is assumed that the murder was committed at such a position, and under such circumstances, that *the bearing it* to the river became necessary. Now, the assassination might have taken place upon the river's brink, or on the river itself; and, thus, the throwing the corpse in the water might have been resorted to at any period of the day or night, as the most obvious and most immediate mode of disposal. You will understand that I suggest nothing here as probable, or as coincident with my own opinion. My design, so far, has no reference to the *facts* of the case. I wish merely to caution you against the whole tone of *L'Etoile's suggestion,* by calling your attention to its *ex-parte* character at the outset.

"Having prescribed thus a limit to suit its own preconceived notions; having assumed that, if this were the body of Marie, it could have been in the water but a very brief time, the journal goes on to say:

All experience has shown that drowned bodies, or bodies thrown into the water immediately after death by violence, require from six to ten days for sufficient decomposition to take place to bring them to the top of the water. Even when a cannon is fired over a corpse, and it rises before at least five or six days' immersion, it sinks again if let alone.

"These assertions have been tacitly received by every paper in Paris, with the exception of *Le Moniteur.** This latter print endeavors to combat that portion of the paragraph which has reference to 'drowned bodies' only, by citing some five or six instances in which the bodies of individuals known to be drowned were found floating after the lapse of less time than is insisted upon by *L'Etoile*. But there is something excessively unphilosophical in the attempt, on the part of *Le Moniteur*, to rebut the general assertion of *L'Etoile*, by a citation of particular instances militating against that assertion. Had it been possible to adduce fifty instead of five examples of bodies found floating at the end of two or three days, these fifty examples could still have been properly regarded only as exceptions to *L'Etoile's* rule, until such time as the rule itself should be confuted. Admitting the rule, (and this *Le Moniteur* does not deny, insisting merely upon its exceptions,) the argument of *L'Etoile* is suffered to remain in full force; for this argument does not pretend to involve more than a question of the *probability* of the body having risen to the surface in less than three days; and this probability will be in favor of *L'Etoile's* position until the instances so childishly adduced shall be sufficient in number to establish an antagonistical rule.

"You will see at once that all argument upon this head should be urged, if at all, against the rule itself; and for this end we must examine the *rationale* of the rule. Now the human body, in general, is neither much lighter nor much heavier than the water of the Seine; that is to say, the specific gravity of the human body, in its natural condition, is about equal to the bulk of fresh water which it displaces. The bodies of fat and fleshy persons, with small bones, and of women generally, are lighter than those of the lean and large-boned, and of men; and the specific gravity of the water of a river is somewhat influenced by the presence of the tide from the sea. But, leaving this tide out of the question, it may be said that *very* few human bodies will sink at all, even in fresh water, *of their own accord.* Almost any one, falling into a river, will be enabled to float, if he suffer the specific gravity of the water fairly to be adduced in comparison with his own—that is to say, if he suffer his whole person to be immersed, with as little exception as possible. The proper position for one who cannot swim, is the upright position of the walker on land, with the head thrown fully back, and immersed; the mouth and nostrils alone remaining above the surface. Thus circumstanced, we shall find that we float without difficulty and without exertion. It is evident, however, that the gravities of the body, and of the bulk of water displaced, are very nicely balanced, and that a trifle will cause either to preponderate. An arm, for instance, uplifted from the water, and thus deprived of its support, is an additional weight sufficient to immerse the whole head, while the accidental aid of the smallest piece of timber will enable us to elevate the head so as to look about. Now, in the struggles of one unused to swimming, the arms are invariably thrown upward,

* The New York *Commercial Advertiser*.

while an attempt is made to keep the head in its usual perpendicular position. The result is the immersion of the mouth and nostrils, and the inception, during efforts to breathe while beneath the surface of the water into the lungs. Much is also received into the stomach, and the whole body becomes heavier by the difference between the weight of the air originally distending these cavities, and that of the fluid which now fills them. This difference is sufficient to cause the body to sink, as a general rule; but is insufficient in the case of individuals with small bones and an abnormal quantity of flaccid or fatty matter. Such individuals float even after drowning.

"The corpse, being supposed at the bottom of the river, will there remain until, by some means, its specific gravity again becomes less than that of the bulk of water which it displaces. This effect is brought about by decomposition, or otherwise. The result of decomposition is the generation of gas, distending the cellular tissues and all the cavities, and giving the *puffed* appearance which is so horrible. When this distension has so far progressed that the bulk of the corpse is materially increased without a corresponding increase of *mass* or weight, its specific gravity becomes less than that of the water displaced, and it forthwith makes its appearance at the surface. But decomposition is modified by innumerable circumstances—is hastened or retarded by innumerable agencies; for example, by the heat or cold of the season, by the mineral impregnation or purity of the water, by its depth or shallowness, by its currency or stagnation, by the temperament of the body, by its infection or freedom from disease before death. Thus it is evident that we can assign no period, with anything like accuracy, at which the corpse shall rise through decomposition. Under certain conditions this result would be brought about within an hour; under others it might not take place at all. There are chemical infusions by which the animal frame can be preserved *forever* from corruption; the bi-chloride of mercury is one. But, apart from decomposition, there may be, and very usually is, a generation of gas within the stomach, from the acetous fermentation of vegetable matter (or within other cavities from other causes), sufficient to induce a distension which will bring the body to the surface. The effect produced by the firing of a cannon is that of simple vibration. This may either loosen the corpse from the soft mud or ooze in which it is imbedded, thus permitting it to rise when other agencies have already prepared it for so doing; or it may overcome the tenacity of some putrescent portions of the cellular tissue, allowing the cavities to distend under the influence of the gas.

"Having thus before us the whole philosophy of this subject, we can easily test by it the assertions of *L'Etoile*. 'All experience shows,' say this paper, 'that drowned bodies, or bodies thrown into the water immediately after death by violence, require from six to ten days for sufficient decomposition to take place to bring them to the top of the water. Even when a cannon is fired over a corpse, and it rises before at least five or six days' immersion, it sinks again if let alone.'

"The whole of this paragraph must

now appear a tissue of inconsequence and incoherence. All experience does *not* show that 'drowned bodies' *require* from six to ten days for sufficient decomposition to take place to bring them to the surface. Both science and experience show that the period of their rising is, and necessarily must be, indeterminate. If, moreover, a body has risen to the surface through firing of cannon, it will *not* 'sink again if let alone,' until decomposition has so far progressed as to permit the escape of the generated gas. But I wish to call your attention to the distinction which is made between 'drowned bodies,' and 'bodies thrown into the water immediately after death by violence.' Although the writer admits the distinction, he yet includes them all in the same category. I have shown how it is that the body of a drowning man becomes specifically heavier than its bulk of water, and that he would not sink at all, except for the struggle by which he elevates his arms above the surface, and his gasps for breath while beneath the surface—gasps which supply by water the place of the original air in the lungs. But these struggles and these gasps would not occur in the body 'thrown into the water immediately after death by violence.' Thus, in the latter instance, *the body, as a general rule, would not sink at all*—a fact of which *L'Etoile* is evidently ignorant. When decomposition had proceeded to a very great extent—when the flesh had in a great measure left the bones—then, indeed, but not *till* then, should we lose sight of the corpse.

"And now what are we to make of the argument, that the body found could not be that of Marie Roget, because, three days only having elapsed, this body was found floating? If drowned, being a woman, she might never have sunk; or, having sunk, might have reappeared in twenty-four hours or less. But no one supposes her to have been drowned; and, dying before being thrown into the river, she might have been found floating at any period afterward whatever.

"'But,' says *L'Etoile*, 'if the body had been kept in its mangled state on shore until Tuesday night, some trace would be found on shore of the murderers.' Here it is at first difficult to perceive the intention of the reasoner. He means to anticipate what he imagines would be an objection to his theory—viz.: that the body was kept on shore two days, suffering rapid decomposition—*more* rapid than if immersed in water. He supposes that, had this been the case, it *might* have appeared at the surface on the Wednesday, and thinks that *only* under such circumstances it could have so appeared. He is accordingly in haste to show that it *was not* kept on shore; for, if so, 'some trace would be found on shore of the murderers.' I presume you smile at the *sequitur*. You cannot be made to see how the mere *duration* of the corpse on the shore could operate to *multiply traces* of the assassins. Nor can I.

"'And furthermore it is exceedingly improbable,' continues our journal, 'that any villains who had committed such a murder as is here supposed, would have thrown the body in without weight to sink it, when such a precaution could have so easily been taken.' Observe, here, the laughable confusion of thought! No one—not even *L'Etoile*—disputes the murder committed *on the body*

found. The marks of violence are too obvious. It is our reasoner's object merely to show that this body is not Marie's. He wishes to prove that *Marie* is not assassinated—not that the corpse was not. Yet his observation proves only the latter point. Here is a corpse without weight attached. Murderers, casting it in, would not have failed to attach a weight. Therefore it was not thrown in by murderers. This is all which is proved, if any thing is. The question of identity is not even approached, and *L'Etoile* has been at great pains merely to gainsay now what it has admitted only a moment before. 'We are perfectly convinced,' it says, 'that the body found was that of a murdered female.'

"Nor is this the sole instance. even in this division of his subject, where our reasoner unwittingly reasons against himself. His evident object, I have already said, is to reduce, as much as possible, the interval between Marie's disappearance and the finding of the corpse. Yet we find him *urging* the point that no person saw the girl from the moment of her leaving her mother's house. 'We have no evidence,' he says, 'that Marie Roget was in the land of the living after nine o'clock on Sunday, June the twenty-second.' As his argument is obviously an *ex-parte* one, he should, at least, have left this matter out of sight; for had any one been known to see Marie, say on Monday, or on Tuesday, the interval in question would have been much reduced, and, by his own ratiocination, the probability much diminished of the corpse being that of the *grisette*. It is, nevertheless, amusing to observe that *L'Etoile* insists upon its point in the full belief of its furthering its general argument.

"Re-peruse now that portion of this argument which has reference to the identification of the corpse by Beauvais. In regard to the *hair* upon the arm, *L'Etoile* has been obviously disingenious. M. Beauvais, not being an idiot, could never have urged in identification of the corpse, simply *hair upon its arm.* No arm is *without* hair. The *generality* of the expression of *L'Etoile* is a mere perversion of the witness' phraseology. He must have spoken of some *peculiarity* in this hair. It must have been a peculiarity of color, of quantity, of length, or of situation.

" 'Her foot,' says the journal, 'was small—so are thousands of feet. Her garter is no proof whatever—nor is her shoe—for shoes and garters are sold in packages. The same may be said of the flowers in her hat. One thing upon which M. Beauvais strongly insists is, that the clasp on the garter found had been set back to take it in. This amounts to nothing; for most women find it proper to take a pair of garters home and fit them to the size of the limbs they are to encircle, rather than to try them in the store where they purchase.' Here it is difficult to suppose the reasoner in earnest. Had M. Beauvais, in his search for the body of Marie, discovered a corpse corresponding in general size and appearance to the missing girl, he would have been warranted (without reference to the question of habiliment at all) in forming an opinion that his search had been successful. If, in addition to the point of general size and contour, he had found upon the arm a peculiar hairy appearance which he had observed upon

the living Marie, his opinion might have been justly strengthened; and the increase of positiveness might well have been in the ratio of the peculiarity, or unusualness, of the hairy mark. If, the feet of Marie being small, those of the corpse were also small, the increase of probability that the body was that of Marie would not be an increase in a ratio merely arithmetical, but in one highly geometrical, or accumulative. Add to all this shoes such as she had been known to wear upon the day of her disappearance, and, although these shoes may be 'sold in packages,' you so far augment the probability as to verge upon the certain. What, of itself, would be no evidence of identity, becomes through its corroborative position, proof most sure. Give us, then, flowers in the hat corresponding to those worn by the missing girl, and we seek for nothing further. If only *one* flower, we seek for nothing further—what then if two or three, or more? Each successive one is multiple evidence—proof not *added* to proof, but *multiplied* by hundreds or thousands. Let us now discover, upon the deceased, garters such as the living used, and it is almost folly to proceed. But these garters are found to be tightened, by the setting back of a clasp, in just such a manner as her own had been tightened by Marie shortly previous to her leaving home. It is now madness or hypocrisy to doubt. What *L'Etoile* says in respect to this abbreviation of the garters being an unusual occurrence, shows nothing beyond its own pertinacity in error. The elastic nature of the clasp-garter is self-demonstration of the *unusualness* of the abbreviation. What is made to adjust itself, must of necessity require foreign adjustment but rarely. It must have been by an accident, in its strictest sense, that these garters of Marie needed the tightening described. They alone would have amply established her identity. But it is not that the corpse was found to have the garters of the missing girl, or found to have her shoes, or her bonnet, or the flowers of her bonnet, or her feet, or a peculiar mark upon the arm, or her general size and appearance—it is that the corpse had each, and *all collectively*. Could it be proved that the editor of *L'Etoile really* entertained a doubt, under the circumstances, there would be no need, in his case, of a commission *de lunatico inquirendo*. He has thought it sagacious to echo the small talk of the lawyers, who, for the most part, content themselves with echoing the rectangular precepts of the courts. I would here observe that very much of what is rejected as evidence by a court, is the best of evidence to the intellect. For the court, guided itself by the general principles of evidence—the recognized and *booked* principles—is averse from swerving at particular instances. And this steadfast adherence to principle, with rigorous disregard of the conflicting exception, is a sure mode of attaining the *maximum* of attainable truth, in any long sequence of time. The practice, *in mass*, is therefore philosophical; but it is not the less certain that it engenders vast individual error.

"In respect to the insinuations levelled at Beauvais, you will be willing to dismiss them in a breath. You have already fathomed the true character of this good gentleman. He is a *busybody*, with much of romance and little of wit. Any one so constituted will readily

so conduct himself, upon occasion of *real* excitement, as to render himself liable to suspicion on the part of the over-acute, or the ill-disposed. M. Beauvais (as it appears from your notes) had some personal interviews with the editor of *L'Etoile*, and offended him by venturing an opinion that the corpse, notwithstanding the theory of the editor, was, in sober fact, that of Marie. 'He persists,' says the paper, 'in asserting the corpse to be that of Marie, but cannot give a circumstance, in addition to those which we have commented upon, to make others believe.' Now, without re-adverting to the fact that stronger evidence 'to make others believe,' could *never* have been adduced, it may be remarked that a man may very well be understood to believe, in a case of this kind, without the ability to advance a single reason for the belief of a second party. Nothing is more vague than impressions of individual identity. Each man recognizes his neighbor, yet there are few instances in which any one is prepared *to give a reason* for his recognition. The editor of *L'Etoile* had no right to be offended at M. Beauvais's unreasoning belief.

"The suspicious circumstances which invest him, will be found to tally much better with my hypothesis of *romantic busy-bodyism*, than with the reasoner's suggestion of guilt. Once adopting the more charitable interpretation, we shall find no difficulty in comprehending the rose in the key-hole; the 'Marie' upon the slate; the 'elbowing the male relatives out of the way'; the 'aversion to permitting them to see the body'; the caution given to Madame B——, that she must hold no conversation with the *gendarme* until his (Beauvais') return; and, lastly, his apparent determination 'that nobody should have any thing to do with the proceedings except himself.' It seems to me unquestionable that Beauvais was a suitor of Marie's; that she coquetted with him; and that he was ambitious of being thought to enjoy her fullest intimacy and confidence. I shall say nothing more upon this point; and, as the evidence fully rebuts the assertion of *L'Etoile*, touching the matter of *apathy* on the part of the mother and other relatives—an apathy inconsistent with the supposition of their believing the corpse to be that of the perfumery girl—we shall now proceed as if the question of *identity* were settled to our perfect satisfaction."

"And what," I here demanded, "do you think of the opinions of *Le Commerciel?*"

"That, in spirit, they are far more worthy of attention than any which have been promulgated upon the subject. The deductions from the premises are philosophical and acute; but the premises, in two instances, at least, are founded in imperfect observation. *Le Commerciel* wishes to intimate that Marie was seized by some gang of low ruffians not far from her mother's door. 'It is impossible,' it urges, 'that a person so well known to thousands as this young woman was, should have passed three blocks without some one having seen her.' This is the idea of a man long resident in Paris—a public man—and one whose walks to and fro in the city have been mostly limited to the vicinity of the public offices. He is aware that he seldom passes so far as a dozen blocks from his own *bureau*, without being recognized and accosted.

And, knowing the extent of his personal acquaintance with others, and of others with him, he compares his notoriety with that of the perfumery-girl, finds no great difference between them, and reaches at once the conclusion that she, in her walks, would be equally liable to recognition with himself in his. This could only be the case were her walks of the same unvarying, methodical character, and within the same *species* of limited region as are his own. He passes to and fro, at regular intervals, within a confined periphery, abounding in individuals who are led to observation of his person through interest in the kindred nature of his occupation with their own. But the walks of Marie may, in general, be supposed discursive. In this particular instance, it will be understood as most probable, that she proceeded upon a route of more than average diversity from her accustomed ones. The parallel which we imagine to have existed in the mind of *Le Commerciel* would only be sustained in the event of the two individuals traversing the whole city. In this case, granting the personal acquaintances to be equal, the chances would be also equal that an equal number of personal rencontres would be made. For my own part, I should hold it not only as possible, but as far more than probable, that Marie might have proceeded, at any given period, by any one of the many routes between her own residence and that of her aunt, without meeting a single individual whom she knew, or by whom she was known. In viewing this question in its full and proper light, we must hold steadily in mind the great disproportion between the personal acquaintances of even the most noted individual in Paris, and the entire population of Paris itself.

"But whatever force there may still appear to be in the suggestion of *Le Commerciel*, will be much diminished when we take into consideration *the hour* at which the girl went abroad. 'It was when the streets were full of people,' says *Le Commerciel*, 'that she went out.' But not so. It was at nine o'clock in the morning. Now at nine o'clock of every morning in the week, *with the exception of Sunday*, the streets of the city are, it is true, thronged with people. At nine on Sunday, the populace are chiefly within doors *preparing for church*. No observing person can have failed to notice the peculiarly deserted air of the town from about eight until ten on the morning of every Sabbath. Between ten and eleven the streets are thronged, but not at so early a period as that designated.

"There is another point at which there seems a deficiency of *observation* on the part of *Le Commerciel*. 'A piece,' it says, 'of one of the unfortunate girl's petticoats, two feet long, and one foot wide, was torn out and tied under her chin, and around the back of her head, probably to prevent screams. This was done by fellows who had no pocket-handkerchiefs.' Whether this idea is or is not well founded, we will endeavor to see hereafter; but by 'fellows who have no pocket-handkerchiefs,' the editor intends the lowest class of ruffians. These, however, are the very description of people who will always be found to have handkerchiefs even when destitute of shirts. You must have had occasion to observe how absolutely indispensable, of late

years, to the thorough blackguard, has become the pocket-handkerchief."

"And what are we to think," I asked, "of the article in *Le Soleil?*"

"That it is a vast pity its inditer was not born a parrot—in which case he would have been the most illustrious parrot of his race. He has merely repeated the individual items of the already published opinion; collecting them, with a laudable industry, from this paper and from that. 'The things had all *evidently* been there,' he says, 'at least three or four weeks, and there can be *no doubt* that the spot of this appalling outrage has been discovered.' The facts here re-stated by *Le Soleil,* are very far indeed from removing my own doubts upon this subject, and we will examine them more particularly hereafter in connection with another division of the theme.

"At present we must occupy ourselves with other investigations. You cannot fail to have remarked the extreme laxity of the examination of the corpse. To be sure, the question of identity was readily determined, or should have been; but there were other points to be ascertained. Had the body been in any respect *despoiled?* Had the deceased any articles of jewelry about her person upon leaving home? If so, had she any when found? These are important questions utterly untouched by the evidence; and there are others of equal moment, which have met with no attention. We must endeavor to satisfy ourselves by personal inquiry. The case of St. Eustache must be re-examined. I have no suspicion of this person; but let us proceed methodically. We will ascertain beyond a doubt the validity of the *affidavits* in regard to his whereabouts on the Sunday. Affidavits of this character are readily made matter of mystification. Should there be nothing wrong here, however, we will dismiss St. Eustache from our investigations. His suicide, however, corroborative of suspicion, were there found to be deceit in the affidavits, is, without such deceit, in no respect an unaccountable circumstance, or one which need cause us to deflect from the line of ordinary analysis.

"In that which I now propose, we will discard the interior points of this tragedy, and concentrate our attention upon its outskirts. Not the least usual error in investigations such as this is the limiting of inquiry to the immediate, with total disregard of the collateral or circumstantial events. It is the malpractice of the courts to confine evidence and discussion to the bounds of apparent relevancy. Yet experience has shown, and a true philosophy will always show, that a vast, perhaps the larger, portion of truth arises from the seemingly irrelevant. It is through the spirit of this principle, if not precisely through its letter, that modern science has resolved to *calculate upon the unforeseen.* But perhaps you do not comprehend me. The history of human knowledge has so uninterruptedly shown that to collateral, or incidental, or accidental events we are indebted for the most numerous and most valuable discoveries, that it has at length become necessary, in prospective view of improvement, to make not only large, but the largest, allowances for inventions that shall arise by chance, and quite out of the range of ordinary expectation. It is no longer philosophical to base upon what has been a vision

of what is to be. *Accident* is admitted as a portion of the substructure. We make chance a matter of absolute calculation. We subject the unlooked for and unimagined to the mathematical *formulæ* of the schools.

"I repeat that it is no more than fact that the *larger* portion of all truth has sprung from the collateral; and it is but in accordance with the spirit of the principle involved in this fact that I would divert inquiry, in the present case, from the trodden and hitherto unfruitful ground of the event itself to the contemporary circumstances which surround it. While you ascertain the validity of the affidavits, I will examine the newspapers more generally than you have as yet done. So far, we have only reconnoitred the field of investigation; but it will be strange, indeed, if a comprehensive survey, such as I propose, of the public prints will not afford us some minute points which shall establish a *direction* for inquiry."

In pursuance of Dupin's suggestion, I made scrupulous examination of the affair of the affidavits. The result was a firm conviction of their validity, and of the consequent innocence of St. Eustache. In the meantime my friend occupied himself, with what seemed to me a minuteness altogether objectless, in a scrutiny of the various newspaper files. At the end of a week he placed before me the following extracts:

"About three years and a half ago, a disturbance very similar to the present was caused by the disappearance of this same Marie Roget from the *parfumerie* of Monsieur Le Blanc, in the Palais Royal. At the end of a week, however, she re-appeared at her customary *comptoir,* as well as ever, with the exception of a slight paleness not altogether usual. It was given out by Monsieur Le Blanc and her mother that she had merely been on a visit to some friend in the country; and the affair was speedily hushed up. We presume that the present absence is a freak of the same nature, and that, at the expiration of a week or, perhaps, of a month, we shall have her among us again."—*Evening Paper,* Monday, June 23.*

"An evening journal of yesterday refers to a former mysterious disappearance of Mademoiselle Roget. It is well known that, during the week of her absence from Le Blanc's *parfumerie,* she was in the company of a young naval officer much noted for his debaucheries. A quarrel, it is supposed, providentially, led to her return home. We have the name of the Lothario in question, who is at present stationed in Paris, but for obvious reasons forbear to make it public."—*Le Mercure,* Tuesday Morning, June 24.†

"An outrage of the most atrocious character was perpetrated near this city the day before yesterday. A gentleman, with his wife and daughter, engaged, about dusk, the services of six young men, who were idly rowing a boat to and fro near the banks of the Seine, to convey him across the river. Upon reaching the opposite shore the three passengers stepped out, and had proceeded so far as to be beyond the view of the boat, when the daughter discovered that she had left in it her parasol. She returned for it, was seized by the gang, carried out into the stream,

* New York *Express.*
† New York *Herald.*

gagged, brutally treated, and finally taken to the shore at a point not far from that at which she had originally entered the boat with her parents. The villains have escaped for the time, but the police are upon their trail, and some of them will soon be taken."—*Morning Paper,* June 25.*

"We have received one or two communications, the object of which is to fasten the crime of the late atrocity upon Mennais;† but as this gentleman has been fully exonerated by a legal inquiry, and as the arguments of our several correspondents appear to be more zealous than profound, we do not think it advisable to make them public."—*Morning Paper,* June 28.‡

"We have received several forcibly written communications, apparently from various sources, and which go far to render it a matter of certainty that the unfortunate Marie Roget has become a victim of one of the numerous bands of blackguards which infest the vicinity of the city upon Sunday. Our own opinion is decidedly in favor of this supposition. We shall endeavor to make room for some of these arguments hereafter."—*Evening Paper,* Tuesday, June 31.§

"On Monday, one of the bargemen connected with the revenue service saw an empty boat floating down the Seine. Sails were lying in the bottom of the boat. The bargeman towed it under the barge office. The next morning it was taken from thence without the knowledge of any of the officers. The rudder is now at the barge office."—*Le Diligence,* Thursday, June 26.*

Upon reading these various extracts, they not only seemed to me irrelevant, but I could perceive no mode in which any one of them could be brought to bear upon the matter in hand. I waited for some explanation from Dupin.

"It is not my present design," he said, "to *dwell* upon the first and second of these extracts. I have copied them chiefly to show you the extreme remissness of the police, who, as far as I can understand from the Prefect, have not troubled themselves, in any respect, with an examination of the naval officer alluded to. Yet it is mere folly to say that between the first and second disappearance of Marie there is no *supposable* connection. Let us admit the first elopement to have resulted in a quarrel between the lovers, and the return home of the betrayed. We are now prepared to view a second *elopement* (if we *know* that an elopement has again taken place) as indicating a renewal of the betrayer's advances, rather than as the result of new proposals by a second individaul—we are prepared to regard it as a 'making up' of the old *amour,* rather than as the commencement of a new one. The chances are ten to one, that he who had once eloped with Marie would again propose an elopement, rather than that she to whom proposals of an elopement had been made by one individual, should have them made to her

* New York *Courier and Inquirer.*

† Mennais was one of the parties originally suspected and arrested, but discharged through total lack of evidence.

‡ New York *Courier and Inquirer.*

§ New *York Evening Post.*

* New York *Standard.*

by another. And here let me call your attention to the fact, that the time elapsing between the first ascertained and the second supposed elopement is a few months more than the general period of the cruises of our men-of-war. Had the lover been interrupted in his first villainy by the necessity of departure to sea, and had he seized the first moment of his return to renew the base designs not yet altogether accomplished—or not yet altogether accomplished *by him?* Of all these things we know nothing.

"You will say, however, that, in the second instance, there was *no* elopement as imagined. Certainly not—but are we prepared to say that there was not the frustrated design? Beyond St. Eustache, and perhaps Beauvais, we find no recognized, no open, no honorable suitors of Marie. Of none other is there any thing said. Who, then, is the secret lover, of whom the relatives (*at least most of them*) know nothing, but whom Marie meets upon the morning of Sunday, and who is so deeply in her confidence, that she hesitates not to remain with him until the shades of the evening descend, amid the solitary groves of the Barriere du Roule? Who is that secret lover, I ask, of whom, at least, *most* of the relatives know nothing? And what means the singular prophecy of Madam Roget on the morning Marie's departure?—'I fear that I shall never see Marie again.'

"But if we cannot imagine Madame Roget privy to the design of elopement, may we not at least suppose this design entertained by the girl? Upon quitting home, she gave it to be understood that she was about to visit her aunt in the Rue des Dromes, and St. Eustache was requested to call for her at dark. Now, at first glance, this fact strongly militates against my suggestion;—but let us reflect. That she *did* meet some companion, and proceed with him across the river, reaching the Barriere du Roule at so late an hour as three o'clock in the afternoon, is known. But in consenting so to accompany this individual, (*for whatever purpose—to her mother known or unknown,*) she must have thought of her expressed intention when leaving home, and of the surprise and suspicion aroused in the bosom of her affianced suitor, St. Eustache, when, calling for her, at the hour appointed, in the Rue des Dromes, he should find that she had not been there, and when, moreover, upon returning to the *pension* with this alarming intelligence, he should become aware of her continued absence from home. She must have thought of these things, I say. She must have foreseen the chagrin of St. Eustache, the suspicion of all. She could not have thought of returning to brave this suspicion; but the suspicion becomes a point of trivial importance to her, if we suppose her *not* intending to return.

"We may imagine her thinking thus—'I am to meet a certain person for the purpose of elopement, or for certain other purposes known only to myself. It is necessary that there be no chance of interruption—there must be sufficient time given us to elude pursuit—I will give it to be understood that I shall visit and spend the day with my aunt at the Rue des Dromes—I will tell St. Eustache not to call for me until dark—in this way, my absence from home for the longest possible period, without

causing suspicion or anxiety, will be accounted for, and I shall gain more time than in any other manner. If I bid St. Eustache call for me at dark, he will be sure not to call before; but if I wholly neglect to bid him call, my time for escape will be diminished, since it will be expected that I return the earlier, and my absence will the sooner excite anxiety. Now, if it were my design to return *at all*—if I had in contemplation merely a stroll with the individual in question—it would not be my policy to bid St. Eustache call; for, calling, he will be *sure* to ascertain that I have played him false—a fact of which I might keep him forever in ignorance, by leaving home without notifying him of my intention, by returning before dark, and by then stating that I had been to visit my aunt in the Rue des Dromes. But, as it is my design *never* to return—or not for some weeks—or not until certain contealments are effected—the gaining of time is the only point about which I need give myself any concern.'

"You have observed, in your notes, that the most general opinion in relation to this sad affair is, and was from the first, that the girl had been the victim of *a gang* of blackguards. Now, the popular opinion, under certain conditions, is not to be disregarded. When arising of itself—when manifesting itself in a strictly spontaneous manner—we should look upon it as analogous with that *intuition* which is the idiosyncrasy of the individual man of genius. In ninety-nine cases from the hundred I would abide by its decision. But it is important that we find no palpable traces of *suggestion*. The opinion must be rigorously *the public's own;* and the distinction is often exceedingly difficult to perceive and to maintain. In the present instance, it appears to me that this 'public opinion,' in respect to *a gang*, has been superinduced by the collateral event which is detailed in the third of my extracts. All Paris is excited by the discovered corpse of Marie, a girl young, beautiful, and notorious. This corpse is found, bearing marks of violence, and floating in the river. But it is now made known that, at the very period, or about the very period, in which it is supposed that the girl was assassinated, an outrage similar in nature to that endured by the deceased, although less in extent, was perpetrated by a gang of young ruffians, upon the person of a second young female. Is it wonderful that the one known atrocity should influence the popular judgment in regard to the other unknown? This judgment awaited direction, and the known outrage seemed so opportunely to afford it! Marie, too, was found in the river; and upon this very river was this known outrage committed. The connection of the two events had about it so much of the palpable, that the true wonder would have been a *failure* of the populace to appreciate and to seize it. But, in fact, the one atrocity, known to be so committed, is, if any thing, evidence that the other, committed at a time nearly coincident, was *not* so committed. It would have been a miracle indeed, if, while a gang of ruffians were perpetrating, at a given locality, a most unheard of wrong, there should have been another similar gang, in a similar locality, in the same city, under the same circumstances, with the same means and appliances, engaged in a

wrong of precisely the same aspect, at precisely the same period of time! Yet in what, if not in this marvellous train of coincidence, does the accidentally *suggested* opinion of the populace call upon us to believe?

"Before proceeding further, let us consider the supposed scene of the assassination, in the thicket at the Barriere du Roule. This thicket, although dense, was in the close vicinity of a public road. Within were three or four large stones, forming a kind of seat with a back and a footstool. On the upper stone was discovered a white petticoat; on the second, a silk scarf. A parasol, gloves, and a pocket-handkerchief were also here found. The handkerchief bore the name 'Marie Roget.' Fragments of dress were seen on the branches around. The earth was trampled, the bushes were broken, and there was every evidence of a violent struggle.

"Notwithstanding the acclamation with which the discovery of this thicket was received by the press, and the unanimity with which it was supposed to indicate the precise scene of the outrage, it must be admitted that there was some very good reason for doubt. That it *was* the scene, I may or I may not believe—but there was excellent reason for doubt. Had the *true* scene been, as *Le Commerciel* suggested, in the neighborhood of the Rue Pavee St. Andre, the perpetrators of the crime, supposing them still resident in Paris, would naturally have been stricken with terror at the public attention thus acutely directed into the proper channel; and, in certain classes of minds, there would have arisen, at once, a sense of the necessity of some exertion to redivert this attention. And thus the thicket of the Barriere du Roule having been already suspected, the idea of placing the articles where they were found, might have been naturally entertained. There is no real evidence although *Le Soleil* so supposes, that the articles discovered had been more than a very few days in the thicket; while there is much circumstantial proof that they could not have remained there without attracting attention, during the twenty days elapsing between the fatal Sunday and the afternoon upon which they were found by the boys. 'They were all *mildewed* down hard,' says *Le Soleil*, adopting the opinions of its predecessors, 'with the action of the rain and stuck together from *mildew*. The grass had grown around and over some of them. The silk of the parasol was strong, but the threads of it were run together within. The upper part where it had been doubled and folded was all *mildewed* and rotten, and tore on being opened.' In respect to the grass having 'grown around and over some of them,' it is obvious that the fact could only have been ascertained from the words, and thus from the recollections, of two small boys; for these boys removed the articles and took them home before they had been seen by a third party. But the grass will grow, especially in warm and damp weather (such as was that of the period of the murder), as much as two or three inches in a single day. A parasol lying upon a newly turfed ground might, in a single week, be entirely concealed from sight by the upspringing grass. And touching that *mildew* upon which the editor of *Le Soleil* so pertinaciously insists, that he employs

the word no less than three times in the brief paragraph just quoted, is he really unaware of the nature of this *mildew?* Is he to be told that it is one of the many classes of *fungus,* of which the most ordinary feature is its upspringing and decadence within twenty-four hours?

"Thus we see, at a glance, that what has been most triumphantly adduced in support of the idea that the articles had been 'for at least three or four weeks' in the thicket, is most absurdly null as regards any evidence of that fact. On the other hand, it is exceedingly difficult to believe that these articles could have remained in the thicket specified for a longer period than a single week—for a longer period than from one Sunday to the next. Those who know any thing of the vicinity of Paris, know the extreme difficulty of finding *seclusion,* unless at a great distance from its suburbs. Such a thing as an unexplored or even an unfrequently visited recess, amid its woods or groves, is not for a moment to be imagined. Let any one who, being at heart a lover of nature, is yet chained by duty to the dust and heat of this great metropolis—let any such one attempt, even during the week-days, to slake his thirst for solitude amid the scenes of natural loveliness which immediately surround us. At every second step, he will find the growing charm dispelled by the voice and personal intrusion of some ruffian or party of carousing blackguards. He will seek privacy amid the densest foliage, all in vain. Here are the very nooks where the unwashed most abound—here are the temples most desecrate. With sickness of the heart the wanderer will flee back to the polluted Paris as to a less odious because less incongruous sink of pollution. But if the vicinity of the city is so beset during the working days of the week, how much more so on the Sabbath! It is now especially that, released from the claims of labor, or deprived of the customary opportunities of crime, the town blackguard seeks the precincts of the town, not through love of the rural, which in his heart he despises, but by way of escape from the restraints and conventionalities of society. He desires less the fresh air and the green trees, than the utter *license* of the country. Here, at the road-side inn, or beneath the foliage of the woods, he indulges unchecked by any eye except those of his boon companions, in all the mad excess of a counterfeit hilarity—the joint offspring of liberty and of rum. I say nothing more than what must be obvious to every dispassionate observer, when I repeat that the circumstance of the articles in question having remained undiscovered, for a longer period than from one Sunday to another, in *any* thicket in the immediate neighborhood of Paris, is to be looked upon as little less than miraculous.

"But there are not wanting other grounds for the suspicion that the articles were placed in the thicket with the view of diverting attention from the real scene of the outrage. And first, let me direct your notice to the *date* of the discovery of the articles. Collate this with the date of the fifth extract made by myself from the newspapers. You will find that the discovery followed, almost immediately, the urgent communications sent to the evening paper. These communications,

although various, and apparently from various sources, tended all to the same point—viz., the directing of attention to *a gang* as the perpetrators of the outrage, and to the neighborhood of the Barriere du Roule as its scene. Now, here, of course, the situation is not that, in consequence of these communications, or of the public attention by them directed, the articles were found by the boys; but the suspicion might and may well have been, that the articles were not *before* found by the boys, for the reason that the articles had not before been in the thicket; having been deposited there only at so late a period as at the date, or shortly prior to the date of the communications, by the guilty authors of these communications themselves.

"This thicket was a singular—an exceedingly singular one. It was unusually dense. Within its naturally walled enclosure were three extraordinary stones, *forming a seat with a back and a footstool.* And this thicket, so full of art, was in the immediate vicinity, *within a few rods,* of the dwelling of Madame Deluc, whose boys were in the habit of closely examining the shrubberies about them in search of the bark of the sassafras. Would it be a rash wager—a wager of one thousand to one—that *a day* never passed over the heads of these boys without finding at least one of them ensconced in the umbrageous hall, and enthroned upon its natural throne? Those who would hesitate at such a wager, have either never been boys themselves, or have forgotten the boyish nature. I repeat—it is exceedingly hard to comprehend how the articles could have remained in this thicket undiscovered, for a longer period than one or two days; and that thus there is good ground for suspicion, in spite of the dogmatic ignorance of *Le Soleil,* that they were, at a comparatively late date deposited where found.

"But there are still other and stronger reasons for believing them so deposited than any which I have as yet urged. And, now, let me beg your notice to the highly artificial arrangement of the articles. On the *upper* stone lay a white petticoat; on the *second,* a silk scarf; scattered around, were a parasol, gloves, and a pocket-handkerchief bearing the name 'Marie Roget.' Here is just such an arrangement as would *naturally* be made by a not over-acute person wishing to dispose the articles *naturally.* But it is by no means a *really* natural arrangement. I should rather have looked to see the things all lying on the ground and trampled under foot. In the narrow limits of that bower, it would have been scarcely possible that the petticoat and scarf should have retained a position upon the stones, when subjected to the brushing to and fro of many struggling persons. 'There was evidence,' it is said, 'of a struggle; and the earth was trampled, the bushes were broken,'—but the petticoat and the scarf are found deposited as if upon shelves. 'The pieces of the frock torn out by the bushes were about three inches wides and six inches long. One part was the hem of the frock and it had been mended. They *looked like strips torn off.*' Here, inadvertently, *Le Soleil* has employed a exceedingly suspicious phrase. The pieces, as described, do indeed 'look like strips torn off'; but purposely and by hand. It is one of the rarest of acci-

dents that a piece is 'torn off,' from any garment such as is now in question, by the agency *of a thorn.* From the very nature of such fabrics, a thorn or nail becoming tangled in them, tears them rectangularly—divides them into two longitudinal rents, at right angles with each other, and meeting at an apex where the thorn enters—but it is scarcely possible to conceive the piece 'torn off.' I never so knew it, nor did you. To tear a piece *off* from such fabric, two distinct forces, in different directions, will be, in almost every case, required. If there be two edges to the fabric—it, for example, it be a pocket-handkerchief, and it is desired to tear from it a slip, then, and then only, will the one force serve the purpose. But in the present case the question is of a dress, presenting but one edge. To tear a piece from the interior, where no edge is presented, could only be effected by a miracle through the agency of thorns, and no *one* thorn could accomplish it. But, even where an edge is presented, two thorns will be necessary, operating, the one in two distinct directions, and the other in one. And this in the supposition that the edge is unhemmed. If hemmed, the matter is nearly out of the question. We thus see the numerous and great obstacles in the way of pieces being 'torn off' through the simple agency of 'thorns'; yet we are required to believe not only that one piece but that many have been so torn. 'And one part,' too, *'was the hem of the frock'!* Another piece was *'part of the skirt, not the hem,'*—that is to say, was torn completely out, through the agency of thorns, from the unedged interior of the dress! These, I say, are things which one may well be pardoned for disbelieving; yet, taken collectedly, they form, perhaps, less of reasonable ground for suspicion, than the one startling circumstance of the articles having been left in this thicket at all, by any *murderers* who had enough precaution to think of removing the corpse. You will not have apprehended me rightly, however, if you suppose it my design to *deny* this thicket as the scene of the outrage. There might have been a wrong *here,* or more possibly, an accident at Madame Deluc's. But, in fact, this is a point of minor importance. We are not engaged in an attempt to discover the scene, but to produce the perpetrators of the murder. What I have adduced, notwithstanding the minuteness with which I have adduced it, has been with the view, first, to show the folly of the positive and headlong assertions of *Le Soleil,* but secondly and chiefly, to bring you, by the most natural route, to a further contemplation of the doubt whether this assassination has, or has not, been the work of *a gang.*

"We will resume this question by mere allusion to the revolting details of the surgeon examined at the inquest. It is only necessary to say that his published *inferences,* in regard to the number of the ruffians, have been properly ridiculed as unjust and totally baseless, by all the reputable anatomists of Paris. Not that the matter *might not* have been as inferred, but that there was no ground for the inference:—was there not much for another?

"Let us reflect now upon 'the traces of a struggle'; and let me ask what these traces have been supposed to

demonstrate. A gang. But do they not rather demonstrate the absence of a gang? What *struggle* could have taken place—what struggle so violent and so enduring as to have left its 'traces' in all directions—between a weak and defenceless girl and *a gang* of ruffians imagined? The silent grasp of a few rough arms and all would have been over. The victim must have been absolutely passive at their will. You will here bear in mind that the arguments urged against the thicket as the scene, are applicable, in chief part, only against it as the scene of an outrage committed by *more than a single individual.* If we imagine but *one* violator, we can conceive, and thus only conceive, the struggle of so violent and so obstinate a nature as to have left the 'traces' apparent.

"And again. I have already mentioned the suspicion to be excited by the fact that the articles in question were suffered to remain *at all* in the thicket where discovered. It seems almost impossible that these evidences of guilt should have been accidentally left where found. There was sufficient presence of mind (it is supposed) to remove the corpse; and yet a more positive evidence than the corpse itself (whose features might have been quickly obliterated by decay), is allowed to lie conspicuously in the scene of the outrage—I allude to the handkerchief with the *name* of the deceased. If this was accident, it was not the accident *of a gang.* We can imagine it only the accident of an individual. Let us see. An individual has committed the murder. He is alone with the ghost of the departed. He is appalled by what lies motionless before him. The fury of his passion is over and there is abundant room in his heart for the natural awe of the deed. His is none of that confidence which the presence of numbers inevitably inspires. He is *alone* with the dead. He trembles and is bewildered. Yet there is a necessity for disposing of the corpse. He bears it to the river and leaves behind him the other evidences of his guilt; for it is difficult if not impossible to carry all the burthen at once, and it will be easy to return for what is left. But in his toilsome journey to the water his fears redouble within him. The sounds of life encompass his path. A dozen times he hears or fancies he hears the step of an observer. Even the very lights from the city bewilder him. Yet in time, and by long and frequent pauses of deep agony, he reaches the river's brink, and disposes of his ghastly charge—perhaps through the medium of a boat. But *now* what treasure does the world hold—what threat of vengeance could it hold out—which would have power to urge the return of that lonely murderer over that toilsome and perilous path, to the thicket and its blood-chilling recollections? He returns *not,* let the consequences be what they may. He *could* not return if he would. His sole thought is immediate escape. He turns his back *forever* upon those dreadful shrubberies, and flees as from the wrath to come.

"But how with a gang? Their number would have inspired them with confidence; if, indeed, confidence is ever wanting in the breast of the arrant blackguard; and of arrant blackguards alone are the supposed *gangs* ever constituted. Their number, I say, would

have prevented the bewildering and unreasoning terror which I have imagined to paralyze the single man. Could we suppose an oversight in one, or two, or three, this oversight would have been remedied by a fourth. They would have left nothing behind them; for their number would have enabled them to carry *all* at once. There would have been no need of *return*.

"Consider now the circumstance that, in the outer garment of the corpse when found, 'a slip, about a foot wide, had been torn upward from the bottom hem to the waist, wound three times around the waist, and secured by a sort of hitch in the back.' This was done with the obvious design of affording *a handle* by which to carry the body. But would any *number* of men have dreamed of resorting to such an expedient? To three or four, the limbs of the corpse would have afforded not only a sufficient, but the best possible, hold. The device is that of a single individual; and this brings us to the fact that 'between the thicket and the river the rails of the fences were found taken down, and the ground bore evident traces of some heavy burden having been dragged along it!' But would a *number* of men have put themselves to the superfluous trouble of taking down a fence, for the purpose of dragging through it a corpse which they might have *lifted over* any fence in an instant? Would a *number* of men have so *dragged* a corpse at all as to have left evident *traces* of the dragging?

"And here we must refer to an observation of *Le Commerciel;* an observation upon which I have already, in some measure, commented. 'A piece,' says this journal, 'of one of the unfortunate girl's petticoats was torn out and tied under her chin, and around the back of her head, probably to prevent screams. This was done by fellows who had no pocket-handkerchiefs.'

"I have before suggested that a genuine blackguard is never *without* a pocket-handkerchief. But it is not to this fact that I now especially advert. That it was not through want of a handkerchief for the purpose imagined by *Le Commerciel*, that this bandage was employed, is rendered apparent by the handkerchief left in the thicket; and that the object was not 'to prevent screams' appears, also, from the bandage having been employed in preference to what would so much better have answered the purpose. But the language of the evidence speaks of the strip in question as 'found around the neck, fitting loosely, and secured with a hard knot.' These words are sufficiently vague, but differ materially from those of *Le Commerciel.* The slip was eighteen inches wide, and therefore, although of muslin, would form a strong band when folded or rumpled longitudinally. And thus rumpled it was discovered. My inference is this. The solitary murderer, having borne the corpse for some distance (whether from the thicket or elsewhere) by means of the bandage *hitched* around its middle, found the weight, in this mode of procedure, too much for his strength. He resolved to drag the burthen—the evidence goes to show that it *was* dragged. With this object in view, it became necessary to attach something like a rope to one of the extremities. It could be best attached about the neck, where the head would prevent its slipping off. And now the murderer bethought him,

unquestionably, of the bandage about the loins. He would have used this, but for its volution about the corpse, the *hitch* which embarrassed it, and the reflection that it had not been 'torn off' from the garment. It was easier to tear a new slip from the petticoat. He tore it, made it fast about the neck, and so *dragged* his victim to the brink of the river. That this 'bandage,' only attainable with trouble and delay, and but imperfectly answering its purpose—that this bandage was employed *at all,* demonstrates that the necessity for its employment sprang from circumstances arising at a period when the handkerchief was no longer attainable—that is to say, arising, as we have imagined, after quitting the thicket (if the thicket it was), and on the road between the thicket and the river.

"But the evidence, you will say, of Madame Deluc(!) points especially to the presence of *a gang* in the vicinity of the thicket, at or about the epoch of the murder. This I grant. I doubt if there were not a *dozen* gangs, such as described by Madame Deluc, in and about the vicinity of the Barriere du Roule at *or about* the period of this tragedy. But the gang which has drawn upon itself the pointed animadversion, although the somewhat tardy and very suspicious evidence, of Madame Deluc, is the *only* gang which is represented by that honest and scrupulous old lady as having eaten her cakes and swallowed her brandy, without putting themselves to the trouble of making her payment. *Et hinc illæ iræ?*

"But what *is* the precise evidence of Madame Deluc? 'A gang of miscreants made their appearance, behaved boisterously, ate and drank without making payment, followed in the route of the young man and the girl, returned to the inn *about dusk,* and re-crossed the river as if in great haste.'

"Now this 'great haste' very possibly seemed *greater* haste in the eyes of Madame Deluc, since she dwelt lingeringly and lamentingly upon her violated cakes and ale,—cakes and ale for which she might still have entertained a faint hope of compensation. Why, otherwise, since it was *about dusk,* should she make a point of the *haste?* It is no cause for wonder, surely, that even a gang of blackguards should make *haste* to get home when a wide river is to be crossed in small boats, when storm impends, and when night *approaches.*

"I say *approaches;* for the night had *not yet arrived.* It was only *about dusk* that the indecent haste of these 'miscreants' offended the sober eyes of Madame Deluc. But we are told that it was upon this very evening that Madame Deluc, as well as her eldest son, 'hearc the screams of a female in the vicinity of the inn.' And in what words does Madame Deluc designate the period of the evening at which these screams were heard? 'It was *soon after dark,*' she says. But 'soon after dark' is, at least, *dark;* and *'about dusk'* is as certainly daylight. Thus it is abundantly clear that the gang quitted the Barriere du Roule *prior* to the screams overheard (?) by Madame Deluc. And although in all the many reports of the evidence the relative expressions in question are distinctly and invariably employed just as I have employed them in this conversation with yourself, no notice whatever of the gross discrepancy has, as yet, been taken by any of the public

journals, or by any of the myrmidons of police.

"I shall add but one to the arguments against *a gang;* but this *one* has, to my own understanding at least, a weight altogether irresistible. Under the circumstances of large reward offered, and full pardon to any king's evidence, it is not to be imagined, for a moment, that some member of *a gang* of low ruffians, or of any body of men would not long ago have betrayed his accomplices. Each one of a gang, so placed, is not so much greedy of reward, or anxious for escape, as *fearful of betrayal.* He betrays eagerly and early that *he may not himself be betrayed.* That the secret has not been divulged is the very best of proof that it is, in fact, a secret. The horrors of this dark deed are known only to *one,* or two, living human beings, and to God.

"Let us sum up now the meagre yet certain fruits of our long analysis. We have attained the idea either of a fatal accident under the roof of Madame Deluc, or of a murder perpetrated, in the thicket at the Barriere du Roule, by a lover, or at least by an intimate and secret associate of the deceased. This associate is of swarthy complexion. This complexion, the 'hitch' in the bandage, and the 'sailor's knot' with which the bonnet-ribbon is tied, point to a seaman. His companionship with the deceased—a gay but not an abject young girl—designates him as above the grade of the common sailor. Here the well-written and urgent communications to the journals are much in the way of corroboration. The circumstance of the first elopement, as mentioned by *Le Mercure,* tends to blend the idea of this seaman with that of that 'naval officer' who is first known to have led the unfortunate into crime.

"And here, most fitly, comes the consideration of the continued absence of him of the dark complexion. Let me pause to observe that the complexion of this man is dark and swarthy; it was no common swarthiness which constituted the *sole* point of remembrance, both as regards Valence and Madame Deluc. But why is this man absent? Was he murdered by the gang? If so, why are there only *traces* of the assassinated *girl?* The scene of the two outrages will naturally be supposed identical. And where is his corpse? The assassins would most probably have disposed of both in the same way. But it may be said that this man lives, and is deterred from making himself known, through dread of being charged with the murder. This consideration might be supposed to operate upon him now—at this late period—since it has been given in evidence that he was seen with Marie, but it would have had no force at the period of the deed. The first impulse of an innocent man would have been to announce the outrage, and to aid in identifying the ruffians. This *policy* would have suggested. He had been seen with the girl. He had crossed the river with her in an open ferry-boat. The denouncing of the assassins would have appeared, even to an idiot, the surest and sole means of relieving himself from suspicion. We cannot suppose him, on the night of the fatal Sunday, both innocent himself and incognizant of an outrage committed. Yet only under such circumstances is it possible to imagine that he would have failed, if alive, in the denouncement of the assassins.

"And what means are ours of attaining the truth? We shall find these means multiplying and gathering distinctness as we proceed. Let us sift to the bottom this affair of the first elopement. Let us know the full history of 'the officer,' with his present circumstances, and his whereabouts at the precise period of the murder. Let us carefully compare with each other the various communications sent to the evening paper, in which the object was to inculpate *a gang*. This done, let us compare these communications, both as regards style and MS., with those sent to the morning paper, at a previous period, and insisting so vehemently upon the guilt of Mennais. And, all this done, let us again compare these various communications with the known MSS. of the officer. Let us endeavor to ascertain, by repeated questionings of Madame Deluc and her boys, as well as of the omnibus-driver, Valence, something more of the personal appearance and bearing of the 'man of dark complexion.' Queries, skillfully directed will not fail to elicit, from some of these parties, information on this particular point (or upon others)—information which the parties themselves may not even be aware of possessing. And let us now trace *the boat* picked up by the bargeman on the morning of Monday the twenty-third of June, and which was removed from the barge-office, without the cognizance of the officer in attendance, and *without the rudder*, at some period prior to the discovery of the corpse. With a proper caution and perseverance we shall infallibly trace this boat; for not only can the bargeman who picked it up identify it, but the *rudder is at hand*. The rudder *of a sail boat* would not have been abandoned, without inquiry, by one altogether at ease in heart. And here let me pause to insinuate a question. There was no *advertisement* of the picking up of this boat. It was silently taken to the barge-office and as silently removed. But its owner or employer—how *happened* he, at so early a period as Tuesday morning, to be informed, without the agency of advertisement, of the locality of the boat taken up on Monday, unless we imagine some connection with the *navy*—some personal permanent connection leading to cognizance of its minute interests—its petty local news?

"In speaking of the lonely assassin dragging his burden to the shore, I have already suggested the probability of his availing himself *of a boat*. Now we are to understand that Marie Roget *was* precipitated from a boat. This would naturally have been the case. The corpse could not have been trusted to the shallow waters of the shore. The peculiar marks on the back and shoulders of the victim tell of the bottom ribs of a boat. That the body was found without weight is also corroborative of the idea. If thrown from the shore a weight would have been attached. We can only account for its absence by supposing the murderer to have neglected the precaution of supplying himself with it before pushing off. In the act of consigning the corpse to the water, he would unquestionably have noticed his oversight; but then no remedy would have been at hand. Any risk would have been preferred to a return to that accursed shore. Having rid himself of his ghastly charge, the murderer would have hastened to the

city. There, at some obscure wharf, he would have leaped on land. But the boat—would he have secured it? He would have been in too great haste for such things as securing a boat. Moreover, in fastening it to the wharf, he would have felt as if securing evidence against himself. His natural thought would have been to cast from him, as far as possible, all that had held connection with his crime. He would not only have fled from the wharf, but he would not have permitted *the boat* to remain. Assuredly he would have cast it adrift. Let us pursue our fancies.—In the morning, the wretch is stricken with unutterable horror at finding that the boat has been picked up and detained at a locality which he is in the daily habit of frequenting—at a locality, perhaps, which his duty compels him to frequent. The next night, *without daring to ask for the rudder,* he removes it. Now *where* is that rudderless boat? Let it be one of our first purposes to discover. With the first glimpse we obtain of it, the dawn of our success shall begin. This boat shall guide us, with a rapidity which will surprise even ourselves, to him who employed it in the midnight of the fatal Sabbath. Corroboration will rise upon corroboration, and the murderer will be traced."

[For reasons which we shall not specify, but which to many readers will appear obvious, we have taken the liberty of here omitting, from the MSS. placed in our hands, such portion as details the *following up* of the apparently slight clew obtained by Dupin. We feel it advisable only to state, in brief, that the result desired was brought to pass; and that the Prefect fulfilled punctually, although with reluctance, the terms of his compact with the Chevalier. Mr. Poe's article concludes with the following words.—Eds.*]

It will be understood that I speak of coincidences and *no more.* What I have said above upon this topic must suffice. In my own heart there dwells no faith in præter-nature. That Nature and its God are two, no man who thinks will deny. That the latter, creating the former, can, at will, control or modify it, is also unquestionable. I say "at will"; for the question is of will, and not, as the insanity of logic has assumed, of power. It is not that the Deity *cannot* modify his laws, but that we insult him in imagining a possible necessity for modification. In their origin these laws were fashioned to embrace *all* contingencies which *could* lie in the Future. With God all is *Now.*

I repeat, then, that I speak of these things only as of coincidences. And further: in what I relate it will be seen that between the fate of the unhappy Mary Cecilia Rogers, so far as that fate is known, and the fate of one Marie Roget up to a certain epoch in her history, there has existed a parallel in the contemplation of whose wonderful exactitude the reason becomes embarrassed. I say all this will be seen. But let it not for a moment be supposed that, in proceeding with the sad narrative of Marie from the epoch just mentioned, and in tracing to its *denouement* the mystery which enshrouded her, it is my covert design to hint at an extension of the parallel, or even to suggest that the measures adopted in Paris for the dis-

*Of the Magazine in which the article was originally published.

covery of the assassin of a grisette, or measures founded in any similar ratiocination would produce any similar result.

For, in respect to the latter branch of the supposition, it should be considered that the most trifling variation in the facts of the two cases might give rise to the most important miscalculations, by diverting thoroughly the two courses of events; very much as, in arithmetic, an error which, in its own individuality, may be inappreciable, produces, at length, by dint of multiplication at all points of the process, a result enormously at variance with truth. And, in regard to the former branch, we must not fail to hold in view that the very Calculus of Probabilities to which I have referred, forbids all idea of the extension of the parallel,—forbids it with a positiveness strong and decided just in proportion as this parallel has already been long-drawn and exact. This is one of those anomalous propositions which, seemingly appealing to thought altogether apart from the mathematical, is yet one which only the mathematician can fully entertain. Nothing, for example, is more difficult than to convince the merely general reader that the fact of sixes having been thrown twice in succession by a player at dice, is sufficient cause for betting the largest odds that sixes will not be thrown in the third attempt. A suggestion to this effect is usually rejected by the intellect at once. It does not appear that the two throws which have been completed, and which lie now absolutely in the Past, can have influence upon the throw which exists only in the Future. The chance for throwing sixes seems to be precisely as it was at any ordinary time—that is to say, subject only to the influence of the various other throws which may be made by the dice. And this is a reflection which appears so exceedingly obvious that attempts to controvert it are received more frequently with a derisive smile than with any thing like respectful attention. The error here involved—a gross error redolent of mischief—I cannot pretend to expose within the limits assigned me at present; and with the philosophical it needs no exposure. It may be sufficient here to say that it forms one of an infinite series of mistakes which arise in the path of Reason through her propensity for seeking truth *in detail*.

The Purloined Letter

(First appeared in *The Gift*, 1845)

At Paris, just after dark one gusty evening in the autumn of 18—, I was enjoying the twofold luxury of meditation and a meerschaum, in company with my friend, C. Auguste Dupin, in his little back library, or book-closet, *au troisieme*, No. 33 *Rue Dunot, Faubourg St. Germain*. For one hour at least we had maintained a profound silence; while each, to any casual observer, might have seemed intently and exclusively occupied with the curling

eddies of smoke that oppressed the atmosphere of the chamber. For myself, however, I was mentally discussing certain topics which had formed matter for conversation between us at an earlier period of the evening; I mean the affair of the Rue Morgue, and the mystery attending the murder of Marie Roget. I looked upon it, therefore, as something of a coincidence, when the door of our apartment was thrown open and admitted our old acquaintance, Monsieur G——, the Prefect of the Parisian police.

We gave him a hearty welcome; for there was nearly half as much of the entertaining as of the contemptible about the man, and we had not seen him for several years. We had been sitting in the dark, and Dupin now arose for the purpose of lighting a lamp, but sat down again, without doing so, upon G.'s saying that he had called to consult us, or rather to ask the opinion of my friend, about some official business which had occasioned a great deal of trouble.

"If it is any point requiring reflection," observed Dupin, as he forebore to enkindle the wick, "we shall examine it to better purpose in the dark."

"That is another of your odd notions," said the Prefect, who had the fashion of calling every thing "odd" that was beyond his comprehension, and thus lived amid an absolute legion of "oddities."

"Very true," said Dupin, as he supplied his visitor with a pipe, and rolled toward him a comfortable chair.

"And what is the difficulty now?" I asked. "Nothing more in the assassination way I hope?"

"Oh, no; nothing of that nature. The fact is, the business is *very* simple indeed, and I make no doubt that we can manage it sufficiently well ourselves; but then I thought Dupin would like to hear the details of it, because it is so excessively *odd*."

"Simple and odd," said Dupin.

"Why, yes; and not exactly that either. The fact is, we have all been a good deal puzzled because the affair *is* so simple, and yet baffles us altogether."

"Perhaps it is the very simplicity of the thing which puts you at fault," said my friend.

"What nonsense you *do* talk!" replied the Prefect, laughing heartily.

"Perhaps the mystery is a little *too* plain," said Dupin.

"Oh, good heavens! who ever heard of such an idea?"

"A little *too* self-evident."

"Ha! ha! ha!—ha! ha! ha!—ho! ho! ho!" roared our visitor, profoundly amused, "oh, Dupin, you will be the death of me yet!"

"And what, after all, *is* the matter on hand?" I asked.

"Why, I will tell you," replied the Prefect, as he gave a long, steady, and contemplative puff, and settled himself in his chair. "I will tell you in a few words; but, before I begin, let me caution you that this is an affair demanding the greatest secrecy, and that I should most probably lose the position I now hold, were it known that I confided it to any one."

"Proceed," said I.

"Or not," said Dupin.

"Well, then; I have received personal information, from a very high quarter, that a certain document of the last importance has been purloined from the royal apartments. The individual who

purloined it is known; this beyond a doubt; he was seen to take it. It is known, also, that it still remains in his possession."

"How is this known?" asked Dupin.

"It is clearly inferred," replied the Prefect, "from the nature of the document, and from the non-appearance of certain results which would at once arise from its passing *out* of the robber's possession—that is to say, from his employing it as he must design in the end to employ it."

"Be a little more explicit," I said.

"Well, I may venture so far as to say that the paper gives its holder a certain power in a certain quarter where such power is immensely valuable." The Prefect was fond of the cant of diplomacy.

"Still I do not quite understand," said Dupin.

"No? Well; the disclosure of the document to a third person, who shall be nameless, would bring in question the honor of a personage of most exalted station; and this fact gives the holder of the document an ascendancy over the illustrious personage whose honor and peace are so jeopardized."

"But this ascendancy," I interposed, "would depend upon the robber's knowledge of the loser's knowledge of the robber. Who would dare—"

"The thief," said G., "is the Minister D——, who dares all things, those unbecoming as well as those becoming a man. The method of the theft was not less ingenious than bold. The document in question—a letter, to be frank—had been received by the personage robbed while alone in the royal *boudoir*. During its perusal she was suddenly interrupted by the entrance of the other exalted personage from whom especially it was her wish to conceal it. After a hurried and vain endeavor to thrust it in a drawer, she was forced to place it, open as it was, upon a table. The address, however, was uppermost, and, the contents thus unexposed, the letter escaped notice. At this juncture enters the Minister D——. His lynx eye immediately perceives the paper, recognizes the handwriting of the address, observes the confusion of the personage addressed, and fathoms her secret. After some business transactions, hurried through in his ordinary manner, he produces a letter somewhat similar to the one in question, opens it, pretends to read it, and then places it in close juxtaposition to the other. Again he converses, for some fifteen minutes, upon the public affairs. At length, in taking leave, he takes also from the table the letter to which he had no claim. Its rightful owner saw, but, of course, dared not call attention to the act, in the presence of the third personage who stood at her elbow. The minister decamped; leaving his own letter—one of no importance—upon the table."

"Here, then," said Dupin to me, "you have precisely what you demand to make the ascendancy complete—the robber's knowledge of the loser's knowledge of the robber."

"Yes," replied the Prefect; "and the power thus attained has, for some months past, been wielded, for political purposes, to a very dangerous extent. The personage robbed is more thoroughly convinced, every day, of the necessity of reclaiming her letter. But this, of course, cannot be done openly. In fine, driven to despair, she has committed the matter to me."

"Than whom," said Dupin, amid a perfect whirlwind of smoke, "no more sagacious agent could, I suppose, be desired, or even imagined."

"You flatter me," replied the Prefect; "but it is possible that some such opinion may have been entertained."

"It is clear," said I, "as you observe, that the letter is still in the possession of the minister; since it is this possession, and not any employment of the letter, which bestows the power. With the employment the power departs."

"True," said G.; "and upon this conviction I proceeded. My first care was to make thorough search of the minister's hotel; and here my chief embarrassment lay in the necessity of searching without his knowledge. Beyond all things, I have been warned of the danger which would result from giving him reason to suspect our design."

"But," said I, "you are quite *au fait* in these investigations. The Parisian police have done this thing often before."

"Oh, yes; and for this reason I did not despair. The habits of the minister gave me, too, a great advantage. He is frequently absent from home all night. His servants are by no means numerous. They sleep at a distance from their master's apartment, and, being chiefly Neapolitans, are readily made drunk. I have keys, as you know, with which I can open any chamber or cabinet in Paris. For three months a night has not passed, during the greater part of which I have not been engaged, personally, in ransacking the D—— Hotel. My honor is interested, and, to mention a great secret, the reward is enormous. So I did not abandon the search until I had become fully satisfied that the thief is a more astute man than myself. I fancy that I have investigated every nook and corner of the premises in which it is possible that the paper can be concealed."

"But is it not possible," I suggested, "that although the letter may be in possession of the minister, as it unquestionably is, he may have concealed it elsewhere than upon his own premises?"

"This is barely possible," said Dupin. "The present peculiar condition of affairs at court, and especially of those intrigues in which D—— is known to be involved, would render the instant availability of the document—its susceptibility of being produced at a moment's notice—a point of nearly equal importance with its possession."

"Its susceptibility of being produced?" said I.

"That is to say, of being *destroyed*," said Dupin.

"True," I observed; "the paper is clearly then upon the premises. As for its being upon the person of the minister, we may consider that as out of the question."

"Entirely," said the Prefect. "He has been twice waylaid, as if by footpads, and his person rigidly searched under my own inspection."

"You might have spared yourself this trouble," said Dupin. "D——, I presume, is not altogether a fool, and, if not, must have anticipated these waylayings, as a matter of course."

"Not *altogether* a fool," said G., "but then he is a poet, which I take to be only one remove from a fool."

"True," said Dupin, after a long and thoughtful whiff from his meerschaum, "although I have been guilty of certain doggerel myself."

"Suppose you detail," said I, "the particulars of your search."

"Why, the fact is, we took our time, and we searched *everywhere*. I have had long experience in these affairs. I took the entire building, room by room; devoting the nights of a whole week to each. We examined, first, the furniture of each apartment. We opened every possible drawer; and I presume you know that, to a properly trained police-agent, such a thing as a *'secret'* drawer is impossible. Any man is a dolt who permits a 'secret' drawer to escape him in a search of this kind. The thing is *so* plain. There is a certain amount of bulk—of space—to be accounted for in every cabinet. Then we have accurate rules. The fiftieth part of a line could not escape us. After the cabinets we took the chairs. The cushions we probed with the fine long needles you have seen me employ. From the tables we removed the tops."

"Why so?"

"Sometimes the top of a table, or other similarly arranged piece of furniture, is removed by the person wishing to conceal an article; then the leg is excavated, the article deposited within the cavity, and the top replaced. The bottoms and tops of bedposts are employed in the same way."

"But could not the cavity be detected by sounding?" I asked.

"By no means, if, when the article is deposited, a sufficient wadding of cotton be placed around it. Besides, in our case, we were obliged to proceed without noise."

"But you could not have removed—you could not have taken to pieces *all* articles of furniture in which it would have been possible to make a deposit in the manner you mention. A letter may be compressed into a thin spiral roll, not differing much in shape or bulk from a large knitting-needle, and in this form it might be inserted into the rung of a chair, for example. You did not take to pieces all the chairs?"

"Certainly not; but we did better—we examined the rungs of every chair in the hotel, and, indeed, the jointings of every description of furniture, by the aid of a most powerful microscope. Had there been any traces of recent disturbance we should not have failed to detect it instantly. A single grain of gimlet-dust, for example, would have been as obvious as an apple. Any disorder in the gluing—any unusual gaping in the joints—would have sufficed to insure detection."

"I presume you looked to the mirrors, between the boards and the plates, and you probed the beds and the bed-clothes, as well as the curtains and carpets."

"That of course; and when we had absolutely completed every particle of the furniture in this way, then we examined the house itself. We divided its entire surface into compartments which we numbered, so that none might be missed; then we scrutinized each individual square inch throughout the premises, including the two houses immediately adjoining, with the microscope, as before."

"The two houses adjoining!" I exclaimed; "you must have had a great deal of trouble."

"We had; but the reward offered is prodigious."

"You include the *grounds* about the houses?"

"All the grounds are paved with brick

They gave us comparatively little trouble. We examined the moss between the bricks, and found it undisturbed."

"You looked among D——'s papers, of course, and into the books of the library?"

"Certainly; we opened every package and parcel; we not only opened every book, but we turned over every leaf in each volume, not contenting ourselves with a mere shake, according to the fashion of some of our police officers. We also measured the thickness of every book-*cover*, with the most accurate admeasurement, and applied to each the most jealous scrutiny of the microscope. Had any of the bindings been recently meddled with, it would have been utterly impossible that the fact should have escaped observation. Some five or six volumes, just from the hands of the binder, we carefully probed, longitudinally, with the needles."

"You explored the floors beneath the carpets?"

"Beyond doubt. We removed every carpet, and examined the boards with the microscope."

"And the paper on the walls?"

"Yes."

"You looked into the cellars?"

"We did."

"Then," I said, "you have been making a miscalculation, and the letter is *not* upon the premises, as you suppose."

"I fear you are right there," said the Prefect. "And now, Dupin, what would you advise me to do?"

"To make a thorough research of the premises."

"That is absolutely needless," replied G——. "I am not more sure that I breathe than I am that the letter is not at the hotel."

"I have no better advice to give you," said Dupin. "You have, of course, an accurate description of the letter?"

"Oh, yes!"—And here the Prefect, producing a memorandum-book, proceeded to read aloud a minute account of the internal, and especially of the external appearance of the missing document. Soon after finishing the perusal of this description, he took his departure, more entirely depressed in spirits than I had ever known the good gentleman before.

In about a month afterward he paid us another visit, and found us occupied very nearly as before. He took a pipe and a chair and entered into some ordinary conversation. At length I said:

"Well, but G——, what of the purloined letter? I presume you have at last made up your mind that there is no such thing as over-reaching the Minister?"

"Confound him, say I—yes; I made the re-examination, however, as Dupin suggested—but it was all labor lost, as I knew it would be."

"How much was the reward offered, did you say?" asked Dupin.

"Why, a very great deal—a *very* liberal reward—I don't like to say how much, precisely; but one thing I *will* say, that I wouldn't mind giving my individual check for fifty thousand francs to any one who could obtain me that letter. The fact is, it is becoming of more and more importance every day; and the reward has been lately doubled. If it were trebled, however, I could do no more than I have done."

"Why, yes," said Dupin, drawlingly between the whiffs of his meerschaum,

"I really—think, G——, you have not exerted yourself—to the utmost in this matter. You might—do a little more, I think, eh?"

"How?—in what way?"

"Why—puff, puff—you might—puff, puff—employ counsel in the matter, eh? —puff, puff, puff. Do you remember the story they tell of Abernethy?"

"No; hang Abernethy!"

"To be sure! hang him and welcome. But, once upon a time, a certain rich miser conceived the design of sponging upon this Abernethy for a medical opinion. Getting up, for this purpose, an ordinary conversation in a private company, he insinuated his case to the physician, as that of an imaginary individual.

"'We will suppose,' said the miser, 'that his symptoms are such and such; now, doctor, what would *you* have directed him to take?'"

"'Take!' said Abernethy, 'why, take *advice,* to be sure.'"

"But," said the Prefect, a little discomposed, "*I* am *perfectly* willing to take advice, and to pay for it. I would *really* give fifty thousand francs to any one who would aid me in the matter."

"In that case," replied Dupin, opening a drawer, and producing a check-book, "you may as well fill me up a check for the amount mentioned. When you have signed it, I will hand you the letter."

I was astounded. The Prefect appeared absolutely thunder-stricken. For some minutes he remained speechless and motionless, looking incredulously at my friend with open mouth, and eyes that seemed starting from their sockets; then apparently recovering himself in some measure, he seized a pen, and after several pauses and vacant stares, finally filled up and signed a check for fifty thousand francs, and handed it across the table to Dupin. The latter examined it carefully and deposited it in his pocket-book; then, unlocking an *escritoire,* took thence a letter and gave it to the Prefect. This functionary grasped it in a perfect agony of joy, opened it with a trembling hand, cast a rapid glance at its contents, and then scrambling and struggling to the door, rushed at length unceremoniously from the room and from the house, without having uttered a syllable since Dupin had requested him to fill up the check.

When he had gone, my friend entered into some explanations.

"The Parisian police," he said, "are exceedingly able in their way. They are persevering, ingenious, cunning, and thoroughly versed in the knowledge which their duties seem chiefly to demand. Thus, when G—— detailed to us his mode of searching the premises at the Hotel D——, I felt entire confidence in his having made a satisfactory investigation—so far as his labors extended."

"So far as his labors extended?" said I.

"Yes," said Dupin. "The measures adopted were not only the best of their kind, but carried out to absolute perfection. Had the letter been deposited within the range of their search, these fellows would, beyond a question, have found it."

I merely laughed—but he seemed quite serious in all that he said.

"The measures then," he continued, "were good in their kind, and well ex-

ecuted; their defect lay in their being inapplicable to the case and to the man. A certain set of highly ingenious resources are, with the Prefect, a sort of Procrustean bed, to which he forcibly adapts his designs. But he perpetually errs by being too deep or too shallow for the matter in hand; and many a school-boy is a better reasoner than he. I knew one about eight years of age, whose success at guessing in the game of 'even and odd' attracted universal admiration. This game is simple, and is played with marbles. One player holds in his hand a number of these toys, and demands of another whether that number is even or odd. If the guess is right, the guesser wins one; if wrong, he loses one. The boy to whom I allude won all the marbles of the school. Of course he had some principle of guessing; and this lay in mere observation and admeasurement of the astuteness of his opponents. For example, an arrant simpleton is his opponent, and, holding up his closed hand, asks, 'Are they even or odd?' Our school-boy replies, 'Odd,' and loses; but upon the second trial he wins, for he then says to himself: 'The simpleton had them even upon the first trial, and his amount of cunning is just sufficient to make him have them odd upon the second; I will therefore guess odd';—he guesses odd, and wins. Now, with a simpleton a degree above the first, he would have reasoned thus: 'This fellow finds that in the first instance I guessed odd, and, in the second, he will propose to himself, upon the first impulse, a simple variation from even to odd, as did the first simpleton; but then a second thought will suggest that this is too simple a variation, and finally he will decide upon putting it even as before. I will therefore guess even';—he guesses even, and wins. Now this mode of reasoning in the school-boy, whom his fellows termed 'lucky,'—what, in its last analysis, is it?"

"It is merely," I said, "an identification of the reasoner's intellect with that of his opponent."

"It is," said Dupin; "and, upon inquiring of the boy by what means he effected the *thorough* identification in which his success consisted, I received answer as follows: 'When I wish to find out how wise, or how stupid, or how good, or how wicked is any one, or what are his thoughts at the moment, I fashion the expression of my face, as accurately as possible, in accordance with the expression of his, and then wait to see what thoughts or sentiments arise in my mind or heart, as if to match or correspond with the expression.' This response of the school-boy lies at the bottom of all the spurious profundity which has been attributed to Rochefoucault, to La Bougive, to Machiavelli, and to Campanella."

"And the identification," I said, "of the reasoner's intellect with that of his opponent, depends, if I understand you aright, upon the accuracy with which the opponent's intellect is admeasured."

"For its practical value it depends upon this," replied Dupin; "and the Prefect and his cohort fail so frequently, first by default of this identification, and, secondly, by ill-admeasurement, or rather through non-admeasurement, of the intellect with which they are engaged. They consider only their *own* ideas of ingenuity; and, in searching for anything hidden advert only to the modes in which *they* would have hidden

it. They are right in this much—that their own ingenuity is a faithful representative of that of *the mass;* but when the cunning of the individual felon is diverse in character from their own, the felon foils them, of course. This always happens when it is above their own, and very usually when it is below. They have no variation of principle in their investigations; at best, when urged by some unusual emergency—by some extraordinary reward—they extend or exaggerate their old modes of *practice,* without touching their principles. What, for example, in this case of D——, has been done to vary the principle of action? What is all this boring, and probing, and sounding, and scrutinizing with the microscope, and dividing the surface of the building into registered square inches—what is it all but an exaggeration *of the application* of the one principle or set of principles of search, which are based upon the one set of notions regarding human ingenuity, to which the Prefect, in the long routine of his duty, has been accustomed? Do you not see he has taken it for granted that *all* men proceed to conceal a letter, not exactly in a gimlet-hole bored in a chair-leg, but, at least, in *some* out-of-the-way hole or corner suggested by the same tenor of thought which would urge a man to secrete a letter in a gimlet-hole bored in a chair-leg? And do you not see also that such *recherches* nooks for concealment are adapted only for ordinary occasions, and would be adopted only by ordinary intellects; for, in all cases of concealment, a disposal of the article concealed—a disposal of it in this *recherche* manner,—is in the very first instance, presumable and presumed; and thus its discovery depends, not at all upon the acumen, but altogether upon the mere care, patience, and determination of the seekers; and where the case is of importance—or, what amounts to the same thing in the political eyes, when the reward is of magnitude,—the qualities in question have *never* been known to fail. You will now understand what I meant in suggesting that, had the purloined letter been hidden anywhere within the limits of the Prefect's examination—in other words, had the principle of its concealment been comprehended within the principles of the Prefect—its discovery would have been a matter altogether beyond question. This functionary, however, has been thoroughly mystified; and the remote source of his defeat lies in the supposition that the Minister is a fool, because he has acquired renown as a poet. All fools are poets; this the Prefect feels; and he is merely guilty of a *non distributio medii* in thence inferring that all poets are fools."

"But is this really the poet?" I asked. "There are two brothers, I know; and both have attained reputation in letters. The minister I believe has written learnedly on the Differential Calculus. He is a mathematician, and no poet."

"You are mistaken; I know him well; he is both. As poet *and* mathematician, he would reason well; as mere mathematician, he could not have reasoned at all, and thus would have been at the mercy of the Prefect."

"You surprise me," I said, "by these opinions, which have been contradicted by the voice of the world. You do not mean to set at naught the well-digested idea of centuries. The mathematical

reason has long been regarded as *the* reason *par excellence.*"

"'*Il y a parier,*'" replied Dupin, quoting from Chamfort, "'*que toute idée publique, toute convention recue, est une sottise, car elle a convenue au plus grand nombre.*' The mathematicians, I grant you, have done their best to promulgate the popular error to which you allude, and which is none the less an error for its promulgation as truth. With an art worthy a better cause, for example, they have insinuated the term 'analysis' into application to algebra. The French are the originators of this particular deception; but if a term is of any importance—if words derive any value from applicability—then 'analysis' conveys 'algebra' about as much as, in Latin '*ambitus*' implies 'ambition,' *religio*' 'religion,' or '*homines honesti*' a set of *honorable* men."

"You have a quarrel on hand, I see," said I, "with some of the algebraists of Paris; but proceed."

"I dispute the availability, and thus the value, of that reason which is cultivated in any especial form other than the abstractly logical. I dispute, in particular, the reason educed by mathematical study. The mathematics are the science of form and quantity; mathematical reasoning is merely logic applied to observation upon form and quantity. The great error lies in supposing that even the truths of what is called *pure* algebra are abstract or general truths. And this error is so egregious that I am confounded at the universality with which it has been received. Mathematical axioms are *not* axiom; of general truth. What is true of *relation*—of form and quantity—is often grossly false in regard to morals, for example. In this latter science it is very usually *un*true that the aggregated parts are equal to the whole. In chemistry also the axiom fails. In the consideration of motive it fails; for two motives, each of a given value, have not necessarily, a value when united, equal to the sum of their values apart. There are numerous other mathematical truths which are only truths within the limits of *relation.* But the mathematician argues from his *finite truths,* through habit, as if they were of an absolutely general applicability—as the world indeed imagines them to be. Bryant, in his very learned 'Mythology,' mentions an analogous source of error, when he says that 'although the pagan fables are not believed, yet we forget ourselves continually, and make inferences from them as existing realities.' With the algebraists, however, who are pagans themselves, the 'pagan fables' *are* believed, and the inferences are made, not so much through lapse of memory as through an unaccountable addling of the brains. In short, I never yet encountered the mere mathematician who could be trusted out of equal roots, or one who did not clandestinely hold it as a point of his faith that $x^2 + px$ was absolutely and unconditionally equal to q. Say to one of these gentlemen, by way of experiment, if you please, that you believe occasions may occur where $x^2 + px$ is not altogether equal to q, and, having made him understand what you mean, get out of his reach as speedily as convenient, for, beyond doubt, he will endeavor to knock you down.

"I mean to say," continued Dupin, while I merely laughed at his last observations, "that if the minister had

been no more than a mathematician, the Prefect would have been under no necessity of giving me this check. I knew him, however, as both mathematician and poet, and my measures were adapted to his capacity, with reference to the circumstances by which he was surrounded. I knew him as a courtier, too, and as a bold *intriguant*. Such a man, I considered, could not fail to be aware of the ordinary political modes of action. He could not have failed to anticipate—and events have proved that he did not fail to anticipate—the waylayings to which he was subjected. He must have foreseen, I reflected, the secret investigations of his premises. His frequent absences from home at night, which were hailed by the Prefect as certain aids to his success, I regarded only as *ruses*, to afford opportunity for thorough search to the police, and thus the sooner to impress them with the conviction to which G——, in fact, did finally arrive—the conviction that the letter was not upon the premises. I felt, also, that the whole train of thought, which I was at some pains in detailing to you just now, concerning the invariable principle of political action in searches for articles concealed—I felt that this whole train of thought would necessarily pass through the mind of the minister. It would imperatively lead him to despise all the ordinary *nooks* of concealment. *He* could not, I reflected, be so weak as not to see that the most intricate and remote recess of his hotel would be as open as his commonest closets to the eyes, to the probes, to the gimlets, and to the microscopes of the Prefect. I saw, in fine, that he would be driven, as a matter of course, to *simplicity*, if not deliberately induced to it as a matter of choice. You will remember, perhaps, how desperately the Prefect laughed when I suggested, upon our first interview, that it was just possible this mystery troubled him so much on account of its being so *very* self-evident."

"Yes," said I, "I remember his merriment well. I really thought he would have fallen into convulsions."

"The material world," continued Dupin, "abounds with very strict analogies to the immaterial; and thus some color of truth has been given to the rhetorical dogma, that metaphor, or simile, may be made to strengthen an argument as well as to embellish a description. The principle of the *vis inertiæ*, for example, seems to be identical in physics and metaphysics. It is not more true in the former, that a large body is with more difficulty set in motion than a smaller one, and that its subsequent *momentum* is commensurate with this difficulty, than it is, in the latter, that intellects of the vaster capacity, while more forcible, more constant, and more eventful in their movements than those of inferior grade, are yet the less readily moved, and more embarrassed, and full of hesitation in the first few steps of their progress. Again: have you ever noticed which of the street signs, over the shop doors, are the most attractive of attention?"

"I have never given the matter a thought," I said.

"There is a game of puzzles," he resumed, "which is played upon a map. One party playing requires another to find a given word—the name of town, river, state, or empire—any word, in short, upon the motley and perplexed surface of the chart. A novice in the

game generally seeks to embarrass his opponents by giving them the most minutely lettered names; but the adept selects such words as stretch, in large characters, from one end of the chart to the other. These, like the over-largely lettered signs and placards of the street, escape observation by dint of being excessively obvious; and here the physical oversight is precisely analogous with the moral inapprehension by which the intellect suffers to pass unnoticed those considerations which are too obtrusively and too palpably self-evident. But this is a point, it appears, somewhat above or beneath the understanding of the Prefect. He never once thought it probable, or possible, that the minister had deposited the letter immediately beneath the nose of the whole world by way of best preventing any portion of that world from perceiving it.

"But the more I reflected upon the daring, dashing, and discriminating ingenuity of D——; upon the fact that the document must always have been *at hand*, if he intended to use it to good purpose; and upon the decisive evidence, obtained by the Prefect, that it was not hidden within the limits of that dignitary's ordinary search—the more satisfied I became that, to conceal this letter, the minister had resorted to the comprehensive and sagacious expedient of not attempting to conceal it at all.

"Full of these ideas, I prepared myself with a pair of green spectacles, and called one fine morning quite by accident, at the Ministerial hotel. I found D—— at home, yawning, lounging, and dawdling, as usual, and pretending to be in the last extremity of *ennui*. He is, perhaps, the most really energetic human being now alive—but that is only when nobody sees him.

"To be even with him, I complained of my weak eyes, and lamented the necessity of the spectacles, under cover of which I cautiously and thoroughly surveyed the whole apartment, while seemingly intent only upon the conversation of my host.

"I paid especial attention to a large writing-table near which he sat, and upon which lay confusedly, some miscellaneous letters and other papers, with one or two musical instruments and a few books. Here, however, after a long and very deliberate scrutiny, I saw nothing to excite particular suspicion.

"At length my eyes, in going the circuit of the room, fell upon a trumpery filigree cardrack of pasteboard, that hung dangling by a dirty blue ribbon, from a little brass knob just beneath the middle of the mantel-piece. In this rack, which had three or four compartments; were five or six visiting cards and a solitary letter. This last was much soiled and crumpled. It was torn nearly in two, across the middle—as if a design, in the first instance, to tear it entirely up as worthless, had been altered or stayed in the second. It had a large black seal, bearing the D—— cipher *very* conspicuously, and was addressed, in a diminutive female hand, to D——, the minister, himself. It was thrust carelessly, and even, as it seemed, contemptuously, into one of the uppermost divisions of the rack.

"No sooner had I glanced at this letter than I concluded it to be that of which I was in search. To be sure, it was, to all appearance, radically different from the one of which the Prefect

had read us so minute a description. Here the seal was large and black, with the D—— cipher; there it was small and red, with the ducal arms of the S—— family. Here, the address, to the minister, was diminutive and feminine; there the superscription, to a certain royal personage, was markedly bold and decided; the size alone formed a point of correspondence. But, then, the *radicalness* of these differences, which was excessive; the dirt; the soiled and torn condition of the paper, so inconsistent with the *true* methodical habits of D——, and so suggestive of a design to delude the beholder into an idea of the worthlessness of the document;—these things, together with the hyper-obtrusive situation of this document, full in the view of every visitor, and thus exactly in accordance with the conclusions to which I had previously arrived; these things, I say, were strongly corroborative of suspicion, in one who came with the intention to suspect.

"I protracted my visit as long as possible, and, while I maintained a most animated discussion with the minister, upon a topic which I knew well had never failed to interest and excite him, I kept my attention really riveted upon the letter. In this examination, I committed to memory its external appearance and arrangement in the rack; and also fell, at length, upon a discovery which set at rest whatever trivial doubt I might have entertained. In scrutinizing the edges of the paper, I observed them to be more *chafed* than seemed necessary. They presented the *broken* appearance which is manifested when a stiff paper, having been once folded and pressed with a folder, is refolded in a reversed direction, in the same creases or edges which had formed the original fold. This discovery was sufficient. It was clear to me that the letter had been turned as a glove, inside out, redirected and resealed. I bade the minister good-morning, and took my departure at once, leaving a gold snuff-box upon the table.

"The next morning I called for the snuff-box, when we resumed, quite eagerly, the conversation of the preceding day. While thus engaged, however, a loud report, as if of a pistol, was heard immediately beneath the windows of the hotel, and was succeeded by a series of fearful screams, and the shoutings of a terrified mob. D—— rushed to a casement, threw it open, and looked out. In the meantime I stepped to the card-rack, took the letter, put it in my pocket, and replaced it by a *fac-simile*, (so far as regards externals) which I had carefully prepared at my lodgings —imitating the D—— cipher, very readily, by means of a seal formed of bread.

"The disturbance in the street had been occasioned by the frantic behavior of a man with a musket. He had fired it among a crowd of women and children. It proved, however, to have been without ball, and the fellow was suffered to go his way as a lunatic or a drunkard. When he had gone, D—— came from the window, whither I had followed him immediately upon securing the object in view. Soon afterward I bade him farewell. The pretended lunatic was a man in my own pay."

"But what purpose had you," I asked, "in replacing the letter by a *fac-simile?* Would it not have been better

at the first visit, to have seized it openly, and departed?"

"D——," replied Dupin, "is a desperate man, and a man of nerve. His hotel, too, is not without attendants devoted to his interests. Had I made the wild attempt you suggest, I might never have left the Ministerial presence alive. The good people of Paris might have heard of me no more. But I had an object apart from these considerations. You know my political prepossessions. In this matter, I act as a partisan of the lady concerned. For eighteen months the minister has had her in his power. She has now him in hers—since, being unaware that the letter is not in his possession, he will proceed with his exactions as if it was. Thus will he inevitably commit himself, at once, to his political destruction. His downfall, too, will not be more precipitate than awkward. It is all very well to talk about the *facilis descensus Averni;* but in all kinds of climbing, as Catalani said of singing, it is far more easy to get up than to come down. In the present instance I have no sympathy—at least no pity—for him who descends. He is that *monstrum horrendum,* an unprincipled man of genius. I confess, however, that I should like very well to know the precise character of his thoughts, when, being defied by her whom the Prefect terms 'a certain personage,' he is reduced to opening the letter which I left for him in the card rack."

"How? did you put any thing particular in it?"

"Why—it did not seem altogether right to leave the interior blank—that would have been insulting. D——, at Vienna once, did me an evil turn, which I told him, quite good-humoredly, that I should remember. So, as I knew he would feel some curiosity in regard to the identity of the person who had outwitted him, I thought it a pity not to give him a clew. He is well acquainted with my MS., and I just copied into the middle of the blank sheet the words—

'— — — —Un dessein si funeste,
S' il n' est digne d' Atree, est digne de Thyeste.'

They are to be found in Crebillon's 'Atree.'"

The Oblong Box

(First published in *Godey's Lady's Book,* September, 1844)

Some years ago, I engaged passage from Charleston, S. C., to the city of New York, in the fine packet-ship "Independence," Captain Hardy. We were to sail on the fifteenth of the month (June), weather permitting; and on the fourteenth, I went on board to arrange some matters in my state-room.

I found that we were to have a great many passengers, including a more than usual number of ladies. On the list were several of my acquaintances; and among other names, I was rejoiced to see that of Mr. Cornelius Wyatt, a young artist, for whom I entertained feelings of warm friendship. He had

been with me a fellow-student at C—— University, where we were very much together. He had the ordinary temperament of genius, and was a compound of misanthropy, sensibility, and enthusiasm. To these qualities he united the warmest and truest heart which ever beat in a human bosom.

I observed that his name was carded upon *three* state-rooms: and, upon again referring to the list of passengers, I found that he had engaged passage for himself, wife, and two sisters—his own. The state-rooms were sufficiently roomy, and each had two berths, one above the other. These berths, to be sure, were so exceedingly narrow as to be insufficient for more than one person; still, I could not comprehend why there were *three* state-rooms for these four persons. I was, just at that epoch, in one of those moody frames of mind which make a man abnormally inquisitive about trifles: and I confess, with shame, that I busied myself in a variety of ill-bred and preposterous conjectures about this matter of the supernumerary state-room. It was no business of mine, to be sure; but with none the less pertinacity did I occupy myself in attempts to resolve the enigma. At last I reached a conclusion which wrought in me great wonder why I had not arrived at it before. "It is a servant, of course," I said; "what a fool I am, not sooner to have thought of so obvious a solution!" And then I again repaired to the list—but here I saw distinctly that *no* servant was to come with the party: although, in fact, it had been the original design to bring one—for the words "and servant" had been first written and then overscored. "Oh, extra baggage, to be sure," I now said to myself—"something he wishes not to be put in the hold—something to be kept under his own eye—ah, I have it—a painting or so—and this is what he has been bargaining about with Nicolino the Italian Jew." This idea satisfied me, and I dismissed my curiosity for the nonce.

Wyatt's two sisters I knew very well and most amiable and clever girls they were. His wife he had newly married and I had never yet seen her. He had often talked about her in my presence, however, and in his usual style of enthusiasm. He described her as of surpassing beauty, wit, and accomplishment. I was, therefore, quite anxious to make her acquaintance.

On the day in which I visited the ship (the fourteenth), Wyatt and party were also to visit it—so the captain informed me—and I waited on board an hour longer than I had designed, in hope of being presented to the bride; but then an apology came. "Mrs. W. was a little indisposed, and would decline coming on board until to-morrow at the hour of sailing."

The morrow having arrived, I was going from my hotel to the wharf when Captain Hardy met me and said that, "owing to circumstances" (a stupid but convenient phrase), "he rather thought the 'Independence' would not sail for a day or two, and that when all was ready, he would send up and let me know." This I thought strange, for there was a stiff southerly breeze; but as "the circumstances" were not forthcoming, although I pumped for them with much perseverance, I had nothing to do but to return

home and digest my impatience at leisure.

I did not receive the expected message from the captain for nearly a week. It came at length, however, and I immediately went on board. The ship was crowded with passengers, and every thing was in the bustle attendant upon making sail. Wyatt's party arrived in about ten minutes after myself. There were the two sisters, the bride, and the artist—the latter in one of his customary fits of moody misanthropy. I was too well used to these, however, to pay them any special attention. He did not even introduce me to his wife—this courtesy devolving, per force, upon his sister Marian—a very sweet and intelligent girl, who, in a few hurried words, made us acquainted.

Mrs. Wyatt had been closely veiled; and when she raised her veil, in acknowledging my bow, I confess that I was very profoundly astonished. I should have been much more so, however, had not long experience advised me not to trust, with too implicit a reliance, the enthusiastic descriptions of my friend, the artist, when indulging in comments upon the loveliness of woman. When beauty was the theme, I well knew with what facility he soared into the regions of the purely ideal.

The truth is, I could not help regarding Mrs. Wyatt as a decidedly plain-looking woman. If not positively ugly, she was not, I think, very far from it. She was dressed, however, in exquisite taste—and then I had no doubt that she had captivated my friend's heart by the more enduring graces of the intellect and soul. She said very few words, and passed at once into her state-room with Mr. W.

My old inquisitiveness now returned. There was *no* servant—*that* was a settled point. I looked, therefore, for the extra baggage. After some delay, a cart arrived at the wharf, with an oblong pine box, which was every thing that seemed to be expected. Immediately upon its arrival we made sail, and in a short time were safely over the bar and standing out to sea.

The box in question was, as I say, oblong. It was about six feet in length by two and a half in breadth—I observed it attentively, and like to be precise. Now this shape was *peculiar;* and no sooner had I seen it, than I took credit to myself for the accuracy of my guessing. I had reached the conclusion, it will be remembered, that the extra baggage of my friend, the artist, would prove to be pictures, or at least a picture; for I knew he had been for several weeks in conference with Nicolino—and now here was a box, which, from its shape, *could* possibly contain nothing in the world but a copy of Leonardo's "Last Supper;" and a copy of this very "Last Supper," done by Rubini the younger, at Florence, I had known, for some time, to be in the possession of Nicolino. This point, therefore, I considered as sufficiently settled. I chuckled excessively when I thought of my acumen. It was the first time I had ever known Wyatt to keep from me any of his artistical secrets; but here he evidently intended to steal a march upon me, and smuggle a fine picture to New York, under my very nose; expecting me to know nothing of the

matter. I resolved to quiz him *well*, now and hereafter.

One thing, however, annoyed me not a little. The box did *not* go into the extra state-room. It was deposited in Wyatt's own; and there, too, it remained, occupying very nearly the whole of the floor—no doubt to the exceeding discomfort of the artist and his wife—this the more especially as the tar or paint with which it was lettered in sprawling capitals, emitted a strong, disagreeable, and, to *my* fancy, a peculiarly disgusting odor. On the lid were painted the words—*"Mrs. Adelaide Curtis, Albany, New York. Charge of Cornelius Wyatt, Esq. This side up. To be handled with care."*

Now, I was aware that Mrs. Adelaide Curtis, of Albany, was the artist's wife's mother—but then I looked upon the whole address as a mystification, intended especially for myself. I made up my mind, of course, that the box and contents would never get farther north than the studio of my misanthropic friend, in Chambers Street, New York.

For the first three or four days we had fine weather, although the wind was dead ahead; having chopped round to the northward, immediately upon our losing sight of the coast. The passengers were, consequently, in high spirits and disposed to be social. I *must* except, however, Wyatt and his sisters, who behaved stiffly, and, I could not help thinking, uncourteously to the rest of the party. *Wyatt's* conduct I did not so much regard. He was gloomy, even beyond his usual habit—in fact he was *morose*—but in him I was prepared for eccentricity. For the sisters, however, I could make no excuse. They secluded themselves in their state-rooms during the greater part of the passage, and absolutely refused, although I repeatedly urged them, to hold communication with any person on board.

Mrs. Wyatt herself was far more agreeable. That is to say, she was *chatty;* and to be chatty is no slight recommendation at sea. She became *excessively* intimate with most of the ladies; and, to my profound astonishment, evinced no equivocal disposition to coquet with the men. She amused us all very much. I say *"amused"*—and scarcely know how to explain myself. The truth is, I soon found that Mrs. W. was far oftener laughed *at* than *with*. The gentlemen said little about her; but the ladies, in a little while, pronounced her "a good-hearted thing, rather indifferent-looking, totally uneducated, and decidedly vulgar." The great wonder was, how Wyatt had been entrapped into such a match. Wealth was the general solution—but this I knew to be no solution at all; for Wyatt had told me that she neither brought him a dollar nor had any expectations from any source whatever. "He had married," he said, "for love and for love only; and his bride was far more than worthy of his love." When I thought of these expressions on the part of my friend, I confess that I felt indescribably puzzled. Could it be possible that he was taking leave of his senses? What else could I think? *He*, so refined, so intellectual, so fastidious, with so exquisite a perception of the faulty, and so keen an appreciation of the beautiful! To be sure, the lady seemed especially fond of *him*—particularly so in his absence—when

she made herself ridiculous by frequent quotations of what had been said by her "beloved husband, Mr. Wyatt." The word "husband" seemed forever—to use one of her own delicate expressions—forever "on the tip of her tongue." In the meantime, it was observed by all on board, that he avoided *her* in the most pointed manner, and, for the most part, shut himself up alone in his state-room, where, in fact, he might have been said to live altogether, leaving his wife at full liberty to amuse herself as she thought best, in the public society of the main cabin.

My conclusion, from what I saw and heard, was, that the artist, by some unaccountable freak of fate, or perhaps in some fit of enthusiastic and fanciful passion, had been induced to unite himself with a person altogether beneath him, and that the natural result, entire and speedy disgust had ensued. I pitied him from the bottom of my heart—but could not, for that reason, quite forgive his incommunicativeness in the matter of the "Last Supper." For this I resolved to have my revenge.

One day he came upon deck, and, taking his arm as had been my wont, I sauntered with him backward and forward. His gloom, however (which I considered quite natural under the circumstances), seemed entirely unabated. He said little, and that moodily, and with evident effort. I ventured a jest or two, and he made a sickening attempt at a smile. Poor fellow!—as I thought of *his wife*, I wondered that he could have heart to put on even the semblance of mirth. At last I ventured a home thrust. I determined to commence a series of covert insinuations, or innuendoes, about the oblong box—just to let him perceive, gradually, that I was *not* altogether the butt, or victim, of his little bit of pleasant mystification. My first observation was by way of opening a masked battery. I said something about the "peculiar shape of *that* box;" and, as I spoke the words, I smiled knowingly, winked, and touched him gently with my forefinger in the ribs.

The manner in which Wyatt received this harmless pleasantry convinced me, at once, that he was mad. At first he stared at me as if he found it impossible to comprehend the witticism of my remark; but as its point seemed slowly to make its way into his brain, his eyes, in the same proportion, seemed protruding from their sockets. Then he grew very red—then hideously pale—then, as if highly amused with what I had insinuated, he began a loud and boisterous laugh, which, to my astonishment, he kept up, with gradually increasing vigor, for ten minutes or more. In conclusion, he fell flat and heavily upon the deck. When I ran to uplift him, to all appearance he was *dead*.

I called assistance, and, with much difficulty, we brought him to himself Upon reviving he spoke incoherently for some time. At length we bled him and put him to bed. The next morning he was quite recovered, so far as regarded his mere bodily health. Of his mind I say nothing, of course. I avoided him during the rest of the passage, by advice of the captain, who seemed to coincide with me altogether in my views of his insanity, but cautioned me to say nothing on this head to any person on board.

Several circumstances occurred immediately after this fit of Wyatt which contributed to heighten the curiosity with which I was already possessed. Among other things, this: I had been nervous—drank too much strong green tea, and slept ill at night—in fact, for two nights I could not be properly said to sleep at all. Now, my state-room opened into the main cabin, or dining-room, as did those of all the single men on board. Wyatt's three rooms were in the after-cabin, which was separated from the main one by a slight sliding door, never locked even at night. As we were almost constantly on a wind, and the breeze was not a little stiff, the ship heeled to leeward very considerably; and whenever her starboard side was to leeward, the sliding door between the cabins slid open, and so remained, nobody taking the trouble to get up and shut it. But my berth was in such a position, that when my own state-room door was open, as well as the sliding door in question, (and my own door was *always* open on account of the heat,) I could see into the after-cabin quite distinctly, and just at that portion of it, too, where were situated the state-rooms of Mr. Wyatt. Well, during two nights (*not* consecutive) while I lay awake, I clearly saw Mrs. W., about eleven o'clock upon each night, steal cautiously from the state-room of Mr. W., and enter the extra room, where she remained until daybreak, when she was called by her husband and went back. That they were virtually separated was clear. They had separate apartments—no doubt in contemplation of a more permanent divorce; and here, after all, I thought was the mystery of the extra state-room.

There was another circumstance, too, which interested me much. During the two wakeful nights in question, and immediately after the disappearance of Mrs. Wyatt into the extra state-room, I was attracted by certain singular, cautious, subdued noises in that of her husband. After listening to them for some time, with thoughtful attention, I at length succeeded perfectly in translating their import. They were sounds occasioned by the artist in prying open the oblong box, by means of a chisel and mallet—the latter being apparently muffled, or deadened, by some soft woollen or cotton substance in which its head was enveloped.

In this manner I fancied I could distinguish the precise moment when he fairly disengaged the lid—also, that I could determine when he removed it altogether, and when he deposited it upon the lower berth in his room; this latter point I knew, for example, by certain slight taps which the lid made in striking against the wooden edges of the berth, as he endeavored to lay it down *very* gently—there being no room for it on the floor. After this there was a dead stillness, and I heard nothing more, upon either occasion, until nearly daybreak; unless, perhaps, I may mention a low sobbing, or murmuring sound, so very much suppressed as to be nearly inaudible—if, indeed, the whole of this latter noise were not rather produced by my own imagination. I say it seemed to *resemble* sobbing or sighing—but, of course, it could not have been either. I rather think it was a ringing in my own ears. Mr. Wyatt, no doubt, according to cus-

tom, was merely giving the rein to one of his hobbies—indulging in one of his fits of artistic enthusiasm. He had opened his oblong box, in order to feast his eyes on the pictorial treasure within. There was nothing in this however, to make him *sob*. I repeat, therefore, that it must have been simply a freak of my own fancy, distempered by good Captain Hardy's green tea. Just before dawn, on each of the two nights of which I speak, I distinctly heard Mr. Wyatt replace the lid upon the oblong box, and force the nails into their old places by means of the muffled mallet. Having done this, he issued from his state-room, fully dressed, and proceeded to call Mrs. W. from hers.

We had been at sea seven days, and were now off Cape Hatteras, when there came a tremendously heavy blow from the southwest. We were, in a measure, prepared for it, however, as the weather had been holding out threats for some time. Every thing was made snug, alow and aloft; and as the wind steadily freshened, we lay to, at length, under spanker and foretopsail, both double-reefed.

In this trim we rode safely enough for forty-eight hours—the ship proving herself an excellent sea-boat in many respects, and shipping no water of any consequence. At the end of this period, however, the gale had freshened into a hurricane, and our after-sail split into ribbons, bringing us so much in the trough of the water that we shipped several prodigious seas, one immediately after the other. By this accident we lost three men overboard with the caboose, and nearly the whole of the larboard bulwarks. Scarcely had we recovered our senses, before the foretopsail went into shreds, when we got up a storm stay-sail, and with this did pretty well for some hours, the ship heading the sea much more steadily than before.

The gale still held on, however, and we saw no signs of its abating. The rigging was found to be ill-fitted, and greatly strained; and on the third day of the blow, about five in the afternoon, our mizzen-mast, in a heavy lurch to windward, went by the board. For an hour or more, we tried in vain to get rid of it, on account of the prodigious rolling of the ship; and, before we had succeeded, the carpenter came aft and announced four feet of water in the hold. To add to our dilemma, we found the pumps choked and nearly useless.

All was now confusion and despair—but an effort was made to lighten the ship by throwing overboard as much of her cargo as could be reached, and by cutting away the two masts that remained. This we at last accomplished—but we were still unable to do any thing at the pumps; and, in the meantime, the leak gained on us very fast.

At sundown, the gale had sensibly diminished in violence, and, as the sea went down with it, we still entertained faint hopes of saving ourselves in the boats. At eight P. M., the clouds broke away to windward, and we had the advantage of a full moon—a piece of good fortune which served wonderfully to cheer our drooping spirits.

After incredible labor we succeeded, at length, in getting the long-boat over the side without material accident, and into this we crowded the whole of the

crew and most of the passengers. This party made off immediately, and, after undergoing much suffering, finally arrived, in safety, at Ocracoke Inlet, on the third day after the wreck.

Fourteen passengers, with the captain, remained on board, resolving to trust their fortunes to the jolly-boat at the stern. We lowered it without difficulty, although it was only by a miracle that we prevented it from swamping as it touched the water. It contained, when afloat, the captain and his wife, Mr. Wyatt and party, a Mexican officer, wife, four children, and myself, with a negro valet.

We had no room, of course, for any thing except a few positively necessary instruments, some provisions, and the clothes upon our backs. No one had thought of even attempting to save any thing more. What must have been the astonishment of all, then, when having proceeded a few fathoms from the ship, Mr. Wyatt stood up in the stern-sheets, and coolly demanded of Captain Hardy that the boat should be put back for the purpose of taking in his oblong box!

"Sit down, Mr. Wyatt," replied the captain, somewhat sternly, "you will capsize us if you do not sit quite still. Our gunwhale is almost in the water now."

"The box!" vociferated Mr. Wyatt, still standing—"the box, I say! Captain Hardy, you cannot, you *will* not refuse me. Its weight will be but a trifle—it is nothing—mere nothing. By the mother who bore you—for the love of Heaven—by your hope of salvation, I *implore* you to put back for the box!"

The captain, for a moment, seemed touched by the earnest appeal of the artist, but he regained his stern composure, and merely said:

"Mr. Wyatt, you are *mad*. I cannot listen to you. Sit down, I say, or you will swamp the boat. Stay—hold him—seize him!—he is about to spring overboard! There—I knew it—he is over!"

As the captain said this, Mr. Wyatt, in fact, sprang from the boat, and, as we were yet in the lee of the wreck, succeeded, by almost superhuman exertion, in getting hold of a rope which hung from the fore-chains. In another moment he was on board, and rushing frantically down into the cabin.

In the meantime, we had been swept astern of the ship, and being quite out of her lee, were at the mercy of the tremendous sea which was still running. We made a determined effort to put back, but our little boat was like a feather in the breath of the tempest. We saw at a glance that the doom of the unfortunate artist was sealed.

As our distance from the wreck rapidly increased, the madman (for as such only could we regard him) was seen to emerge from the companion-way, up which by dint of strength that appeared gigantic, he dragged, bodily, the oblong box. While we gazed in the extremity of astonishment, he passed, rapidly, several turns of a three-inch rope, first around the box and then around his body. In another instant both body and box were in the sea—disappearing suddenly, at once and forever.

We lingered awhile sadly upon our oars, with our eyes riveted upon the spot. At length we pulled away. The silence remained unbroken for an hour. Finally, I hazarded a remark.

"Did you observe, captain, how suddenly they sank? Was not that an exceedingly singular thing? I confess that I entertained some feeble hope of his final deliverance, when I saw him lash himself to the box, and commit himself to the sea."

"They sank as a matter of course," replied the captain, "and that like a shot. They will soon rise again, however—*but not till the salt melts.*"

"The salt!" I ejaculated.

"Hush!" said the captain, pointing to the wife and sisters of the deceased. "We must talk of these things at some more appropriate time."

We suffered much, and made a narrow escape; but fortune befriended *us*, as well as our mates in the long-boat. We landed, in fine, more dead than alive, after four days of intense distress, upon the beach opposite Roanoke Island. We remained here a week, were not ill-treated to the wreckers, and at length obtained a passage to New York.

About a month after the loss of the "Independence," I happened to meet Captain Hardy in Broadway. Our conversation turned, naturally, upon the disaster, and especially upon the sad fate of poor Wyatt. I thus learned the following particulars.

The artist had engaged passage for himself, wife, two sisters and a servant. His wife was, indeed, as she had been represented, a most lovely, and most accomplished woman. On the morning of the fourteenth of June (the day in which I first visited the ship), the lady suddenly sickened and died. The young husband was frantic with grief—but circumstances imperatively forbade the deferring his voyage to New York. It was necessary to take to her mother the corpse of his adored wife, and, on the other hand, the universal prejudice which would prevent his doing so openly was well known. Nine-tenths of the passengers would have abandoned the ship rather than take passage with a dead body.

In this dilemma, Captain Hardy arranged that the corpse, being first partially embalmed, and packed, with a large quantity of salt, in a box of suitable dimensions, should be conveyed on board as merchandise. Nothing was to be said of the lady's decease; and, as it was well understood that Mr. Wyatt had engaged passage for his wife, it became necessary that some person should personate her during the voyage. This the deceased's lady's-maid was easily prevailed on to do. The extra state-room, originally engaged for this girl, during her mistress' life, was now merely retained. In this state-room the pseudo-wife, slept, of course, every night. In the daytime she performed, to the best of her ability, the part of her mistress—whose person, it had been carefully ascertained, was unknown to any of the passengers on board.

My own mistake arose, naturally enough, through too careless, too inquisitive, and too impulsive a temperament. But of late, it is a rare thing that I sleep soundly at night. There is a countenance which haunts me, turn as I will. There is an hysterical laugh which will forever ring within my ears.

"Thou Art the Man"

(First published in *Godey's Lady's Book*, November, 1844)

I WILL now play the Œdipus to the Rattleborough enigma. I will expound to you—as I alone can—the secret of the enginery that effected the Rattleborough miracle—the one, the true, the admitted, the undisputed, the indisputable miracle, which put a definite end to infidelity among the Rattleburghers and converted to the orthodox of the grandames all the carnal-minded who had ventured to be sceptical before.

This event—which I should be sorry to discuss in a tone of unsuitable levity—occurred in the summer of 18—. Mr. Barnabas Shuttleworthy—one of the wealthiest and most respectable citizens of the borough—had been missing for several days under circumstances which gave rise to suspicion of foul play. Mr. Shuttleworthy had set out from Rattleborough very early one Saturday morning, on horseback, with the avowed intention of proceeding to the city of ——, about fifteen miles distant, and of returning the night of the same day. Two hours after his departure, however, his horse returned without him, and without the saddle-bags which had been strapped on his back at starting. The animal was wounded, too, and covered with mud. These circumstances naturally gave rise to much alarm among the friends of the missing man; and when it was found, on Sunday morning, that he had not yet made his appearance, the whole borough arose *en masse* to go and look for his body.

The foremost and most energetic in instituting this search was the bosom friend of Mr. Shuttleworthy—a Mr. Charles Goodfellow, or, as he was universally called, "Charley Goodfellow," or "Old Charley Goodfellow." Now, whether it is a marvellous coincidence, or whether it is that the name itself has an imperceptible effect upon the character, I have never yet been able to ascertain; but the fact is unquestionable, that there never yet was any person named Charles who was not an open, manly, honest, good-natured, and frank-hearted fellow, with a rich, clear voice, that did you good to hear it, and an eye that looked you always straight in the face, as much as to say: "I have a clear conscience myself, am afraid of no man, and am altogether above doing a mean action." And thus all the hearty, careless, "walking gentlemen" of the stage are very certain to be called Charles.

Now, "Old Charley Goodfellow," although he had been in Rattleborough not longer than six months or thereabouts, and although nobody knew any thing about him before he came to settle in the neighborhood, had experienced no difficulty in the world in making the acquaintance of all the respectable people in the borough. Not a man of them but would have taken his bare word for a thousand at any moment; and as for the women, there is no saying what they would not have done to oblige him. And all this came of his having been christened Charles, and of his possessing, in consequence, that ingenuous face which is proverbially

the very "best letter of recommendation."

I have already said that Mr. Shuttleworthy was one of the most respectable and, undoubtedly, he was the most wealthy man in Rattleborough, while "Old Charley Goodfellow" was upon as intimate terms with him as if he had been his own brother. The two old gentlemen were next-door neighbors, and, although Mr. Shuttleworthy seldom, if ever, visited "Old Charley," and never was known to take a meal in his house, still this did not prevent the two friends from being exceedingly intimate, as I have just observed; for "Old Charley" never let a day pass without stepping in three or four times to see how his neighbor came on, and very often he would stay to breakfast or tea, and almost always to dinner; and then the amount of wine that was made way with by the two cronies at a sitting, it would really be a difficult thing to ascertain. "Old Charley's" favorite beverage was *Chateau Margaux*, and it appeared to do Mr. Shuttleworthy's heart good to see the old fellow swallow it, as he did, quart after quart; so that, one day, when the wine was *in* and the wit, as a natural consequence, somewhat *out*, he said to his crony, as he slapped him upon the back; "I tell you what it is, 'Old Charley,' you are, by all odds, the heartiest old fellow I ever came across in all my born days; and, since you love to guzzle the wine at that fashion, I'll be darned if I don't have to make thee a present of a big box of the Chateau Margaux. Od rot me,"—(Mr. Shuttleworthy had a sad habit of swearing, although he seldom went beyond "Od rot me," or "By gosh," or "By the jolly golly,")—"Od rot me," says he, "if I don't send an order to town this very afternoon for a double box of the best that can be got, and I'll make ye a present of it, I will!—ye needn't say a word now—I *will*, I tell ye, and there's an end of it; so look out for it—it will come to hand some of these fine days, precisely when ye are looking for it the least!" I mention this little bit of liberality on the part of Mr. Shuttleworthy, just by way of showing you how *very* intimate an understanding existed between the two friends.

Well, on the Sunday morning in question, when it came to be fairly understood that Mr. Shuttleworthy had met with foul play, I never saw any one so profoundly affected as "Old Charley Goodfellow." When he first heard that the horse had come home without his master, and without his master's saddlebags, and all bloody from a pistol-shot, that had gone clean through and through the poor animal's chest without quite killing him,—when he heard all this, he turned as pale as if the missing man had been his own dear brother or father, and shivered and shook all over as if he had had a fit of the ague.

At first he was too much overpowered with grief to be able to do any thing at all, or to decide upon any plan of action; so that for a long time he endeavored to dissuade Mr. Shuttleworthy's other friends from making a stir about the matter, thinking it best to wait awhile—say for a week or two, or a month, or two—to see if something wouldn't turn up, or if Mr. Shuttleworthy wouldn't come in the natural way, and explain his reasons for sending

his horse on before. I dare say you have often observed this disposition to temporize, or to procrastinate, in people who are laboring under any very poignant sorrow. Their powers of mind seem to be rendered torpid, so that they have a horror of any thing like action, and like nothing in the world so well as to lie quietly in bed and "nurse their grief," as the old ladies express it—that is to say, ruminate over the trouble.

The people of Rattleborough had, indeed, so high an opinion of the wisdom and discretion of "Old Charley," that the greater part of them felt disposed to agree with him, and not make a stir in the business "until something should turn up," as the honest old gentleman worded it; and I believe that, after all, this would have been the general determination, but for the very suspicious interference of Mr. Shuttleworthy's nephew, a young man of very dissipated habits, and otherwise of rather bad character. This nephew, whose name was Pennifeather, would listen to nothing like reason in the matter of "lying quiet," but insisted upon making immediate search for the "corpse of the murdered man." This was the expression he employed; and Mr. Goodfellow acutely remarked at the time, that it was "a *singular* expression, to say no more." This remark of "Old Charley's," too, had great effect upon the crowd; and one of the party was heard to ask, very impressively, "how it happened that young Mr. Pennifeather was so intimately cognizant of all the circumstances connected with his wealthy uncle's disappearance, as to feel authorized to assert, distinctly and unequivocally, that his uncle *was* 'a murdered man.'" Hereupon some little squibbling and bickering occurred among various members of the crowd, and especially between "Old Charley" and Mr. Pennifeather—although this latter occurrence was, indeed, by no means a novelty, for little good-will had subsisted between the parties for the last three or four months; and matters had even gone so far that Mr. Pennifeather had actually knocked down his uncle's friend for some alleged excess of liberty that the latter had taken in the uncle's house, of which the nephew was an inmate. Upon this occasion "Old Charley" is said to have behaved with exemplary moderation and Christian charity. He arose from the blow, adjusted his clothes, and made no attempt at retaliation at all—merely muttered a few words about "taking summary vengeance at the first convenient opportunity,"—a natural and very justifiable ebullition of anger, which meant nothing, however, and, beyond doubt, was no sooner given vent to than forgotten.

However these matters may be (which have no reference to the point now at issue), it is quite certain that the people of Rattleborough, principally through the persuasion of Mr. Pennifeather, came at length to the determination of dispersion over the adjacent country in search of the missing Mr. Shuttleworthy. I say they came to this determination in the first instance. After it had been fully resolved that a search should be made, it was considered almost a matter of course that the seekers should disperse—that is to say, distribute themselves in parties—for the more thorough examination of the region round about

I forgot, however, by what ingenious train of reasoning it was that "Old Charley" finally convinced the assembly that this was the most injudicious plan that could be pursued. Convince them, however, he did—all except Mr. Pennifeather; and, in the end, it was arranged that a search should be instituted, carefully and very thoroughly, by the burghers *en masse*, "Old Charley" himself leading the way.

As for the matter of that, there could have been no better pioneer than "Old Charley," whom everybody knew to have the eye of a lynx; but, although he led them into all manner of out-of-the-way holes and corners, by routes that nobody had ever suspected of existing in the neighborhood, and although the search was incessantly kept up day and night for nearly a week, still no trace of Mr. Shuttleworthy could be discovered. When I say no trace, however, I must not be understood to speak literally; for trace, to some extent, there certainly was. The poor gentleman had been tracked, by his horse's shoes (which were peculiar), to a spot about three miles to the east of the borough, on the main road leading to the city. Here the track made off into a by-path through a piece of woodland—the path coming out again into the main road, and cutting off about half a mile of the regular distance. Following the shoe-marks down this lane, the party came at length to a pool of stagnant water, half hidden by the brambles, to the right of the lane, and opposite this pool all vestige of the track was lost sight of. It appeared, however, that a struggle of some nature had here taken place, and it seemed as if some large and heavy body, much larger and heavier than a man, had been drawn from the by-path to the pool. This latter was carefully dragged twice, but nothing was found; and the party was upon the point of going away, in despair of coming to any result, when Providence suggested to Mr. Goodfellow the expediency of draining the water off altogether. This project was received with cheers, and many high compliments to "Old Charley" upon his sagacity and consideration. As many of the burghers had brought spades with them, supposing that they might possibly be called upon to disinter a corpse, the drain was easily and speedily effected; and no sooner was the bottom visible, than right in the middle of the mud that remained was discovered a black silk velvet waistcoat, which nearly every one present immediately recognized as the property of Mr. Pennifeather. This waistcoat was much torn and stained with blood, and there were several persons among the party who had a distinct remembrance of its having been worn by its owner on the very morning of Mr. Shuttleworthy's departure for the city; while there were others, again, ready to testify upon oath, if required, that Mr. P. did *not* wear the garment in question at any period during the *remainder* of that memorable day; nor could any one be found to say that he had seen it upon Mr. P.'s person at any period at all subsequent to Mr. Shuttleworthy's disappearance.

Matters now wore a very serious aspect for Mr. Pennifeather, and it was observed, as an indubitable confirmation of the suspicions which were excited against him, that he grew exceedingly pale, and when asked what he

had to say for himself, was utterly incapable of saying a word. Hereupon, the few friends his riotous mode of living had left him, deserted him at once to a man, and were even more clamorous than his ancient and avowed enemies for his instantaneous arrest. But, on the other hand, the magnanimity of Mr. Goodfellow shone forth with only the more brilliant lustre through contrast. He made a warm and intensely eloquent defence of Mr. Pennifeather, in which he alluded more than once to his own sincere forgiveness of that wild young gentleman—"the heir of the worthy Mr. Shuttleworthy,"—for the insult which he (the young gentleman) had, no doubt in the heat of passion, thought proper to put upon him (Mr. Goodfellow). "He forgave him for it," he said, "from the very bottom of his heart; and for himself (Mr. Goodfellow), so far from pushing the suspicious circumstances to extremity, which he was sorry to say, really *had* arisen against Mr. Pennifeather, he (Mr. Goodfellow) would make every exertion in his power, would employ all the little eloquence in his possession to—to—to—soften down, as much as he could conscientiously do so, the worst features of this really exceedingly perplexing piece of business."

Mr. Goodfellow went on for some half hour longer in this strain, very much to the credit both of his head and of his heart; but your warm-hearted people are seldom apposite in their observations—they run into all sorts of blunders, *contre-temps* and *mal apropos-isms*, in the hot-headedness of their zeal to serve a friend—thus, often with the kindest intentions in the world, doing infinitely more to prejudice his cause than to advance it.

So, in the present instance, it turned out with all the eloquence of "Old Charley"; for, although he labored earnestly in behalf of the suspected, yet it so happened, somehow or other, that every syllable he uttered of which the direct but unwitting tendency was not to exalt the speaker in the good opinion of his audience, had the effect of deepening the suspicion already attached to the individual whose cause he pled, and of arousing against him the fury of the mob.

One of the most unaccountable errors committed by the orator was his allusion to the suspected as "the heir of the worthy old gentleman Mr. Shuttleworthy." The people had really never thought of this before. They had only remembered certain threats of disinheritance uttered a year or two previously by the uncle (who had no living relative except the nephew), and they had, therefore, always looked upon this disinheritance as a matter that was settled—so single-minded a race of beings were the Rattleburghers; but the remark of "Old Charley" brought them at once to a consideration of this point, and thus gave them to see the possibility of the threats having been nothing *more* than a threat. And straightway hereupon, arose the natural question of *cui bono?*—a question that tended even more than the waist coat to fasten the terrible crime upon the young man. And here, lest I may be misunderstood, permit me to digress for one moment merely to observe that the exceedingly brief and simple Latin phrase which I have employed, is invariably mistrans-

lated and misconceived. *"Cui bono?"* in all the crack novels and elsewhere,—in those of Mrs. Gore, for example, (the author of "Cecil,") a lady who quotes all tongues from the Chaldæan to Chickasaw, and is helped to her learning, "as needed," upon a systematic plan, by Mr. Beckford,—in *all* the crack novels, I say, from those of Bulwer and Dickens to those of Turnapenny and Ainsworth, the two little Latin words *cui bono* are rendered "to what purpose?" or, (as if *quo bono,*) "to what good?" Their true meaning, nevertheless, is "for whose advantage." *Cui,* to whom; *bono,* is it for a benefit? It is a purely legal phrase, and applicable precisely in cases such as we have now under consideration, where the probability of the doer of a deed hinges upon the probability of the benefit accruing to this individual or to that from the deed's accomplishment. Now in the present instance, the question *cui bono?* very pointedly implicated Mr. Pennifeather. His uncle had threatened him, after making a will in his favor, with disinheritance. But the threat had not been actually kept; the original will, it appeared, had been altered. *Had* it been altered, the only supposable motive for murder on the part of the suspected would have been the ordinary one of revenge; and even this would have been counteracted by the hope of reinstation into the good graces of the uncle. But the will being unaltered, while the threat to alter remained suspended over the nephew's head, there appears at once the very strongest possible inducement for the atrocity; and so concluded, very sagaciously, the worthy citizens of the borough of Rattle.

Mr. Pennifeather was, accordingly, arrested upon the spot, and the crowd, after some further search, proceeded homeward, having him in custody. On the route, however, another circumstance occurred tending to confirm the suspicion entertained. Mr. Goodfellow, whose zeal led him to be always a little in advance of the party, was seen suddenly to run forward a few paces, stoop, and then apparently to pick up some small object from the grass. Having quickly examined it, he was observed, too, to make a sort of half attempt at concealing it in his coat pocket; but this action was noticed, as I say, and consequently prevented, when the object picked up was found to be a Spanish knife which a dozen persons at once recognized as belonging to Mr. Pennifeather. Moreover, his initials were engraved upon the handle. The blade of this knife was open and bloody.

No doubt now remained of the guilt of the nephew, and immediately upon reaching Rattleborough he was taken before a magistrate for examination.

Here matters again took a most unfavorable turn. The prisoner, being questioned as to his whereabouts on the morning of Mr. Shuttleworthy's disappearance, had absolutely the audacity to acknowledge that on that very morning he had been out with his rifle deer-stalking, in the immediate neighborhood of the pool where the blood-stained waistcoat had been discovered through the sagacity of Mr. Goodfellow.

This latter now came forward, and with tears in his eyes, asked permission

to be examined. He said that a stern sense of the duty he owed his Maker, not less than his fellow-men, would permit him no longer to remain silent. Hitherto, the sincerest affection for the young man (notwithstanding the latter's ill-treatment of himself, Mr. Goodfellow) had induced him to make every hypothesis which imagination could suggest, by way of endeavoring to account for what appeared suspicious in the circumstances that told so seriously against Mr. Pennifeather; but these circumstances were now altogether *too* convincing—*too* damning; he would hesitate no longer—he would tell all he knew, although his heart (Mr. Goodfellow's) should absolutely burst asunder in the effort. He then went on to state that, on the afternoon of the day previous to Mr. Shuttleworthy's departure for the city, that worthy old gentleman had mentioned to his nephew, in *his* hearing (Mr. Goodfellow's), that his object in going to town on the morrow was to make a deposit of an unusually large sum of money in the "Farmers and Merchants' Bank," and that, then and there, the said Mr. Shuttleworthy had distinctly avowed to the said nephew his irrevocable determination of rescinding the will originally made, and of cutting him off with a shilling. He (the witness) now solemnly called upon the accused to state whether what he (the witness) had just stated was or was not the truth in every substantial particular. Much to the astonishment of every one present, Mr. Pennifeather frankly admitted that *it was*.

The magistrate now considered it his duty to send a couple of constables to search the chamber of the accused in the house of his uncle. From this search they almost immediately returned with the well-known steel-bound, russet leather pocket-book which the old gentleman had been in the habit of carrying for years. Its valuable contents, however, had been abstracted, and the magistrate in vain endeavored to extort from the prisoner the use which had been made of them or the place of their concealment. Indeed, he obstinately denied all knowledge of the matter. The constables also, discovered, between the bed and sacking of the unhappy man, a shirt and neck-handkerchief both marked with the initials of his name, and both hideously besmeared with the blood of the victim.

At this juncture, it was announced that the horse of the murdered man had just expired in the stable from the effects of the wound he had received, and it was proposed by Mr. Goodfellow that a *post-mortem* examination of the beast should be immediately made, with the view, if possible, of discovering the ball. This was accordingly done; and, as if to demonstrate beyond a question the guilt of the accused, Mr. Goodfellow, after considerable searching in the cavity of the chest, was enabled to detect and to pull forth a bullet of very extraordinary size, which, upon trial, was found to be exactly adapted to the bore of Mr. Pennifeather's rifle, while it was far too large for that of any other person in the borough or its vicinity. To render the matter even surer yet, however, this bullet was discovered to have a flaw or seam at right angles to the usual suture, and upon examination this seam corresponded precisely with

an accidental ridge or elevation in a pair of moulds acknowledged by the accused himself to be his own property. Upon finding of this bullet, the examining magistrate refused to listen to any further testimony, and immediately committed the prisoner for trial—declining resolutely to take any bail in the case, although against this severity Mr. Goodfellow very warmly remonstrated, and offered to become surety in whatever amount might be required. This generosity on the part of "Old Charley" was only in accordance with the whole tenor of his amiable and chivalrous conduct during the entire period of his sojourn in the borough of Rattle. In the present instance the worthy man was so entirely carried away by the excessive warmth of his sympathy, that he seemed to have quite forgotten, when he offered to go bail for his young friend, that he himself (Mr. Goodfellow) did not possess a single dollar's worth of property upon the face of the earth.

The result of the committal may be readily foreseen. Mr. Pennifeather, amid the loud execrations of all Rattleborough, was brought to trial at the next criminal sessions, when the chain of circumstantial evidence (strengthened as it was by some additional damning facts, which Mr. Goodfellow's sensitive conscientiousness forbade him to withhold from the court) was considered so unbroken and so thoroughly conclusive, that the jury, without leaving their seats, returned an immediate verdict of *"Guilty of murder in the first degree."* Soon afterward the unhappy wretch received sentence of death, and was remanded to the county jail to await the inexorable vengeance of the law.

In the meantime, the noble behavior of "Old Charley Goodfellow" had doubly endeared him to the honest citizens of the borough. He became ten times a greater favorite than ever; and, as a natural result of the hospitality with which he was treated, he relaxed, as it were, perforce, the extremely parsimonious habits which his poverty had hitherto impelled him to observe, and very frequently had little *reunions* at his own house, when wit and jollity reigned supreme—dampened a little, *of course*, by the occasional remembrance of the untoward and melancholy fate which impended over the nephew of the late lamented bosom friend of the generous host.

One fine day, this magnanimous old gentleman was agreeably surprised at the receipt of the following letter.

"Charles Goodfellow, Esquire:

"Dear Sir—In conformity with an order transmitted to our firm about two months since, by our esteemed correspondent, Mr. Barnabas Shuttleworthy, we have the honor of forwarding this morning, to your address, a double box of Chateau-Margaux, of the antelope brand, violet seal. Box numbered and marked as per margin.

"We remain, sir,

"Your most ob'nt ser'ts,

"Hoggs, Frogs, Bogs, & Co.

"City of ——, June 21, 18—.

"P. S.—*The box will reach you by wagon, on the day after your receipt of this letter. Our respects to Mr. Shuttleworthy.*

"H., F., B., & Co."

The fact is, that Mr. Goodfellow had, since the death of Mr. Shuttleworthy, given over all expectation of ever receiving the promised Chateau-Margaux; and he, therefore, looked upon it *now* as a sort of especial dispensation of Providence in his behalf. He was highly delighted, of course, and in the exuberance of his joy invited a large party of friends to a *petit souper* on the morrow, for the purpose of broaching the good old Mr. Shuttleworthy's present. Not that he *said* any thing about "the good old Mr. Shuttleworthy" when he issued the invitations. The fact is, he thought much and concluded to say nothing at all. He did *not* mention to any one—if I remember aright—that he had received *a present* of Chateau-Margaux. He merely asked his friends to come and help him drink some of a remarkable fine quality and rich flavor that he had ordered up from the city a couple of months ago, and of which he would be in the receipt upon the morrow. I have often puzzled myself to imagine *why* it was that "Old Charley" came to the conclusion to say nothing about having received the wine from his old friend, but I could never precisely understand his reason for the silence, although he had *some* excellent and very magnanimous reason, no doubt.

The morrow at length arrived, and with it a very large and highly respectable company at Mr. Goodfellow's house. Indeed, half the borough was there,—I myself among the number,—but, much to the vexation of the host, the Chateau-Margaux did not arrive until a late hour, and when the sumptuous supper supplied by "Old Charley" had been done very ample justice by the guests. It came at length, however,—a monstrously big box of it there was, too—and as the whole party were in excessively good humor, it was decided, *nem. con.*, that it should be lifted upon the table and its contents disembowelled forthwith.

No sooner said than done. I lent a helping hand; and, in a trice we had the box upon the table, in the midst of all the bottles and glasses, not a few of which were demolished in the scuffle. "Old Charley," who was pretty much intoxicated, and excessively red in the face, now took a seat, with an air of mock dignity, at the head of the board, and thumped furiously upon it with a decanter, calling upon the company to keep order "during the ceremony of disinterring the treasure."

After some vociferation, quiet was at length fully restored, and, as very often happens in similar cases, a profound and remarkable silence ensued. Being then requested to force open the lid, I complied, of course, "with an infinite deal of pleasure." I inserted a chisel, and giving it a few slight taps with a hammer, the top of the box flew suddenly off, and at the same instant, there sprang up into a sitting position, directly facing the host, the bruised, bloody, and nearly putrid corpse of the murdered Mr. Shuttleworthy himself. It gazed for a few seconds, fixedly and sorrowfully, with its decaying and lack-lustre eyes, full into the countenance of Mr. Goodfellow; uttered slowly, but clearly and impressively, the words—"Thou art the man!" and then, falling over the side of the chest as if thoroughly satisfied, stretched out its limbs quiveringly upon the table.

The scene that ensued is altogether

beyond description. The rush for the doors and windows was terrific, and many of the most robust men in the room fainted outright through sheer horror. But after the first wild, shrieking burst of affright, all eyes were directed to Mr. Goodfellow. If I live a thousand years, I can never forget the more than mortal agony which was depicted in that ghastly face of his, so lately rubicund with triumph and wine. For several minutes he sat rigidly as a statue of marble; his eyes seeming, in the intense vacancy of their gaze, to be turned inward and absorbed in the contemplation of his own miserable, murderous soul. At length their expression appeared to flash suddenly out into the external world, when, with a quick leap, he sprang from his chair, and falling heavily with his head and shoulders upon the table, and in contact with the corpse, poured out rapidly and vehemently a detailed confession of the hideous crime for which Mr. Pennifeather was then imprisoned and doomed to die.

What he recounted was in substance this:—He followed his victim to the vicinity of the pool; there shot his horse with a pistol; despatched its rider with the butt end; possessed himself of the pocket-book; and, supposing the horse dead, dragged it with great labor to the brambles by the pond. Upon his own beast he slung the corpse of Mr. Shuttleworthy, and thus bore it to a secure place of concealment a long distance off through the woods.

The waistcoat, the knife, the pocket-book, and bullet, had been placed by himself where found, with the view of avenging himself upon Mr. Pennifeather. He had also contrived the discovery of the stained handkerchief and shirt.

Toward the end of the blood-chilling recital, the words of the guilty wretch faltered and grew hollow. When the record was finally exhausted, he arose, staggered backward from the table, and fell—*dead*.

The means by which this happily-timed confession was extorted, although efficient, were simple indeed. Mr. Goodfellow's excess of frankness had disgusted me, and excited my suspicions from the first. I was present when Mr. Pennifeather had struck him; and the fiendish expression which then arose upon his countenance, although momentary, assured me that his threat of vengeance would, if possible, be rigidly fulfilled. I was thus prepared to view the *manœuvring* of "Old Charley" in a very different light from that in which it was regarded by the good citizens of Rattleborough. I saw at once that all the criminating discoveries arose, either directly or indirectly, from himself. But the fact which clearly opened my eyes to the true state of the case, was the affair of the bullet, *found* by Mr. G. in the carcass of the horse. *I* had not forgotten, although the Rattleburghers *had*, that there was a hole where the ball had entered the horse, and another where it *went out*. If it were found in the animal then, after having made its exit, I saw clearly that it must have been deposited by the person who found it. The bloody shirt and handkerchief confirmed the idea suggested by the bullet; for the blood on examination proved to be capital claret, and no more. When I came to think of these things, and

also of the late increase of liberality and expenditure on the part of Mr. Goodfellow, I entertained a suspicion which was none the less strong because I kept it altogether to myself.

In the meantime, I instituted a rigorous private search for the corpse of Mr. Shuttleworthy, and, for good reasons, searched in quarters as divergent as possible from those to which Mr. Goodfellow conducted his party. The result was that, after some days, I came across an old dry well, the mouth of which was nearly hidden by brambles; and here, at the bottom, I discovered what I sought.

Now it so happened that I had overheard the colloquy between the two cronies, when Mr. Goodfellow had contrived to cajole his host into the promise of a box of Chateau-Margaux. Upon this hint I acted. I procured a stiff piece of whalebone, thrust it down the throat of the corpse, and deposited the latter in an old wine box—taking care so to double the body up as to double the whalebone with it. In this manner I had to press forcibly upon the lid to keep it down while I secured it with nails; and I anticipated, of course, that as soon as these latter were removed, the top would fly *off* and the body *up*.

Having thus arranged the box, I marked, numbered, and addressed it as already told; and then writing a letter in the name of the wine-merchants with whom Mr. Shuttleworthy dealt, I gave instructions to my servant to wheel the box to Mr. Goodfellow's door, in a barrow, at a given signal from myself. For the words which I intended the corpse to speak, I confidently depended upon my ventriloquial abilities; for their effect, I counted upon the conscience of the murderous wretch.

I believe there is nothing more to be explained. Mr. Pennifeather was released upon the spot, inherited the fortune of his uncle, profited by the lessons of experience, turned over a new leaf, and led happily ever afterward a new life.

The Pit and the Pendulum

(First published in *The Gift,* 1843)

Impia tortorum longas hic turba furores
Sanguinis innocui, non satiata, aluit.
Sospite nunc patria, fracto nunc funeris antro,
Mors ubi dira fuit vita salusque patent.

(*Quatrain composed for the gates of a market to be erected upon the site of the Jacobin Club House at Paris.*)

I WAS sick—sick unto death with that long agony; and when they at length unbound me, and I was permitted to sit, I felt that my senses were leaving me. The sentence—the dread sentence of death—was the last of distinct accentuation which reached my ears. After that, the sound of the inquisitorial voices seemed merged in one dreamy indeterminate hum. It conveyed to my soul the idea of *revolution*—perhaps from its association in fancy with the burr of a mill-wheel. This only for

a brief period, for presently I heard no more. Yet, for a while, I saw—but with how terrible an exaggeration! I saw the lips of the black-robed judges. They appeared to me white—whiter than the sheet upon which I trace these words—and thin even to grotesqueness; thin with the intensity of their expression of firmness—of immovable resolution—of stern contempt of human torture. I saw that the decrees of what to me was Fate were still issuing from those lips. I saw them writhe with a deadly locution. I saw them fashion the syllables of my name; and I shuddered because no sound succeeded. I saw, too, for a few moments of delirious horror, the soft and nearly imperceptible waving of the sable draperies which enwrapped the walls of the apartment. And then my vision fell upon the seven tall candles upon the table. At first they wore the aspect of charity, and seemed white slender angels who would save me; but then, all at once, there came a most deadly nausea over my spirit, and I felt every fibre in my frame thrill as if I had touched the wire of a galvanic battery, while the angel forms became meaningless spectres, with heads of flame, and I saw that from them there would be no help. And then there stole into my fancy, like a rich musical note, the thought of what sweet rest there must be in the grave. The thought came gently and stealthily, and it seemed long before it attained full appreciation; but just as my spirit came at length properly to feel and entertain it, the figures of the judges vanished, as if magically, from before me; the tall candles sank into nothingness; their flames went out utterly; the blackness of darkness supervened; all sensations appeared swallowed up in a mad rushing descent as of the soul into Hades. Then silence, and stillness, and night were the universe.

I had swooned; but still will not say that all of consciousness was lost. What of it there remained I will not attempt to define, or even to describe; yet all was not lost. In the deepest slumber —no! In delirium—no! In a swoon —no! In death—no! even in the grave all *is not* lost. Else there is no immortality for man. Arousing from the most profound of slumbers, we break the gossamer web of *some* dream. Yet in a second afterward, (so frail may that web have been) we remember not that we have dreamed. In the return to life from the swoon there are two stages: first, that of the sense of mental or spiritual; secondly, that of the sense of physical, existence. It seems probable that if, upon reaching the second stage, we could recall the impressions of the first, we should find these impressions eloquent in memories of the gulf beyond. And that gulf is—what? How at least shall we distinguish its shadows from those of the tomb? But if the impressions of what I have termed the first stage are not, at will, recalled, yet, after long interval, do they not come unbidden, while we marvel whence they come? He who has never swooned, is not he who finds strange palaces and wildly familiar faces in coals that glow; is not he who beholds floating in mid-air the sad visions that the many may not view; is not he who ponders over the perfume of some novel flower; is not he whose brain grows bewildered with the meaning of some musical cadence which has never before arrested his attention.

Amid frequent and thoughtful endeavors to remember, amid earnest struggles to regather some token of the state of seeming nothingness into which my soul had lapsed, there have been moments when I have dreamed of success; there have been brief, very brief periods when I have conjured up remembrances which the lucid reason of a later epoch assures me could have had reference only to that condition of seeming unconsciousness. These shadows of memory tell, indistinctly, of tall figures that lifted and bore me in silence down—down—still down—till a hideous dizziness oppressed me at the mere idea of the interminableness of the descent. They tell also of a vague horror at my heart, on account of that heart's unnatural stillness. Then comes a sense of sudden motionlessness throughout all things; as if those who bore me (a ghastly train!) had outrun, in their descent, the limits of the limitless, and paused from the wearisomeness of their toil. After this I call to mind flatness and dampness; and then all is *madness* —the madness of a memory which busies itself among forbidden things.

Very suddenly there came back to my soul motion and sound—the tumultuous motion of the heart, and, in my ears, the sound of its beating. Then a pause in which all is blank. Then again sound, and motion, and touch—a tingling sensation pervading my frame. Then the mere consciousness of existence, without thought—a condition which lasted long. Then, very suddenly, *thought*, and shuddering terror, and earnest endeavor to comprehend my true state. Then a strong desire to lapse into insensibility. Then a rushing revival of soul and a successful effort to move. And now a full memory of the trial, of the judges, of the sable draperies, of the sentence, of the sickness, of the swoon. Then entire forgetfulness of all that followed; of all that a later day and much earnestness of endeavor have enabled me vaguely to recall.

So far, I had not opened my eyes. I felt that I lay upon my back, unbound. I reached out my hand, and it fell heavily upon something damp and hard. There I suffered it to remain for many minutes, while I strove to imagine where and *what* I could be. I longed, dared not, to employ my vision. I dreaded the first glance at objects around me. It was not that I feared to look upon things horrible, but that I grew aghast lest there should be *nothing* to see. At length, with a wild desperation at heart, I quickly unclosed my eyes. My worst thoughts, then, were confirmed. The blackness of eternal night encompassed me. I struggled for breath. The intensity of the darkness seemed to oppress and stifle me. The atmosphere was intolerably close. I still lay quietly, and made effort to exercise my reason. I brought to mind the inquisitorial proceedings, and attempted from that point to deduce my real condition. The sentence had passed; and it appeared to me that a very long interval of time had since elapsed. Yet not for a moment did I suppose myself actually dead. Such a supposition, notwithstanding what we read in fiction, is altogether inconsistent with real existence;—but where and in what state was I? The condemned to death, I knew, perished usually at the *auto-da-fes*, and one of these had been held on the very night of the day of my

trial. Had I been remanded to my dungeon, to await the next sacrifice, which would not take place for many months? This I at once saw could not be. Victims had been in immediate demand. Moreover, my dungeon, as well as all the condemned cells at Toledo, had stone floors, and light was not altogether excluded.

A fearful idea now suddenly drove the blood in torrents upon my heart, and for a brief period I once more relapsed into insensibility. Upon recovering, I at once started to my feet, trembling convulsively in every fibre. I thrust my arms wildly above and around me in all directions. I felt nothing; yet dreaded to move a step, lest I should be impeded by the walls of a *tomb*. Perspiration burst from every pore, and stood in cold big beads upon my forehead. The agony of suspense grew at length intolerable, and I cautiously moved forward, with my arms extended, and my eyes straining from their sockets in the hope of catching some faint ray of light. I proceeded for many paces; but still all was blackness and vacancy. I breathed more freely. It seemed evident that mine was not, at least, the most hideous of fates.

And now, as I still continued to step cautiously onward, there came thronging upon my recollection a thousand vague rumors of the horrors of Toledo. Of the dungeons there had been strange things narrated—fables I had always deemed them,—but yet strange, and too ghastly to repeat, save in a whisper. Was I left to perish of starvation in the subterranean world of darkness; or what fate, perhaps even more fearful, awaited me? That the result would be death, and a death of more than customary bitterness, I knew too well the character of my judges to doubt. The mode and the hour were all that occupied or distracted me.

My outstretched hands at length encountered some solid obstruction. It was a wall, seemingly of stone masonry —very smooth, slimy, and cold. I followed it up; stepping with all the careful distrust with which certain antique narratives had inspired me. This process, however, afforded me no means of ascertaining the dimensions of my dungeon, as I might make its circuit and return to the point whence I set out without being aware of the fact, so perfectly uniform seemed the wall. I therefore sought the knife which had been in my pocket when led into the inquisitorial chamber; but it was gone; my clothes had been exchanged for a wrapper of coarse serge. I had thought of forcing the blade in some minute crevice of the masonry, so as to identify my point of departure. The difficulty, nevertheless, was but trivial; although, in the disorder of my fancy, it seemed at first insuperable. I tore a part of the hem from the robe and placed the fragment at full length, and at right angles to the wall. In groping my way around the prison, I could not fail to encounter this rag upon completing the circuit. So, at least, I thought; but I had not counted upon the extent of the dungeon, or upon my own weakness. The ground was moist and slippery. I staggered onward for some time, when I stumbled and fell. My excessive fatigue induced me to remain prostrate; and sleep soon overtook me as I lay.

Upon awaking, and stretching forth an arm, I found beside me a loaf and a pitcher with water. I was too much

exhausted to reflect upon this circumstance, but ate and drank with avidity. Shortly afterward, I resumed my tour around the prison, and with much toil, came at last upon the fragment of the serge. Up to the period when I fell, I had counted fifty-two paces, and, upon resuming my walk, I had counted forty-eight more—when I arrived at the rag. There were in all, then, a hundred paces; and, admitting two paces to the yard, I presumed the dungeon to be fifty yards in circuit. I had met, however, with many angles in the wall, and thus I could form no guess at the shape of the vault, for vault I could not help supposing it to be.

I had little object—certainly no hope—in these researches; but a vague curiosity prompted me to continue them. Quitting the wall, I resolved to cross the area of the enclosure. At first, I proceeded with extreme caution, for the floor, although seemingly of solid material, was treacherous with slime. At length, however, I took courage, and did not hesitate to step firmly—endeavoring to cross in as direct a line as possible. I had advanced some ten or twelve paces in this manner, when the remnant of the torn hem of my robe became entangled between my legs. I stepped on it, and fell violently on my face.

In the confusion attending my fall, I did not immediately apprehend a somewhat startling circumstance, which yet, in a few seconds afterward, and while I still lay prostrate, arrested my attention. It was this: my chin rested upon the floor of the prison, but my lips, and the upper portion of my head, although seemingly at a less elevation than the chin, touched nothing. At the same time, my forehead seemed bathed in a clammy vapor, and the peculiar smell of decayed fungus arose to my nostrils. I put forward my arm, and shuddered to find that I had fallen at the very brink of a circular pit, whose extent, of course, I had no means of ascertaining at the moment. Groping about the masonry just below the margin, I succeeded in dislodging a small fragment, and let it fall into the abyss. For many seconds I hearkened to its reverberations as it dashed against the sides of the chasm in its descent; at length, there was a sullen plunge into water, succeeded by loud echoes. At the same moment, there came a sound resembling the quick opening and as rapid closing of a door overhead, while a faint gleam of light flashed suddenly through the gloom, and as suddenly faded away.

I saw clearly the doom which had been prepared for me, and congratulated myself upon the timely accident by which I had escaped. Another step before my fall, and the world had seen me no more. And the death just avoided was of that very character which I had regarded as fabulous and frivolous in the tales respecting the Inquisition. To the victims of its tyranny, there was the choice of death with its direst physical agonies, or death with its most hideous moral horrors. I had been reserved for the latter. By long suffering my nerves had been unstrung, until I trembled at the sound of my own voice, and had become in every respect a fitting subject for the species of torture which awaited me.

Shaking in every limb, I groped my way back to the wall—resolving there to perish rather than risk the terrors of the wells, of which my imagination

now pictured many in various positions about the dungeon. In other conditions of mind, I might have had courage to end my misery at once, by a plunge into one of these abysses; but now I was the veriest of cowards. Neither could I forget what I had read of these pits—that the *sudden* extinction of life formed no part of their most horrible plan.

Agitation of spirit kept me awake for many long hours, but at length I again slumbered. Upon arousing, I found by my side, as before, a loaf and a pitcher of water. A burning thirst consumed me, and I emptied the vessel at a draught. It must have been drugged—for scarcely had I drunk, before I became irresistibly drowsy. A deep sleep fell upon me—a sleep like that of death. How long it lasted, of course I know not; but when, once again, I unclosed my eyes, the objects around me were visible. By a wild, sulphurous lustre, the origin of which I could not at first determine, I was enabled to see the extent and aspect of the prison.

In its size I had been greatly mistaken. The whole circuit of its walls did not exceed twenty-five yards. For some minutes this fact occasioned me a world of vain trouble; vain indeed—for what could be of less importance, under the terrible circumstances which environed me, than the mere dimensions of my dungeon? But my soul took a wild interest in trifles, and I busied myself in endeavors to account for the error I had committed in my measurement. The truth at length flashed upon me. In my first attempt at exploration I had counted fifty-two paces, up to the period when I fell: I must then have been within a pace or two of the fragment of serge; in fact, I had nearly performed the circuit of the vault. I then slept and, upon awaking, I must have returned upon my steps—thus supposing the circuit nearly double what it actually was. My confusion of mind prevented me from observing that I began my tour with the wall to the left, and ended it with the wall to the right.

I had been deceived, too, in respect to the shape of the enclosure. In feeling my way I had found many angles, and thus deduced an idea of great irregularity; so potent is the effect of total darkness upon one arousing from lethargy or sleep! The angles were simply those of a few slight depressions, or niches, at odd intervals. The general shape of the prison was square. What I had taken for masonry seemed now to be iron, or some other metal, in huge plates, whose sutures or joints occasioned the depression. The entire surface of this metallic enclosure was rudely daubed in all the hideous and repulsive devices to which the charnel superstition of the monks has given rise. The figures of fiends in aspects of menace, with skeleton forms, and other more really fearful images, overspread and disfigured the walls. I observed that the outlines of these monstrosities were sufficiently distinct, but that the colors seemed faded and blurred, as if from the effects of a damp atmosphere. I now noticed the floor, too, which was of stone. In the centre yawned the circular pit from whose jaws I had escaped; but it was the only one in the dungeon.

All this I saw indistinctly and by much effort—for my personal condition had been greatly changed during

slumber. I now lay upon my back, and at full length, on a species of low framework of wood. To this I was securely bound by a long strap resembling a surcingle. It passed in many convolutions about my limbs and body, leaving at liberty only my head, and my left arm to such an extent, that I could, by dint of much exertion, supply myself with food from an earthen dish which lay by my side on the floor. I saw, to my horror, that the pitcher had been removed. I say to my horror—for I was consumed with intolerable thirst. This thirst it appeared to be the design of my persecutors to stimulate—for the food in the dish was meat pungently seasoned.

Looking upward, I surveyed the ceiling of my prison. It was some thirty or forty feet overhead, and constructed much as the side walls. In one of its panels a very singular figure riveted my whole attention. It was the painted figure of Time as he is commonly represented, save that, in lieu of a scythe, he held what, at a casual glance, I supposed to be the pictured image of a huge pendulum, such as we see on antique clocks. There was something, however, in the appearance of this machine which caused me to regard it more attentively. While I gazed directly upward at it (for its position was immediately over my own) I fancied that I saw it in motion. In an instant afterward the fancy was confirmed. Its sweep was brief, and of course slow. I watched it for some minutes somewhat in fear, but more in wonder. Wearied at length with observing its dull movement, I turned my eyes upon the other objects in the cell.

A slight noise attracted my notice, and, looking to the floor, I saw several enormous rats traversing it. They had issued from the well which lay just within view to my right. Even then, while I gazed, they came up in troops, hurriedly, with ravenous eyes, allured by the scent of the meat. From this it required much effort and attention to scare them away.

It might have been half an hour, perhaps, even an hour (for I could take but imperfect note of time), before I again cast my eyes upward. What I then saw confounded and amazed me. The sweep of the pendulum had increased in extent by nearly a yard. As a natural consequence its velocity was also much greater. But what mainly disturbed me was the idea that it had perceptibly *descended*. I now observed —with what horror it is needless to say —that its nether extremity was formed of a crescent of glittering steel, about a foot in length from horn to horn; the horns upward, and the under edge evidently as keen as that of a razor. Like a razor also, it seemed massy and heavy, tapering from the edge into a solid and broad structure above. It was appended to a weighty rod of brass, and the whole *hissed* as it swung through the air.

I could no longer doubt the doom prepared for me by monkish ingenuity in torture. My cognizance of the pit had become known to the inquisitorial agents—*the pit*, whose horrors had been destined for so bold a recusant as myself—*the pit*, typical of hell and regarded by rumor as the Ultima Thule of all their punishments. The plunge into this pit I had avoided by the merest of accidents, and I knew that surprise, or entrapment into torment, formed an

important portion of all the grotesquerie of these dungeon deaths. Having failed to fall, it was no part of the demon plan to hurl me into the abyss, and thus (there being no alternative) a different and a milder destruction awaited me. Milder! I half smiled in my agony as I thought of such application of such a term.

What boots it to tell of the long, long hours of horror more than mortal, during which I counted the rushing oscillations of the steel! Inch by inch —line by line—with a descent only appreciable at intervals that seemed ages—down and still down it came! Days passed—it might have been that many days passed—ere it swept so closely over me as to fan me with its acrid breath. The odor of the sharp steel forced itself into my nostrils. I prayed—I wearied heaven with my prayer for its more speedy descent. I grew frantically mad, and struggled to force myself upward against the sweep of the fearful scimitar. And then I fell suddenly calm, and lay smiling at the glittering death, as a child at some rare bauble.

There was another interval of utter insensibility; it was brief; for, upon again lapsing into life, there had been no perceptible descent in the pendulum. But it might have been long—for I knew there were demons who took note of my swoon, and who could have arrested the vibration at pleasure. Upon my recovery, too, I felt very—oh! inexpressibly—sick and weak, as if through long inanition. Even amid the agonies of that period, the human nature craved food. With painful effort I outstretched my left arm as far as my bonds permitted, and took possession of the small remnant which had been spared me by the rats. As I put a portion of it within my lips, there rushed to my mind a half-formed thought of joy—of hope. Yet what business had *I* with hope? It was, as I say, a half-formed thought—man has many such, which are never completed. I felt that it was of joy—of hope; but I felt also that it had perished in its formation. In vain I struggled to perfect—to regain it. Long suffering had nearly annihilated all my ordinary powers of mind. I was an imbecile—an idiot.

The vibration of the pendulum was at right angles to my length. I saw that the crescent was designed to cross the region of the heart. It would fray the serge of my robe—it would return and repeat its operations—again—and again. Notwithstanding its terrifically wide sweep (some thirty feet or more), and the hissing vigor of its descent, sufficient to sunder these very walls of iron, still the fraying of my robe would be all that, for several minutes, it would accomplish. And at this thought I paused. I dared not go further than this reflection. I dwelt upon it with a pertinacity of attention—as if, in so dwelling, I could arrest *here* the descent of the steel. I forced myself to ponder upon the sound of the crescent as it should pass across the garment—upon the peculiar thrilling sensation which the friction of cloth produces on the nerves. I pondered upon all this frivolity until my teeth were on edge.

Down—steadily down it crept. I took a frenzied pleasure in contrasting its downward with its lateral velocity. To the right—to the left—far and wide with the shriek of a damned spirit! to

my heart, with the stealthy pace of the tiger! I alternately laughed and howled, as the one or the other idea grew predominant.

Down—certainly, relentlessly down! It vibrated within three inches of my bosom! I struggled violently—furiously—to free my left arm. This was free only from the elbow to the hand. I could reach the latter, from the platter beside me, to my mouth, with great effort, but no farther. Could I have broken the fastenings above the elbow, I would have seized and attempted to arrest the pendulum. I might as well have attempted to arrest an avalanche!

Down—still unceasingly—still inevitably down! I gasped and struggled at each vibration. I shrunk convulsively at its every sweep. My eyes followed its outward or upward whorls with the eagerness of the most unmeaning despair; they closed themselves spasmodically at the descent, although death would have been a relief, oh, how unspeakable! Still I quivered in every nerve to think how slight a sinking of the machinery would precipitate that keen, glistening axe upon my bosom. It was *hope* that prompted the nerve to quiver—the frame to shrink. It was *hope*—the hope that triumphs on the rack—that whispers to the death-condemned even in the dungeons of the Inquisition.

I saw that some ten or twelve vibrations would bring the steel in actual contact with my robe—and with this observation there suddenly came over my spirit all the keen, collected calmness of despair. For the first time during many hours—or perhaps days—I *thought*. It now occurred to me, that the bandage, or surcingle, which enveloped me, was *unique*. I was tied by no separate cord. The first stroke of the razor-like crescent athwart any portion of the band would so detach it that it might be unwound from my person by means of my left hand. But how fearful, in that case, the proximity of the steel! The result of the slightest struggle, how deadly! Was it likely, moreover, that the minions of the torturer had not foreseen and provided for this possibility? Was it probable that the bandage crossed my bosom in the track of the pendulum? Dreading to find my faint and, as it seemed, my last hope frustrated, I so far elevated my head as to obtain a distinct view of my breast. The surcingle enveloped my limbs and body close in all directions—*save in the path of the destroying crescent*.

Scarcely had I dropped my head back into its original position, when there flashed upon my mind what I cannot better describe than as the unformed half of that idea of deliverance to which I had previously alluded, and of which a moiety only floated indeterminately through my brain when I raised food to my burning lips. The whole thought was now present—feeble, scarcely sane, scarcely definite—but still entire. I proceeded at once, with the nervous energy of despair, to attempt its execution.

For many hours the immediate vicinity of the low framework upon which I lay had been literally swarming with rats. They were wild, bold, ravenous—their red eyes glaring upon me as if they waited but for motionlessness on my part to make me their prey. "To what food," I thought, "have they been accustomed in the well?"

They had devoured, in spite of all my efforts to prevent them, all but a small remnant of the contents of the dish. I had fallen into an habitual see-saw or wave of the hand about the platter; and, at length, the unconscious uniformity of the movement deprived it of effect. In their voracity, the vermin frequently fastened their sharp fangs in my fingers. With the particles of the oily and spicy viand which now remained, I thoroughly rubbed the bandage wherever I could reach it; then, raising my hand from the floor, I lay breathlessly still.

At first, the ravenous animals were startled and terrified at the change—at the cessation of movement. They shrank alarmedly back; many sought the well. But this was only for a moment. I had not counted in vain upon their voracity. Observing that I remained without motion, one or two of the boldest leaped upon the framework, and smelt at the surcingle. This seemed the signal for a general rush. Forth from the well they hurried in fresh troops. They clung to the wood—they overran it, and leaped in hundreds upon my person. The measured movement of the pendulum disturbed them not at all. Avoiding its strokes, they busied themselves with the anointed bandage. They pressed—they swarmed upon me in ever accumulating heaps. They writhed upon my throat; their cold lips sought my own; I was half stifled by their thronging pressure; disgust, for which the world has no name, swelled my bosom, and chilled, with a heavy clamminess, my heart. Yet one minute, and I felt that the struggle would be over. Plainly I perceived the loosening of the bandage. I knew that in more than one place it must be already severed. With a more than human resolution I lay *still*.

Nor had I erred in my calculations—nor had I endured in vain. I at length felt that I was *free*. The surcingle hung in ribands from my body. But the stroke of the pendulum already pressed upon my bosom. It had divided the serge of the robe. It had cut through the linen beneath. Twice again it swung, and a sharp sense of pain shot through every nerve. But the moment of escape had arrived. At a wave of my hand my deliverers hurried tumultuously away. With a steady movement—cautious, sidelong, shrinking, and slow—I slid from the embrace of the bandage and beyond the reach of the scimitar. For the moment, at least, *I was free*.

Free!—and in the grasp of the Inquisition! I had scarcely stepped from my wooden bed of horror upon the stone floor of the prison, when the motion of the hellish machine ceased, and I beheld it drawn up, by some invisible force, through the ceiling. This was a lesson which I took desperately to heart. My every motion was undoubtedly watched. Free!—I had but escaped death in one form of agony, to be delivered unto worse than death in some other. With that thought I rolled my eyes nervously around on the barriers of iron that hemmed me in. Something unusual—some change which, at first, I could not appreciate distinctly—it was obvious, had taken place in the apartment. For many minutes of a dreamy and trembling abstraction, I busied myself in vain, unconnected conjecture. During this period, I became aware, for the first time, of the origin

of the sulphurous light which illumined the cell. It proceeded from a fissure, about half an inch in width, extending entirely around the prison at the base of the walls, which thus appeared, and were completely separated from the floor. I endeavored, but of course in vain, to look through the aperture.

As I arose from the attempt, the mystery of the alteration in the chamber broke at once upon my understanding. I have observed that, although the outlines of the figures upon the walls were sufficiently distinct, yet the colors seemed blurred and indefinite. These colors had now assumed, and were momentarily assuming, a startling and most intense brilliancy, that gave to the spectral and fiendish portraitures an aspect that might have thrilled even firmer nerves than my own. Demon eyes, of a wild and ghastly vivacity, glared upon me in a thousand directions where none had been visible before, and gleamed with the lurid lustre of a fire that I could not force my imagination to regard as unreal.

Unreal!—even while I breathed there came to my nostrils the breath of the vapor of heated iron! A suffocating odor pervaded the prison! A deeper glow settled each moment in the eyes that glared at my agonies! A richer tint of crimson diffused itself over the pictured horrors of blood. I panted! I gasped for breath! There could be no doubt of the design of my tormentors—oh! most unrelenting! oh! most demoniac of men! I shrank from the glowing metal to the centre of the cell. Amid the thought of the fiery destruction that impended, the idea of the coolness of the well came over my soul like balm. I rushed to its deadly brink. I threw my straining vision below. The glare from the enkindled roof illumined its inmost recesses. Yet, for a wild moment, did my spirit refuse to comprehend the meaning of what I saw. At length it forced—it wrestled its way into my soul—it burned itself in upon my shuddering reason. Oh! for a voice to speak!—oh! horror!—oh! any horror but this! With a shriek, I rushed from the margin, and buried my face in my hands—weeping bitterly.

The heat rapidly increased, and once again I looked up, shuddering as with a fit of the ague. There had been a second change in the cell—and now the change was obviously in the *form*. As before, it was in vain that I at first endeavored to appreciate or understand what was taking place. But not long was I left in doubt. The Inquisitorial vengeance had been hurried by my two-fold escape, and there was to be no more dallying with the King of Terrors. The room had been square. I saw that two of its iron angles were now acute—two, consequently, obtuse. The fearful difference quickly increased with a low rumbling or moaning sound. In an instant the apartment had shifted its form into that of a lozenge. But the alteration stopped not here—I neither hoped nor desired it to stop. I could have clasped the red walls to my bosom as a garment of eternal peace. "Death," I said, "any death but that of the pit!" Fool! might I not have known that *into the pit* it was the object of the burning iron to urge me? Could I resist its glow? or if even that, could I withstand its pressure? And now, flatter and flatter grew the lozenge, with a rapidity that left me no time for contemplation. Its centre, and of course

its greatest width, came just over the yawning gulf. I shrank back—but the closing walls pressed me resistlessly onward. At length for my seared and writhing body there was no longer an inch of foothold on the firm floor of the prison. I struggled no more, but the agony of my soul found vent in one loud, long, and final scream of despair. I felt that I tottered upon the brink—I averted my eyes—

There was a discordant hum of human voices! There was a loud blast as of many trumpets! There was a harsh grating as of a thousand thunders! The fiery walls rushed back! An outstretched arm caught my own as I fell, fainting, into the abyss. It was that of General Lasalle. The French army had entered Toledo. The Inquisition was in the hands of its enemies.

VOLUME III

The Assignation

(This tale is also called The Visionary. It was first published in the *Southern Literary Messenger*, July, 1835.—Ed.)

ILL-FATED and mysterious man!—bewildered in the brilliancy of thine own imagination, and fallen in the flames of thine own youth! Again in fancy I behold thee! Once more thy form hath risen before me!—not—oh! as thou art—in the cold valley and shadow—but as they *shouldst be*—squandering away a life of magnificent meditation in that city of dim visions, thine own Venice—which is a star-beloved Elysium of the sea, and the wide windows of whose Palladian palaces look down with a deep and bitter meaning upon the secrets of her silent waters. Yes! I repeat it—as thou *shouldst be*. There are surely other worlds than this—other thoughts than the thoughts of the multitude—other speculations than the speculations of the sophist. Who then shall call thy conduct into question? who blame thee for thy visionary hours, or denounce those occupations as a wasting away of life, which were but the overflowings of thine everlasting energies?

It was at Venice, beneath the covered archway there called the *Ponte di Sospiri*, that I met, for the third or fourth time the person of whom I speak. It is with a confused recollection that I bring to mind the circumstances of that meeting. Yet I remember—ah! how should I forget?—the deep midnight, the Bridge of Sighs, the beauty of woman, and the Genius of Romance that stalked up and down the narrow canal.

It was a night of unusual gloom. The great clock of the Piazza had sounded the fifth hour of the Italian evening. The square of the Campanile lay silent and deserted, and the lights in the old Ducal Palace were dying fast away. I was returning home from the Piazetta, by way of the Grand Canal. But as my gondola arrived opposite the mouth of the canal San Marco, a female voice from its recesses broke suddenly upon the night, in one wild, hysterical, and long-continued shriek. Startled at the sound, I sprang upon my feet; while the gondolier, letting slip his single oar, lost it in the pitchy darkness beyond a chance of recovery, and we were consequently left to the guidance of the current which here sets from the greater into the smaller channel. Like some huge and sable-feathered condor, we were slowly drifting down toward the Bridge of Sighs, when a thousand flambeaux flashing from the windows, and down the staircases of the Ducal Palace, turned all at once that deep gloom into a livid and praeternatural day.

A child, slipping from the arms of its own mother, had fallen from an upper window of the lofty structure into the deep and dim canal. The quiet waters had closed placidly over their victim; and, although my own

gondola was the only one in sight, many a stout swimmer, already in the stream, was seeking in vain upon the surface, the treasure which was to be found, alas! only within the abyss. Upon the broad black marble flagstones at the entrance of the palace, and a few steps above the water, stood a figure which none who then saw can have ever since forgotten. It was the Marchesa Aphrodite—the adoration of all Venice—the gayest of the gay—the most lovely where all were beautiful—but still the young wife of the old and intriguing Mentoni, and the mother of that fair child, her first and only one, who now, deep beneath the murky water, was thinking in bitterness of heart upon her sweet caresses, and exhausting its little life in struggles to call upon her name.

She stood alone. Her small, bare and silvery feet gleamed in the black mirror of marble beneath her. Her hair, not as yet more than half loosened for the night from its ball-room array, clustered, amid a shower of diamonds, round and round her classical head, in curls like those of the young hyacinth. A snowy-white and gauze-like drapery seemed to be nearly the sole covering to her delicate form; but the mid-summer and midnight air was hot, sullen, and still, and no motion in the statue-like form itself, stirred even the folds of that raiment of very vapor which hung around it as the heavy marble hangs around the Niobe. Yet—strange to say!—her large lustrous eyes were not turned downward upon that grave wherein her brightest hope lay buried—but riveted in a widely different direction! The prison of the Old Republic is, I think, the stateliest building in all Venice—but how could that lady gaze so fixedly upon it, when beneath her lay stifling her own child? Yon dark, gloomy niche, too, yawns right opposite her chamber window—what, then *could* there be in its shadows—in its architecture—in its ivy-wreathed and solemn cornices—that the Marchesa di Mentoni had not wondered at a thousand times before? Nonsense—Who does not remember that, at such a time as this, the eye, like a shattered mirror, multiplies the images of its sorrow, and sees in innumerable far-off places, the woe which is close at hand?

Many steps above the Marchesa, and within the arch of the water-gate, stood, in full dress, the Satyr-like figure of Mentoni himself. He was occasionally occupied in thrumming a guitar, and seemed *ennuye* to the very death, as at intervals he gave directions for the recovery of his child. Stupefied and aghast, I had myself no power to move from the upright position I had assumed upon first hearing the shriek, and must have presented to the eyes of the agitated group a spectral and ominous appearance, as with pale countenance and rigid limbs, I floated down among them in that funereal gondola.

All efforts proved in vain. Many of the most energetic in the search were relaxing their exertions, and yielding to a gloomy sorrow. There seemed but little hope for the child; (how much less than for the mother!) but now, from the interior of that dark niche which has been already mentioned as forming a part of the Old Republican prison, and as fronting the lattice of the Marchesa, a figure muffled in a cloak, stepped out within reach

of the light, and, pausing a moment upon the verge of the giddy descent, plunged headlong into the canal. As, in an instant afterward, he stood with the still living and breathing child within his grasp, upon the marble flagstones by the side of the Marchesa, his cloak, heavy with the drenching water, became unfastened, and, falling in folds about his feet, discovered to the wonder-stricken spectators the graceful person of a very young man, with the sound of whose name the greater part of Europe was then ringing.

No word spoke the deliverer. But the Marchesa! She will now receive her child—she will press it to her heart—she will cling to its little form, and smother it with her caresses. Alas! *another's* arms have taken it from the stranger—*another's* arms have taken it away, and borne it afar off, unnoticed, into the palace! And the Marchesa! Her lip—her beautiful lip trembles; tears are gathering in her eyes—those eyes which, like Pliny's acanthus, are "soft and almost liquid." Yes! tears are gathering in those eyes—and see! the entire woman thrills throughout the soul, and the statue has started into life! The pallor of the marble countenance, the swelling of the marble bosom, the very purity of the marble feet, we behold suddenly flushed over with a tide of ungovernable crimson; and a slight shudder quivers about her delicate frame, as a gentle air at Napoli about the rich silver lilies in the grass.

Why *should* that lady blush! To this demand there is no answer—except that, having left, in the eager haste and terror of a mother's heart, the privacy of her own *boudoir*, she has neglected to enthral her tiny feet in their slippers, and utterly forgotten to throw over her Venetian shoulders that drapery which is their due. What other possible reason could there have been for her so blushing?—for the glance of those wild appealing eyes?—for the unusual tumult of that throbbing bosom?—for the convulsive pressure of that trembling hand?—that hand which fell, as Mentoni turned into the palace, accidentally, upon the hand of the stranger. What reason could there have been for the low—the singularly low tone of those unmeaning words which the lady uttered hurriedly in bidding him adieu? "Thou hast conquered," she said, or the murmurs of the water deceived me; "thou hast conquered—one hour after sunrise—we shall meet—so let it be!"

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The tumult had subsided, the lights had died away within the palace, and the stranger, whom I now recognized, stood alone upon the flags. He shook with inconceivable agitation, and his eyes glanced around in search of a gondola. I could not do less than offer him the service of my own; and he accepted the civility. Having obtained an oar at the water-gate, we proceeded together to his residence, while he rapidly recovered his self-possession, and spoke of our former slight acquaintance in terms of great apparent cordiality.

There are some subjects upon which I take pleasure in being minute. The person of the stranger—let me call him by this title, who to all the world was still a stranger—the person of the stranger is one of these subjects. In height he might have been below rather

than above the medium size: although there were moments of intense passion when his frame actually *expanded* and belied the assertion. The light, almost slender symmetry of his figure promised more of that ready activity which he evinced at the Bridge of Sighs, than of that Herculean strength which he has been known to wield without an effort, upon occasions of more dangerous emergency. With the mouth and chin of a deity—singular, wild, full, liquid eyes, whose shadows varied from pure hazel to intense and brilliant jet—and a profusion of curling, black hair, from which a forehead of unusual breadth gleamed forth at intervals all light and ivory—his were features than which I have seen none more classically regular, except, perhaps, the marble ones of the Emperor Commodus. Yet his countenance was, nevertheless, one of those which all men have never afterward seen again. It had no peculiar, it had no settled predominant expression to be fastened upon the memory; a countenance seen and instantly forgotten, but forgotten with a vague and never-ceasing desire of recalling it to mind. Not that the spirit of each rapid passion failed, at any time, to throw its own distinct image upon the mirror of that face—but that the mirror, mirror-like, retained no vestige of the passion, when the passion had departed.

Upon leaving him on the night of our adventure, he solicited me, in what I thought an urgent manner, to call upon him *very* early the next morning. Shortly after sunrise, I found myself accordingly at his Palazzo, one of those huge structures of gloomy yet fantastic pomp, which tower above the waters of the Grand Canal in the vicinity of the Rialto. I was shown up a broad winding staircase of mosaics, into an apartment whose unparalleled splendor burst through the opening door with an actual glare, making me blind and dizzy with luxuriousness.

I knew my acquaintance to be wealthy. Report had spoken of his possessions in terms which I had even ventured to call terms of ridiculous exaggeration. But as I gazed about me, I could not bring myself to believe that the wealth of any subject in Europe could have supplied the princely magnificence which burned and blazed around.

Although, as I say, the sun had arisen, yet the room was still brilliantly lighted up. I judge from this circumstance, as well as from an air of exhaustion in the countenance of my friend, that he had not retired to bed during the whole of the preceding night. In the architecture and embellishments of the chamber, the evident design had been to dazzle and astound. Little attention had been paid to the *decora* of what is technically called *keeping*, or to the proprieties of nationality. The eye wandered from object to object, and rested upon none—neither the *grotesques* of the Greek painters, nor the sculptures of the best Italian days, nor the huge carvings of untutored Egypt. Rich draperies in every part of the room trembled to the vibration of low, melancholy music, whose origin was not to be discovered. The senses were oppressed by mingled and conflicting perfumes, reeking up from strange convolute censers, together with multitudinous flaring and flickering tongues of emerald and vio-

let fire. The rays of the newly risen sun poured in upon the whole, through windows, formed each of a single pane of crimson-tinted glass. Glancing to and fro, in a thousand reflections, from curtains which rolled from their cornices like cataracts of molten silver, the beams of natural glory mingled at length fitfully with the artificial light, and lay weltering in subdued masses upon a carpet of rich, liquid-looking cloth of Chili gold.

"Ha! ha! ha!—ha! ha! ha!"—laughed the proprietor, motioning me to a seat as I entered the room, and throwing himself back at full-length upon an ottoman. "I see," said he, perceiving that I could not immediately reconcile myself to the *bienseance* of so singular a welcome,—"I see you are astonished at my apartment—at my statues—my pictures—my originality of conception in architecture and upholstery! absolutely drunk, eh, with my magnificence? But pardon me, my dear sir; (here his tone of voice dropped to the very spirit of cordiality,) pardon me for my uncharitable laughter. You appeared so *utterly* astonished. Besides, some things are so completely ludicrous, that a man *must* laugh, or die. To die laughing must be the most glorious of all glorious deaths! Sir Thomas More—a very fine man was Sir Thomas More—Sir Thomas More died laughing, you remember. Also in the 'Absurdities' of Ravisius Textor, there is a long list of characters who came to the same magnificent end. Do you know, however," continued he, musingly, "that at Sparta (which is now Palæochori), at Sparta, I say, to the west of the citadel, among a chaos of scarcely visible ruins, is a kind of *socle*, upon which are still legible the letters LASM. They are undoubtedly part of GELASMA. Now, at Sparta were a thousand temples and shrines to a thousand different divinities. How exceedingly strange that the altar of Laughter should have survived all the others! But in the present instance," he resumed, with a singular alteration of voice and manner, "I have no right to be merry at your expense. You might well have been amazed. Europe cannot produce any thing so fine as this, my little legal cabinet. My other apartments are by no means of the same order—mere *ultras* of fashionable insipidity. This is better than fashion—is it not? Yet this has but to be seen to become the rage—that is, with those who could afford it at the cost of their entire patrimony. I have guarded, however, against any such profanation. With one exception, you are the only human being, besides myself and my *valet*, who has been admitted within the mysteries of these imperial precincts, since they have been bedizened as you see!"

I bowed in acknowledgment—for the overpowering sense of splendor and perfume and music, together with the unexpected eccentricity of his address and manner, prevented me from expressing, in words, my appreciation of what I might have construed into a compliment.

"Here," he resumed, arising and leaning on my arm as he sauntered around the apartment, "here are paintings from the Greeks to Cimabue, and from Cimabue to the present hour. Many are chosen, as you see, with little deference to the opinions of Virtu.

They are all, however, fitting tapestry for a chamber such as this. Here, too, are some *chef-d'oeuvres* of the unknown great; and here, unfinished designs by men, celebrated in their day, whose very names the perspicacity of the academies has left to silence and to me. What think you," said he, turning abruptly as he spoke,—"what think you of this Madonna della Pieta?"

"It is Guido's own!" I said, with all the enthusiasm of my nature, for I had been poring intently over its surpassing loveliness. "It is Guido's own!—how *could* you have obtained it? she is undoubtedly in painting what Venus is in sculpture."

"Ha!" said he, thoughtfully, "the Venus?—the beautiful Venus—the Venus of the Medici?—she of the diminutive head and the gilded hair? Part of the left arm [here his voice dropped so as to be heard with difficulty], and all the right, are restorations, and in the coquetry of that right arm lies, I think, the quintessence of all affectation. Give *me* the Canova! The Apollo, too, is a copy—there can be no doubt of it—blind fool that I am, who cannot behold the boasted inspiration of the Apollo! I cannot help—pity me!—I cannot help preferring the Antinous. Was it not Socrates who said that the statuary found his statue in the block of marble? Then Michæl Angelo was by no means original in his couplet—

'Non ha l'ottimo artista alcun concetto
Che un marmo solo in se non circunscriva.'"

It has been, or should be remarked, that, in the manner of the true gentleman, we are always aware of a difference from the bearing of the vulgar, without being at once precisely able to determine in what such difference consists. Allowing the remark to have applied in its full force to the outward demeanor of my acquaintance, I felt it, on that eventful morning, still more fully applicable to his moral temperament and character. Nor can I better define that peculiarity of spirit which seemed to place him so essentially apart from all other human beings, than by calling it a *habit* of intense and continual thought, pervading even his most trivial actions—intruding upon his moments of dalliance—and interweaving itself with his very flashes of merriment—like adders which writhe from out the eyes of the grinning masks in the cornices around the temples of Persepolis.

I could not help, however, repeatedly observing, through the mingled tone of levity and solemnity with which he rapidly descanted upon matters of little importance, a certain air of trepidation—a degree of nervous *unction* in action and in speech—an unquiet excitability of manner which appeared to me at all times unaccountable, and upon some occasions even filled me with alarm. Frequently, too, pausing in the middle of a sentence whose commencement he had apparently forgotten, he seemed to be listening in the deepest attention, as if either in momentary expectation of a visitor, or to sounds which must have had existence in his imagination alone.

It was during one of these reveries or pauses of apparent abstraction, that, in turning over a page of the poet and scholar Politian's beautiful tragedy, "The Orfeo" (the first native Italian tragedy), which lay near me upon an

In what ethereal dances,
By what Italian streams.

Alas! for that accursed time
They bore thee o'er the billow,
From Love to titled age and crime,
And an unholy pillow!—
From me, and from our misty clime,
Where weeps the silver willow!

That these lines were written in English—a language with which I had not believed their author acquainted—afforded me little matter for surprise. I was too well aware of the extent of his acquirements, and of the singular pleasure he took in concealing them from observation, to be astonished at any similar discovery; but the place of date, I must confess, occasioned me no little amazement. It had been originally *London*, and afterward carefully underscored—not, however, so effectually as to conceal the word from a scrutinizing eye. I say, this occasioned me no little amazement; for I well remember that, in a former conversation with my friend, I particularly inquired if he had at any time met in London the Marchesa di Mentoni (who for some years previous to her marriage had resided in that city), when his answer, if I mistake not, gave me to understand that he had never visited the metropolis of Great Britain. I might as well here mention, that I have more than once heard, (without, of course, giving credit to a report involving so many improbabilities,) that the person of whom I speak, was not only by birth, but in education, an *Englishman*.

* * * * * *

"There is one painting," said he, ottoman, I discovered a passage underlined in pencil. It was a passage toward the end of the third act—a passage of the most heart-stirring excitement—a passage which, although tainted with impurity, no man shall read without a thrill of novel emotion—no woman without a sigh. The whole page was blotted with fresh tears; and, upon the opposite interleaf, were the following English lines, written in a hand so very different from the peculiar characters of my acquaintance, that I had some difficulty in recognizing it as his own:

Thou wast that all to me, love,
For which my soul did pine—
A green isle in the sea, love,
A fountain and a shrine,
All wreathed with fairy fruits and flowers;
And all the flowers were mine.

Ah, dream too bright to last!
Ah, starry Hope, that didst arise
But to be overcast!
A voice from out the Future cries,
"Onward!"—but o'er the Past
(Dim gulf!) my spirit hovering lies,
Mute—motionless—aghast!

For alas! alas! with me
The light of life is o'er.
"No more—no more—no more,"
(Such language holds the solemn sea
To the sands upon the shore,)
Shall bloom the thunder-blasted tree,
Or the stricken eagle soar!

Now all my hours are trances;
And all my nightly dreams
Are where thy dark eye glances,
And where thy footstep gleams

without being aware of my notice of the tragedy,—"there is still one painting which you have not seen." And throwing aside a drapery, he discovered a full-length portrait of the Marchesa Aphrodite.

Human art could have done no more in the delineation of her superhuman beauty. The same ethereal figure which stood before me the preceeding night upon the steps of the Ducal Palace, stood before me once again. But in the expression of the countenance, which was beaming all over with smiles, there still lurked (incomprehensible anomaly!) that fitful stain of melancholy which will ever be found inseparable from the perfection of the beautiful. Her right arm lay folded over her bosom. With her left she pointed downward to a curiously fashioned vase. One small, fairy foot, alone visible, barely touched the earth; and, scarcely discernible in the brilliant atmosphere which seemed to encircle and enshrine her loveliness, floated a pair of the most delicately imagined wings. My glance fell from the painting to the figure of my friend, and the vigorous words of Chapman's *Bussy D'Ambois,* quivered instinctively upon my lips:

> He is up
> There like a Roman statue! He will stand
> Till Death hath made him marble!

"Come," he said at length, turning toward a table of richly enamelled and massive silver, upon which were a few goblets fantastically stained, together with two large Etruscan vases, fashioned in the same extraordinary model as that in the foreground of the portrait, and filled with what I supposed to be Johannisberger. "Come," he said, abruptly, "let us drink! It is early—but let us drink. It is *indeed* early," he continued, musingly, as a cherub with a heavy golden hammer made the apartment ring with the first hour after sunrise: "it is *indeed* early—but what matters it? let us drnk! Let us pour out an offering to yon solemn sun which these gaudy lamps and censers are so eager to subdue!" And having made me pledge him in a bumper, he swallowed in rapid succession several goblets of the wine.

"To dream," he continued, resuming the tone of his desultory conversation, as he held up to the rich light of a censer one of the magnificent vases—"to dream has been the business of my life. I have therefore framed for myself, as you see, a bower of dreams. In the heart of Venice could I have erected a better? You behold around you, it is true, a medley of architectural embellishments. The chastity of Ionia is offended by antediluvian devices, and the sphynxes of Egypt are outstretched upon carpets of gold. Yet the effect is incongruous to the timid alone. Proprieties of place, and especially of time, are the bugbears which terrify mankind from the contemplation of the magnificent. Once I was myself a decorist; but that sublimation of folly has palled upon my soul. All this is now the fitter for my purpose. Like these arabesque censers, my spirit is writhing in fire, and the delirium of this scene is fashioning me for the wilder visions of that land of real dreams whither I am now rapidly departing." He here paused abruptly,

bent his head to his bosom, and seemed to listen to a sound which I could not hear. At length, erecting his frame, he looked upwards, and ejaculated the lines of the Bishop of Chichester:

Stay for me there! I will not fail,
To meet thee in that hollow vale.

In the next instant, confessing the power of the wine, he threw himself at full length upon an ottoman.

A quick step was now heard upon the staircase, and a loud knock at the door rapidly succeeded. I was hastening to anticipate a second disturbance, when a page of Mentoni's household burst into the room, and faltered out, in a voice choking with emotion, the incoherent words, "My mistress!—my mistress!—Poisoned!—poisoned! Oh, beautiful Aphrodite!"

Bewildered, I flew to the ottoman, and endeavored to arouse the sleeper to a sense of the startling intelligence. But his limbs were rigid—his lips were livid—his lately beaming eyes were riveted in *death*. I staggered back toward the table—my hand fell upon a cracked and blackened goblet—and a consciousness of the entire and terrible truth flashed suddenly over my soul.

The Masque of the Red Death

(First appeared in *Graham's Magazine*, May, 1842)

THE "Red Death" had long devastated the country. No pestilence had ever been so fatal, or so hideous. Blood was its Avatar and its seal—the redness and the horror of blood. There were sharp pains, and sudden dizziness, and then profuse bleeding at the pores, with dissolution. The scarlet stains upon the body and especially upon the face of the victim, were the pest ban which shut him out from the aid and from the sympathy of his fellow-men. And the whole seizure, progress, and termination of the disease, were the incidents of half an hour.

But the Prince Prospero was happy and dauntless and sagacious. When his dominions were half depopulated, he summoned to his presence a thousand hale and light-hearted friends from among the knights and dames of his court, and with these retired to the deep seclusion of one of his castellated abbeys. This was an extensive and magnificent structure, the creation of the prince's own eccentric yet august taste. A strong and lofty wall girdled it in. This wall had gates of iron. The courtiers, having entered, brought furnaces and massy hammers and welded the bolts. They resolved to leave means neither of ingress nor egress to the sudden impulses of despair or of frenzy from within. The abbey was amply provisioned. With such precautions the courtiers might bid defiance to contagion. The external world could take care of itself. In the meantime it was folly to grieve, or to think. The prince had provided all the appliances of pleasure. There were buffoons, there were improvisa-

tori, there were ballet-dancers, there were musicians, there was Beauty, there was wine. All these and security were within. Without was the "Red Death."

It was toward the close of the fifth or sixth month of his seclusion, and while the pestilence raged most furiously abroad, that the Prince Prospero entertained his thousand friends at a masked ball of the most unusual magnificence.

It was a voluptuous scene, that masquerade. But first let me tell of the rooms in which it was held. There were seven—an imperial suite. In many palaces, however, such suites form a long and straight vista, while the folding doors slide back nearly to the walls on either hand, so that the view of the whole extent is scarcely impeded. Here the case was very different; as might have been expected from the duke's love of the *bizarre*. The apartments were so irregularly disposed that the vision embraced but little more than one at a time. There was a sharp turn at every twenty or thirty yards, and at each turn a novel effect. To the right and left, in the middle of each wall, a tall and narrow Gothic window looked out upon a closed corridor which pursued the windings of the suite. These windows were of stained glass whose color varied in accordance with the prevailing hue of the decorations of the chamber into which it opened. That at the eastern extremity was hung, for example in blue—and vividly blue were its windows. The second chamber was purple in its ornaments and tapestries, and here the panes were purple. The third was green throughout, and so were the casements. The fourth was furnished and lighted with orange—the fifth with white—the sixth with violet. The seventh apartment was closely shrouded in black velvet tapestries that hung all over the ceiling and down the walls, falling in heavy folds upon a carpet of the same material and hue. But in this chamber only, the color of the windows failed to correspond with the decorations. The panes here were scarlet—a deep blood color. Now in no one of the seven apartments was there any lamp or candelabrum, amid the profusion of golden ornaments that lay scattered to and fro or depended from the roof. There was no light of any kind emanating from the lamp or candle within the suite of chambers. But in the corridors that followed the suite, there stood, opposite to each window, a heavy tripod, bearing a brazier of fire, that projected its rays through the tinted glass and so glaringly illumined the room. And thus were produced a multitude of gaudy and fantastic appearances. But in the western or black chamber the effect of the firelight that streamed upon the dark hangings through the blood-tinted panes was ghastly in the extreme, and produced so wild a look upon the countenances of those who entered, that there were few of the company bold enough to set foot within its precincts at all.

It was in this apartment, also, that there stood against the western wall, a gigantic clock of ebony. Its pendulum swung to and fro with a dull, heavy, monotonous clang; and when the minute-hand made the circuit of the face, and the hour was to be stricken, there came from the brazen lungs of the clock a sound which was clear and loud and deep and exceedingly musical,

but of so peculiar a note and emphasis that, at each lapse of an hour, the musicians of the orchestra were constrained to pause, momentarily, in their performance, to hearken to the sound; and thus the waltzers perforce ceased their evolutions; and there was a brief disconcert of the whole gay company; and, while the chimes of the clock yet rang, it was observed that the giddiest grew pale, and the more aged and sedate passed their hands over their brows as if in confused revery or meditation. But when the echoes had fully ceased, a light laughter at once pervaded the assembly; the musicians looked at each other and smiled as if at their own nervousness and folly, and made whispering vows, each to the other, that the next chiming of the clock should produce in them no similar emotion; and then, after the lapse of sixty minutes (which embrace three thousand and six hundred seconds of the Time that flies), there came yet another chiming of the clock, and then were the same disconcert and tremulousness and meditation as before.

But, in spite of these things, it was a gay and magnificent revel. The tastes of the duke were peculiar. He had a fine eye for colors and effects. He disregarded the *decora* of mere fashion. His plans were bold and fiery, and his conceptions glowed with barbaric lustre. There are some who would have thought him mad. His followers felt that he was not. It was necessary to hear and see and touch him to be *sure* that he was not.

He had directed, in great part, the movable embellishments of the seven chambers, upon occasion of this great *fete;* and it was his own guiding taste which had given character to the masqueraders. Be sure they were grotesque. There were much glare and glitter and piquancy and phantasm—much of what has been since seen in "Hernani." There were arabesque figures with unsuited limbs and appointments.

There were delirious fancies such as the madman fashions. There were much of the beautiful, much of the wanton, much of the *bizarre*, something of the terrible, and not a little of that which might have excited disgust. To and fro in the seven chambers there stalked, in fact, a multitude of dreams. And these—the dreams—writhed in and about, taking hue from the rooms, and causing the wild music of the orchestra to seem as the echo of their steps. And, anon, there strikes the ebony clock which stands in the hall of the velvet. And then, for a moment, all is still, and all is silent save the voice of the clock. The dreams are stiff-frozen as they stand. But the echoes of the chime die away—they have endured but an instant—and a light, half-subdued laughter floats after them as they depart. And now again the music swells, and the dreams live, and writhe to and fro more merrily than ever, taking hue from the many-tinted windows through which stream the rays from the tripods. But to the chamber which lies most westwardly of the seven there are now none of the maskers who venture; for the night is waning away; and there flows a ruddier light through the blood-colored panes; and the blackness of the sable drapery appalls; and to him whose foot falls upon the sable carpet, there comes from the near clock of ebony a muffled peal more solemnly emphatic than any

which reaches *their* ears who indulge in the more remote gaieties of the other apartments.

But these other apartments were densely crowded, and in them beat feverishly the heart of life. And the revel went whirlingly on, until at length there commenced the sounding of midnight upon the clock. And then the music ceased, as I have told; and the evolutions of the waltzers were quieted; and there was an uneasy cessation of all things as before. But now there were twelve strokes to be sounded by the bell of the clock; and thus it happened, perhaps that more of thought crept, with more of time, into the meditations of the thoughtful among those who revelled. And thus too, it happened, perhaps, that before the last echoes of the last chime had utterly sunk into silence, there were many individuals in the crowd who had found leisure to become aware of the presence of a masked figure which had arrested the attention of no single individual before. And the rumor of this new presence having spread itself whisperingly around, there arose at length from the whole company a buzz, or murmur, expressive of disapprobation and surprise—then, finally, of terror, of horror, and of disgust.

In an assembly of phantasms such as I have painted, it may well be supposed that no ordinary appearance could have excited such sensation. In truth the masquerade license of the night was nearly unlimited; but the figure in question had out-Heroded Herod, and gone beyond the bounds of even the prince's indefinite decorum. There are chords in the hearts of the most reckless which cannot be touched without emotion. Even with the utterly lost, to whom life and death are equally jests, there are matters of which no jest can be made. The whole company, indeed, seemed now deeply to feel that in the costume and bearing of the stranger neither wit nor propriety existed. The figure was tall and gaunt, and shrouded from head to foot in the habiliments of the grave. The mask which concealed the visage was made so nearly to resemble the countenance of a stiffened corpse that the closest scrutiny must have had difficulty in detecting the cheat. And yet all this might have been endured, if not approved, by the mad revellers around. But the mummer had gone so far as to assume the type of the Red Death. His vesture was dabbled in *blood*—and his broad brow, with all the features of the face, was besprinkled with the scarlet horror.

When the eyes of Prince Prospero fell upon this spectral image (which, with a slow and solemn movement, as if more fully to sustain its role, stalked to and fro among the waltzers) he was seen to be convulsed, in the first moment with a strong shudder either of terror or distaste; but, in the next, his brow reddened with rage.

"Who dares"—he demanded hoarsely of the courtiers who stood near him—"who dares insult us with this blasphemous mockery? Seize him and unmask him—that we may know whom we have to hang, at sunrise, from the battlements!"

It was in the eastern or blue chamber in which stood the Prince Prospero as he uttered these words. They rang throughout the seven rooms loudly and clearly, for the prince was a bold and

robust man, and the music had become hushed at the waving of his hand.

It was in the blue room where stood the prince, with a group of pale courtiers by his side. At first, as he spoke, there was a slight rushing movement of this group in the direction of the intruder, who, at the moment was also near at hand, and now, with deliberate and stately step, made closer approach to the speaker. But from a certain nameless awe with which the mad assumptions of the mummer had inspired the whole party, there were found none who put forth hand to seize him; so that, unimpeded, he passed within a yard of the prince's person; and, while the vast assembly, as if with one impulse, shrank from the centres of the rooms to the walls, he made his way uninterruptedly, but with the same solemn and measured step which had distinguished him from the first, through the blue chamber to the purple —through the purple to the green—through the green to the orange—through this again to the white—and even thence to the violet, ere a decided movement had been made to arrest him. It was then, however, that the Prince Prospero, maddening with rage and the shame of his own momentary cowardice, rushed hurriedly through the six chambers, while none followed him on account of a deadly terror that had seized upon all. He bore aloft a drawn dagger, and had approached, in rapid impetuosity, to within three or four feet of the retreating figure, when the latter, having attained the extremity of the velvet apartment, turned suddenly and confronted his pursuer. There was a sharp cry—and the dagger dropped gleaming upon the sable carpet, upon which, instantly afterward, fell prostrate in death the Prince Prospero. Then, summoning the wild courage of despair, a throng of the revellers at once threw themselves into the black apartment, and, seizing the mummer, whose tall figure stood erect and motionless within the shadow of the ebony clock, gasped in unutterable horror at finding the grave cerements and corpse-like mask, which they handled with so violent a rudeness, untenanted by any tangible form.

And now was acknowledged the presence of the Red Reath. He had come like a thief in the night. And one by one dropped the revellers in the blood-bedewed halls of their revel, and died each in the despairing posture of his fall. And the life of the ebony clock went out with that of the last of the gay. And the flames of the tripods expired. And Darkness and Decay and the Red Death held illimitable dominion over all.

King Pest

(First published in the *Southern Literary Messenger,* September, 1835. It is also called "King Pest the First."—Ed.)

A TALE CONTAINING AN ALLEGORY

The gods do bear and will allow in kings
The things which they abhor in rascal routes.
—*Buckhurst's Tragedy of Ferrex and Porrex.*

About twelve o'clock one night in the month of October, and during the chivalrous reign of the third Edward, two seamen belonging to the crew of the "Free and Easy," a trading schooner plying between Sluys and the Thames, and then at anchor in that river, were much astonished to find themselves seated in the tap-room of an ale-house in the parish of St. Andrews, London—which ale-house bore for sign the portraiture of a "Jolly Tar."

The room, although ill-contrived, smoke-blackened, low-pitched, and in every other respect agreeing with the general character of such places at the period—was nevertheless, in the opinion of the grotesque groups scattered here and there within it, sufficiently well adapted to its purpose.

Of these groups our two seamen formed, I think, the most interesting, if not the most conspicuous.

The one who appeared to be the elder, and whom his companion addressed by the characteristic appellation of "Legs," was at the same time much the taller of the two. He might have measured six feet and a half, and an habitual stoop in the shoulders seemed to have been the necessary consequence of an altitude so enormous. Superfluities in height were, however, more than accounted for by deficiencies in other respects. He was exceedingly thin; and might, as his associates asserted, have answered, when drunk, for a pennant at the mast-head, or, when sober, have served for a jib-boom. But these jests, and others of a similar nature, had evidently produced, at no time, any effect upon the cachinnatory muscles of the tar. With high cheek-bones, a large hawk-nose, retreating chin, fallen under-jaw, and huge protruding white eyes, the expression of his countenance, although tinged with a species of dogged indifference to matters and things in general, was not the less utterly solemn and serious beyond all attempts at imitation or description.

The younger seaman was, in all outward appearance, the converse of his companion. His stature could not have exceeded four feet. A pair of stumpy bow-legs supported his squat, unwieldy figure, while his unusually short and thick arms, with no ordinary fists at their extremities, swung off dangling from his sides like the fins of a sea-turtle. Small eyes, of no particular color, twinkled far back in his head. His nose remained buried in the mass of flesh which enveloped his round, full,

and purple face: and his thick upper-lip rested upon the still thicker one beneath with an air of complacent self-satisfaction, much heightened by the owner's habit of licking them at intervals. He evidently regarded his tall shipmate with a feeling half-wondrous, half-quizzical; and stared up occasionally in his face as the red setting sun stares up at the crags of Ben Nevis.

Various and eventful, however, had been the peregrinations of the worthy couple in and about the different taphouses of the neighborhood during the earlier hours of the night. Funds even the most ample, are not always everlasting: and it was with empty pockets our friends had ventured upon the present hostelrie.

At the precise period, then, when this history properly commences, Legs and his fellow, Hugh Tarpaulin, sat, each with both elbows resting upon the large oaken table in the middle of the floor, and with a hand upon either cheek. They were eying, from behind a huge flagon of unpaid-for "humming-stuff," the portentous words, "No Chalk," which to their indignation and astonishment were scored over the doorway by means of that very mineral whose presence they purported to deny. Not that the gift of decyphering written characters—a gift among the commonalty of that day considered little less cabalistical than the art of inditing—could, in strict justice, have been laid to the charge of either disciple of the sea; but there was, to say the truth, a certain twist in the formation of the letters—an indescribable lee-lurch about the whole—which foreboded, in the opinion of both seamen, a long run of dirty weather; and determined them at once, in the allegorical words of Legs himself, to "pump ship, clew up all sail, and scud before the wind."

Having accordingly disposed of what remained of the ale, and looped up the points of their short doublets, they finally made a bolt for the street. Although Tarpaulin rolled twice into the fireplace, mistaking it for the door, yet their escape was at length happily effected—and half after twelve o'clock found our heroes ripe for mischief, and running for life down a dark alley in the direction of St. Andrew's Stair, hotly pursued by the landlady of the "Jolly Tar."

At the epoch of this eventful tale, and periodically, for many years before and after, all England, but more especially the metropolis, resounded with the fearful cry of "Plague!" The city was in a great measure depopulated—and in those horrible regions, in the vicinity of the Thames, where, amid the dark, narrow, and filthy lanes and alleys, the Demon of Disease was supposed to have had his nativity, Awe, Terror, and Superstition were alone to be found stalking abroad.

By authority of the king such districts were placed *under ban*, and all persons forbidden, under pain of death, to intrude upon their dismal solitude. Yet neither the mandate of the monarch, nor the huge barriers erected at the entrance of the streets, nor the prospect of that loathsome death which, with almost absolute certainty, overwhelmed the wretch whom no peril could deter from the adventure, prevented the unfurnished and untenanted dwellings from being stripped, by the hand of nightly rapine, of every article, such as iron, brass, or lead-work, which

could in any manner be turned to a profitable account.

Above all, it was usually found, upon the annual winter opening of the barriers, that locks, bolts, and secret cellars had proved but slender protection to those rich stores of wines and liquors which, in consideration of the risk and trouble of removal, many of the numerous dealers having shops in the neighborhood had consented to trust, during the period of exile, to so insufficient a security.

But there were very few of the terror-stricken people who attributed these doings to the agency of human hands. Pest-spirits, plague-goblins, and fever-demons were the popular imps of mischief; and tales so blood-chilling were hourly told, that the whole mass of forbidden buildings was, at length, enveloped in terror as in a shroud, and the plunderer himself was often scared away by the horrors his own depredations had created; leaving the entire vast circuit of prohibited district to gloom, silence, pestilence, and death.

It was by one of the terrific barriers already mentioned, and which indicated the region beyond to be under the Pest-ban, that, in scrambling down an alley, Legs and the worthy Hugh Tarpaulin found their progress suddenly impeded. To return was out of the question, and no time was to be lost, as their pursuers were close upon their heels. With thoroughbred seamen to clamber up the roughly fashioned plank-work was a trifle; and, maddened with the twofold excitement of exercise and liquor, they leaped unhesitatingly down within the enclosure, and holding on their drunken course with shouts and yellings, were soon bewildered in its noisome and intricate recesses.

Had they not, indeed, been intoxicated beyond moral sense, their reeling footsteps must have been palsied by the horrors of their situation. The air was cold and misty. The paving-stones, loosened from their beds, lay in wild disorder amid the tall rank grass, which sprang up around the feet and ankles. Fallen houses choked up the streets. The most fetid and poisonous smells everywhere prevailed—and by the aid of that ghastly light which, even at midnight, never fails to emanate from a vapory and pestilential atmosphere, might be discerned lying in the by-paths and alleys, or rotting in the windowless habitations, the carcass of many a nocturnal plunderer arrested by the hand of the plague in the very perpetration of his robbery.

But it lay not in the power of images, or sensations, or impediments such as these, to stay the course of men who, naturally brave, and at that time especially, brimful of courage and of "humming-stuff," would have reeled, as straight as their condition might have permitted, undauntedly into the very jaws of Death. Onward—still onward stalked the grim Legs, making the desolate solemnity echo and re-echo with yells like the terrific war-whoop of the Indian; and onward, still onward rolled the dumpy Tarpaulin, hanging on to the doublet of his more active companion, and far surpassing the latter's most strenuous exertions in the way of vocal music, by bull-roarings *in basso*, from the profundity of his stentorian lungs.

They had now evidently reached the stronghold of the pestilence. Their

way at every step or plunge grew more noisome and more horrible—the paths more narrow and more intricate. Huge stones and beams falling momently from the decaying roofs above them, gave evidence, by their sullen and heavy descent, of the vast height of the surrounding houses; and while actual exertion became necessary to force a passage through frequent heaps of rubbish, it was by no means seldom that the hand fell upon a skeleton or rested upon a more fleshy corpse.

Suddenly, as the seamen stumbled against the entrance of a tall and ghastly-looking building, a yell more than usually shrill from the throat of the excited Legs, was replied to from within, in a rapid succession of wild, laughter-like, and fiendish s h r i e k s. Nothing daunted at sounds, which, of such a nature, at such a time, and in such a place, might have curdled the very blood in hearts less irrevocably on fire, the drunken couple rushed headlong against the door, burst it open, and staggered into the midst of things with a volley of curses.

The room within which they found themselves proved to be the shop of an undertaker, but an open trap-door, in a corner of the floor near the entrance, looked down upon a long range of wine-cellars, whose depths the occasional sound of bursting bottles proclaimed to be well-stored with their appropriate contents.

In the middle of the room stood a table—in the centre of which again arose a huge tub of what appeared to be punch. Bottles of various wines and cordials, together with jugs, pitchers, and flagons of every shape and quality, were scattered profusely upon the board. Around it, upon coffin-tressels, was seated a company of six. This company I will endeavor to delineate one by one.

Fronting the entrance, and elevated a little above his companions, sat a personage who appeared to be the president of the table. His stature was gaunt and tall, and Legs was confounded to behold in him a figure more emaciated than himself. His face was as yellow as saffron—but no feature excepting one alone, was sufficiently marked to merit a particular description. This one consisted in a forehead so unusually and hideously lofty, as to have the appearance of a bonnet or crown of flesh superadded upon the natural head. His mouth was puckered and dimpled into an expression of ghastly affability, and his eyes, as indeed the eyes of all at table, were glazed over with the fumes of intoxication. This gentleman was clothed from head to foot in a richly-embroidered black silk-velvet pall, wrapped negligently around his form after the fashion of a Spanish cloak. His head was stuck full of sable hearse-plumes, which he nodded to and fro with a jaunty and knowing air; and, in his right hand, he held a huge human thigh-bone, with which he appeared to have been just knocking down some member of the company for a song.

Opposite him, and with her back to the door, was a lady of no whit the less extraordinary character. Although quite as tall as the person just described, she had no right to complain of his unnatural emaciation. She was evidently in the last stage of a dropsy; and her figure resembled nearly that of the huge puncheon of October beer

which stood, with the head driven in, close by her side, in a corner of the chamber. Her face was exceedingly round, red, and full; and the same peculiarity, or rather want of peculiarity, attached itself to her countenance, which I before mentioned in the case of the president—that is to say, only one feature of her face was sufficiently distinguished to need a separate characterization: indeed the acute Tarpaulin immediately observed that the same remark might have applied to each individual person of the party; every one of whom seemed to possess a monopoly of some particular portion of physiognomy. With the lady in question this portion proved to be the mouth. Commencing at the right ear, it swept with a terrific chasm to the left—the short pendants which she wore in either auricle continually bobbing into the aperture. She made, however, every exertion to keep her mouth closed and look dignified, in a dress consisting of a newly-starched and ironed shroud coming up close under her chin, with a crimpled ruffle of cambric muslin.

At her right hand sat a diminutive young lady whom she appeared to patronize. This delicate little creature, in the trembling of her wasted fingers, in the livid hue of her lips, and in the slight hectic spot which tinged her otherwise leaden complexion, gave evident indications of a galloping consumption. An air of extreme *haut ton*, however, pervaded her whole appearance; she wore in a graceful and *degage* manner, a large and beautiful winding-sheet of the finest India lawn; her hair hung in ringlets over her neck; a soft smile played about her mouth; but her nose, extremely long, thin, sinuous, flexible, and pimpled, hung down far below her under-lip, and, in spite of the delicate manner in which she now and then moved it to one side or the other with her tongue, gave to her countenance a somewhat equivocal expression.

Over against her, and upon the left of the dropsical lady, was seated a little puffy, wheezing, and gouty old man, whose cheeks reposed upon the shoulders of their owner, like two huge bladders of Oporto wine. With his arms folded, and with one bandaged leg deposited upon the table, he seemed to think himself entitled to some consideration. He evidently prided himself much upon every inch of his personal appearance, but took more especial delight in calling attention to his gaudy-colored surtout. This, to say the truth, must have cost him no little money, and was made to fit him exceedingly well—being fashioned from one of the curiously embroidered silken covers appertaining to those glorious escutcheons which, in England and elsewhere, are customarily hung up, in some conspicuous place, upon the dwellings of departed aristocracy.

Next to him, and at the right hand of the president, was a gentleman in long white hose and cotton drawers. His frame shook, in a ridiculous manner, with a fit of what Tarpaulin called "the horrors." His jaws, which had been newly shaved, were tightly tied up by a bandage of muslin; and his arms being fastened in a similar way at the wrists, prevented him from helping himself too freely to the liquors upon the table; a precaution rendered necessary, in the opinion of Legs, by

the peculiarly sottish and wine-bibbing cast of his visage. A pair of prodigious ears, nevertheless, which it was no doubt found impossible to confine, towered away into the atmosphere of the apartment, and were occasionally pricked up in a spasm, at the sound of the drawing of a cork.

Fronting him, sixthly and lastly, was situated a singularly stiff-looking personage, who being afflicted with paralysis, must, to speak seriously, have felt very ill at ease in his unaccommodating habiliments. He was habited, somewhat uniquely, in a new and handsome mahogany coffin. Its top or head-piece pressed upon the skull of the wearer, and extended over it in the fashion of a hood, giving to the entire face an air of indescribable interest. Armholes had been cut in the sides for the sake not more of elegance than of convenience; but the dress, nevertheless, prevented its proprietor from sitting as erect as his associates; and as he lay reclining against his tressel, at an angle of forty-five degrees, a pair of huge goggle eyes rolled up their awful whites toward the ceiling in absolute amazement at their own enormity.

Before each of the party lay a portion of a skull, which was used as a drinking-cup. Overhead was suspended a human skeleton, by means of a rope tied round one of the legs and fastened to a ring in the ceiling. The other limb, confined by no such fetter, stuck off from the body at right angles, causing the whole loose and rattling frame to dangle and twirl about at the caprice of every occasional puff of wind which found its way into the apartment. In the cranium of this hideous thing lay a quantity of ignited charcoal, which threw a fitful but vivid light over the entire scene; while coffins, and other wares appertaining to the shop of an undertaker, were piled high up around the room, and against the windows, preventing any ray from escaping into the street.

At sight of this extraordinary assembly, and of their still more extraordinary paraphernalia, our two seamen did not conduct themselves with that degree of decorum which might have been expected. Legs, leaning against the wall near which he happened to be standing, dropped his lower jaw still lower than usual, and spread open his eyes to their fullest extent; while Hugh Tarpaulin, stooping down so as to bring his nose upon a level with the table, and spreading out a palm upon either knee, burst into a long, loud, and obstreperous roar of very ill-timed and immoderate laughter.

Without, however, taking offence at behavior so excessively rude, the tall president smiled very graciously upon the intruders—nodded to them in a dignified manner with his head of sable plumes—and, arising, took each by an arm, and led him to a seat which some others of the company had placed in the meantime for his accommodation. Legs to all this offered not the slightest resistance, but sat down as he was directed; while the gallant Hugh, removing his coffin-tressel from its station near the head of the table, to the vicinity of the little consumptive lady in the winding sheet, plumped down by her side in high glee, and pouring out a skull of red wine, quaffed it to their better acquaintance. But at this presumption the stiff gentleman in the coffin seemed exceedingly nettled; and

serious consequences might have ensued, had not the president, rapping upon the table with his truncheon, diverted the attention of all present to the following speech:

"It becomes our duty upon the present happy occasion——"

"Avast there!" interrupted Legs, looking very serious, "avast there a bit, I say, and tell us who the devil ye all are, and what business ye have here, rigged off like the foul fiends, and swilling the snug blue ruin stowed away for the winter by my honest ship-mate, Will Wimble, the undertaker!"

At this unpardonable piece of ill-breeding, all the original company half-started to their feet, and uttered the same rapid succession of wild fiendish shrieks which had before caught the attention of the seamen The president, however, was the first to recover his composure, and at length, turning to Legs with great dignity, recommenced:

"Most willingly will we gratify any reasonable curiosity on the part of guests so illustrious, unbidden though they be. Know then that in these dominions I am monarch, and here rule with undivided empire under the title of 'King Pest the First.'

"This apartment, which you no doubt profanely suppose to be the shop of Will Wimble the undertaker—a man whom we know not, and whose plebeian appellation has never before this night thwarted our royal ears—this apartment, I say, is the Dais-Chamber of our Palace, devoted to the councils of our kingdom, and to other sacred and lofty purposes.

"The noble lady who sits opposite is Queen Pest, our Serene Consort. The other exalted personages whom you behold are all of our family, and wear the insignia of the blood royal under the respective titles of 'His Grace the Arch Duke Pest-Iferous'—'His Grace the Duke Pest-Ilential'—'His Grace the Duke Tem-Pest'—and 'Her Serene Highness the Arch Duchess Ana-Pest.'

"As regards," continued he, "your demand of the business upon which we sit here in council, we might be pardoned for replying that it concerns, and concerns *alone*, our own private and regal interest, and is in no manner important to any other than ourself. But in consideration of those rights to which as guests and strangers you may feel yourselves entitled, we will furthermore explain that we are here this night, prepared by deep research and accurate investigation, to examine, analyze, and thoroughly determine the indefinable spirit—the incomprehensible qualities and nature—of those inestimable treasures of the palate, the wines, ales, and liquors of this goodly metropolis: by so doing to advance not more our own designs than the true welfare of that unearthly sovereign whose reign is over us all, whose dominions are unlimited, and whose name is 'Death.'"

"Whose name is Davy Jones!" ejaculated Tarpaulin, helping the lady by his side to a skull of liqueur, and pouring out a second for himself.

"Profane varlet!" said the president, now turning his attention to the worthy Hugh, "profane and execrable wretch! —we have said, that in consideration of those rights which, even in thy filthy person, we feel no inclination to violate, we have condescended to make reply to thy rude and unreasonable inquiries. We nevertheless, for your unhallowed intrusion upon our councils

believe it our duty to mulct thee and thy companion in each a gallon of Black Strap—having imbibed which to the prosperity of our kingdom—at a single draught—and upon your bended knees—ye shall be forthwith free either to proceed upon your way, or remain and be admitted to the privileges of our table, according to your respective and individual pleasures."

"It would be a matter of utter unpossibility," replied Legs, whom the assumption and dignity of King Pest the First had evidently inspired with some feelings of respect, and who arose and steadied himself by the table as he spoke—"it would, please your majesty, be a matter of utter unpossibility to stow away in my hold even one fourth part of that same liquor which your majesty has just mentioned. To say nothing of the stuffs placed on board in the forenoon by way of ballast, and not to mention the various ales and liqueurs shipped this evening at various seaports, I have, at present, a full cargo of 'humming-stuff' taken in and duly paid for at the sign of the 'Jolly Tar.' You will therefore, please your majesty, be so good as to take the will for the deed—for by no manner of means either can I or will I swallow another drop—least of all a drop of that villainous bilge-water that answers to the name of 'Black Strap.'"

"Belay that!" interrupted Tarpaulin, astonished not more at the length of his companion's speech than at the nature of his refusal—"Belay that, you lubber!—and I say, Legs, none of your palaver. *My* hull is still light, although I confess you yourself seem to be a little top-heavy; and as far as the matter of your share of the cargo, why rather than raise a squall I would find stowage-room for it myself, but——"

"This proceeding," interposed the president, "is by no means in accordance with the terms of the mulct or sentence, which is in its nature Median, and not to be altered or recalled. The conditions we have imposed must be fulfilled to the letter, and that without a moment's hesitation—in failure of which fulfillment we decree that you do here be tied neck and heels together, and duly drowned as rebels in yon hogshead of October beer!"

"A sentence!—a sentence!—a righteous and just sentence!—a glorious decree!—a most worthy and upright, and holy condemnation!" shouted the Pest family altogether. The king elevated his forehead into innumerable wrinkles; the gouty little old man puffed like a pair of bellows; the lady of the winding-sheet waved her nose to and fro; the gentleman in the cotton drawers pricked up his ears; she of the shroud gasped like a dying fish; and he of the coffin looked stiff and rolled up his eyes. "Ugh! ugh! ugh!" chuckled Tarpaulin, without heeding the general excitation, "ugh! ugh! ugh!—ugh! ugh! ugh! ugh! —ugh! ugh! ugh!—I was saying," said he—"I was saying when Mr. King Pest poked in his marlinspike, that as for the matter of two or three gallons more or less of Black Strap, it was a trifle to a tight sea-boat like myself not overstowed—but when it comes to drinking the health of the Devil (whom God assoilzie) and going down upon my marrow-bones to his ill-favored majesty there, whom I know, as well as I know myself to be a sinner, to be nobody in the whole world but Tim Hurlygurly

the stage-player!—why! it's quite another guess sort of a thing, and utterly and altogether past my comprehension."

He was not allowed to finish this speech in tranquillity. At the name of Tim Hurlygurly the whole assembly leaped from their seats.

"Treason!" shouted his Majesty King Pest the First.

"Treason!" said the little man with the gout.

"Treason!" screamed the Arch Duchess Ana-Pest.

"Treason!" muttered the gentleman with his jaws tied up.

"Treason!" growled he of the coffin.

"Treason! treason!" shrieked her majesty of the mouth; and seizing by the hinder part of his breeches the unfortunate Tarpaulin, who had just commenced pouring out for himself a skull of liqueur, she lifted him high into the air, and let him fall without ceremony into the huge open puncheon of his beloved ale. Bobbing up and down, for a few seconds, like an apple in a bowl of toddy, he, at length, finally disappeared amid the whirlpool of foam which, in the already effervescent liquor, his struggles easily succeeded in creating.

Not tamely, however, did the tall seaman behold the discomfiture of his companion. Jostling King Pest through the open trap, the valiant Legs slammed the door down upon him with an oath, and strode toward the centre of the room. Here tearing down the skeleton which swung over the table, he laid it about him with so much energy and good-will that, as the last glimpses of light died away within the apartment, he succeeded in knocking out the brains of the little gentleman with the gout. Rushing then with all his force against the fatal hogshead full of October ale and Hugh Tarpaulin, he rolled it over and over in an instant. Out poured a deluge of liquor so fierce—so impetuous—so overwhelming—that the room was flooded from wall to wall—the loaded tables was overturned—the tresles were thrown upon their backs—the tub of punch into the fire-place—and the ladies into hysterics. Piles of death-furniture floundered about. Jugs, pitchers, and carboys mingled promiscuously in the *melee*, and wicker flagons encountered desperately with bottles of junk. The man with the horrors was drowned upon the spot—the little stiff gentleman floated off in his coffin—and the victorious Legs, seizing by the waist the fat lady in the shroud, rushed out with her into the street, and made a bee-line for the "Free and Easy," followed under easy sail by the redoubtable Hugh Tarpaulin, who, having sneezed three or four times, panted and puffed after him with the Arch Duchess Ana-Pest.

The Cask of Amontillado

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THE thousand injuries of Fortunato I had borne as I best could, but when he ventured upon insult, I vowed revenge. You, who so well know the nature of my soul, will not suppose, however, that I gave utterance to a threat. *At length* I would be avenged; this was a point definitively settled—but the very definitiveness with which it was resolved, precluded the idea of risk. I must not only punish, but punish with impunity. A wrong is unredressed when retribution overtakes its redresser. It is equally unredressed when the avenger fails to make himself felt as such to him who has done the wrong.

It must be understood that neither by word nor deed had I given Fortunato cause to doubt my good will. I continued as was my wont, to smile in his face, and he did not perceive that my smile *now* was at the thought of his immolation.

He had a weak point—this Fortunato—although in other regards he was a man to be respected and even feared. He prided himself on his connoisseurship in wine. Few Italians have the true virtuoso spirit. For the most part their enthusiasm is adapted to suit the time and opportunity—to practice imposture upon the British and Austrian *millionaires*. In painting and gemmary Fortunato, like his country men, was a quack—but in the matter of old wines he was sincere. In this respect I did not differ from him materially: I was skilful in the Italian vintages myself, and bought largely whenever I could.

It was about dusk, one evening during the supreme madness of the carnival season, that I encountered my friend. He accosted me with excessive warmth, for he had been drinking much. The man wore motley. He had on a tight-fitting parti-striped dress, and his head was surmounted by the conical cap and bells. I was so pleased to see him, that I thought I should never have done wringing his hand.

I said to him: "My dear Fortunato, you are luckily met. How remarkably well you are looking to-day! But I have received a pipe of what passes for Amontillado, and I have my doubts."

"How?" said he "Amontillado? A pipe? Impossible! And in the middle of the carnival!"

"I have my doubts," I replied; "and I was silly enough to pay the full Amontillado price without consulting you in the matter. You were not to be found, and I was fearful of losing a bargain."

"Amontillado!"

"I have my doubts."

"Amontillado!"

"And I must satisfy them."

"Amontillado!"

"As you are engaged, I am on my way to Luchesi. If any one has a critical turn, it is he. He will tell me——"

"Luchesi cannot tell Amontillado from Sherry."

"And yet some fools will have it

that his taste is a match for your own."

"Come, let us go."

"Whither?"

"To your vaults."

"My friend, no; I will not impose upon your good nature. I perceive you have an engagement. Luchesi——"

"I have no engagement—come."

"My friend, no. It is not the engagement, but the severe cold with which I perceive you are afflicted. The vaults are insufferably damp. They are encrusted with nitre."

"Let us go, nevertheless. The cold is merely nothing. Amontillado! You have been imposed upon. And as for Luchesi, he cannot distinguish Sherry from Amontillado."

Thus speaking, Fortunato possessed himself of my arm. Putting on a mask of black silk, and drawing a *roquelaire* closely about my person, I suffered him to hurry me to my palazzo.

There were no attendants at home; they had absconded to make merry in honor of the time. I had told them that I should not return until the morning, and had given them explicit orders not to stir from the house. These orders were sufficient, I well knew, to insure their immediate disappearance, one and all, as soon as my back was turned.

I took from their sconces two flambeaux, and giving one to Fortunato, bowed him through several suites of rooms to the archway that led into the vaults. I passed down a long and winding staircase, requesting him to be cautious as he followed. We came at length to the foot of the descent, and stood together on the damp ground of the catacombs of the Montresors.

The gait of my friend was unsteady, and the bells upon his cap jingled as he strode.

"The pipe?" said he.

"It is farther on," said I; "but observe the white webwork which gleams from these cavern walls."

He turned toward me, and looked into my eyes with two filmy orbs that distilled the rheum of intoxication.

"Nitre?" he asked, at length.

"Nitre," I replied. "How long have you had that cough?"

"Ugh! ugh! ugh!—ugh! ugh! ugh!—ugh! ugh! ugh!—ugh! ugh! ugh!—ugh! ugh! ugh!"

My poor friend found it impossible to reply for many minutes.

"It is nothing," he said, at last.

"Come," I said, with decision, "we will go back; your health is precious. You are rich, respected, admired, beloved; you are happy, as once I was. You are a man to be missed. For me it is no matter. We will go back; you will be ill, and I cannot be responsible. Besides, there is Luchesi——"

"Enough," he said; "the cough is a mere nothing; it will not kill me. I shall not die of a cough."

"True—true," I replied; "and, indeed, I had no intention of alarming you unnecessarily; but you should use all proper caution. A draught of this Medoc will defend us from the damps."

Here I knocked off the neck of a bottle which I drew from a long row of its fellows that lay upon the mould.

"Drink," I said, presenting him the wine.

He raised it to his lips with a leer. He paused and nodded to me familiarly, while his bells jingled.

"I drink," he said, "to the buried that repose around us."

"And I to your long life."

He again took my arm, and we proceeded.

"These vaults," he said, "are extensive."

"The Montresors," I replied, "were a great and numerous family."

"I forget your arms."

"A huge human foot d'or, in a field azure; the foot crushes a serpent rampant whose fangs are imbedded in the heel."

"And the motto?"

"Nemo me impune lacessit."

"Good!" he said.

The wine sparkled in his eyes and the bells jingled. My own fancy grew warm with the Medoc. We had passed through walls of piled bones, with casks and puncheons intermingling, into the inmost recesses of the catacombs. I paused again, and this time I made bold to seize Fortunato by an arm above the elbow.

"The nitre!" I said; "see, it increases. It hangs like moss upon the vaults. We are below the river's bed. The drops of moisture trickle among the bones. Come, we will go back ere it is too late. Your cough——"

"It is nothing," he said; "let us go on. But first, another draught of the Medoc."

I broke and reached him a flagon of De Grave. He emptied it at a breath. His eyes flashed with a fierce light. He laughed and threw the bottle upward with a gesticulation I did not understand.

I looked at him in surprise. He repeated the movement—a grotesque one.

"You do not comprehend?" he said.

"Not I," I replied.

"Then you are not of the brotherhood."

"How?"

"You are not of the masons."

"Yes, yes," I said; "yes, yes."

"You? Impossible! A mason?"

"A mason," I replied.

"A sign," he said.

"It is this," I answered, producing a trowel from beneath the folds of my *roquelaire*.

"You jest," he exclaimed, recoiling a few paces. "But let us proceed to the Amontillado."

"Be it so," I said, replacing the tool beneath the cloak, and again offering him my arm. He leaned upon it heavily. We continued our route in search of the Amontillado. We passed through a range of low arches, described, passed on, and descending again, arrived at a deep crypt, in which the foulness of the air caused our flambeaux rather to glow than flame.

At the most remote end of the crypt there appeared another less spacious. Its walls had been lined with human remains, piled to the vault overhead, in the fashion of the great catacombs of Paris. Three sides of this interior crypt were still ornamented in this manner. From the fourth the bones had been thrown down, and lay promiscuously upon the earth, forming at one point a mound of some size. Within the wall thus exposed by the displacing of the bones, we perceived a still interior recess, in depth about four feet, in width three, in height six or seven. It seemed to have been constructed for no especial use within itself, but formed merely the interval between two of the colossal supports of the roof of the catacombs, and was

backed by one of their circumscribing walls of solid granite.

It was in vain that Fortunato, unlifting his dull torch, endeavored to pry into the depth of the recess. Its termination the feeble light did not enable us to see.

"Proceed," I said; "herein is the Amontillado. As for Luchesi——"

"He is an ignoramus," interrupted my friend, as he stepped unsteadily forward, while I followed immediately at his heels. In an instant he had reached the extremity of the niche, and finding his progress arrested by the rock, stood stupidly bewildered. A moment more and I had fettered him to the granite. In its surface were two iron staples, distant from each other about two feet, horizontally. From one of these depended a short chain, from the other a padlock. Throwing the links about his waist, it was but the work of a few seconds to secure it. He was too much astounded to resist. Withdrawing the key I stepped back from the recess.

"Pass your hand," I said, "over the wall; you cannot help feeling the nitre. Indeed it is *very* damp. Once more let me *implore* you to return. No? Then I must positively leave you. But I must first render you all the little attentions in my power."

"The Amontillado!" ejaculated my friend, not yet recovered from his astonishment.

"True," I replied; "the Amontillado."

As I said these words I busied myself among the pile of bones of which I have before spoken. Throwing them aside, I soon uncovered a quantity of building stone and mortar. With these materials and with the aid of my trowel, I began vigorously to wall up the entrance of the niche.

I had scarcely laid the first tier of the masonry when I discovered that the intoxication of Fortunato had in a great measure worn off. The earliest indication I had of this was a low moaning cry from the depth of the recess. It was *not* the cry of a drunken man. There was then a long and obstinate silence. I laid the second tier, and the third, and the fourth; and then I heard the furious vibrations of the chain. The noise lasted for several minutes, during which, that I might hearken to it with the more satisfaction, I ceased my labors and sat down upon the bones. When at last the clanking subsided, I resumed the trowel, and finished without interruption the fifth, the sixth, and the seventh tier. The wall was now nearly upon a level with my breast. I again paused, and holding the flambeaux over the masonwork, threw a few feeble rays upon the figure within.

A succession of loud and shrill screams, bursting suddenly from the throat of the chained form, seemed to thrust me violently back. For a brief moment I hesitated—I trembled. Unsheathing my rapier, I began to grope with it about the recess; but the thought of an instant reassured me. I placed my hand upon the solid fabric of the catacombs, and felt satisfied. I reapproached the wall. I replied to the yells of him who clamored. I re-echoed —I aided—I surpassed them in volume and in strength. I did this, and the clamorer grew still.

It was now midnight, and my task was drawing to a close. I had completed the eighth, the ninth, and the

tenth tier. I had finished a portion of the last and the eleventh; there remained but a single stone to be fitted and plastered in. I struggled with its weight; I placed it partially in its destined position. But now there came from out the niche a low laugh that erected the hairs upon my head. It was succeeded by a sad voice, which I had difficulty in recognizing as that of the noble Fortunato. The voice said—

"Ha! ha! ha!—he! he!—a very good joke indeed—an excellent jest. We will have many a rich laugh about it at the palazzo—he! he! he!——over our wine—he! he! he!"

"The Amontillado!" I said.

"He! he! he!—he! he! he!—yes, the Amontillado. But is it not getting late? Will not they be awaiting us at the palazzo, the Lady Fortunato and the rest? Let us be gone."

"Yes," I said, "let us be gone."

"For the love of God, Montresor!"

"Yes," I said, "for the love of God!"

But to these words I hearkened in vain for a reply. I grew impatient. I called aloud;

"Fortunato!"

No answer. I called again;

"Fortunato!"

No answer still. I thrust a torch through the remaining aperture and let it fall within. There came forth in return only a jingling of the bells. My heart grew sick—on account of the dampness of the catacombs. I hastened to make an end of my labor. I forced the last stone into its position; I plastered it up. Against the new masonry I re-erected the old rampart of bones. For the half of a century no mortal has disturbed them. *In pace requiescat!*

The Black Cat

(First appeared in *United States Saturday Post,* August, 1843.—Ed.)

For the most wild yet most homely narrative which I am about to pen, I neither expect nor solicit belief. Mad indeed would I be to expect it, in a case where my very senses reject their own evidence. Yet, mad am I not—and very surely do I not dream. But to-morrow I die, and to-day I would unburden my soul. My immediate purpose is to place before the world, plainly, succinctly, and without comment, a series of mere household events. In their consequences, these events have terrified—have tortured—have destroyed me. Yet I will not attempt to expound them. To me, they have presented little but horror—to many they will seem less terrible than *barroques.* Hereafter, perhaps, some intellect may be found which will reduce my phantasm to the commonplace—some intellect more calm, more logical, and far less excitable than my own, which will perceive, in the circumstances I detail with awe, nothing more than an ordinary succession of very natural causes and effects.

From my infancy I was noted for the docility and humanity of my disposition. My tenderness of heart was

even so conspicuous as to make me the jest of my companions. I was especially fond of animals, and was indulged by my parents with a great variety of pets. With these I spent most of my time, and never was so happy as when feeding and caressing them. This peculiarity of character grew with my growth, and, in my manhood, I derived from it one of my principal sources of pleasure. To those who have cherished an affection for a faithful and sagacious dog, I need *hardly be at the trouble of explaining* the nature or the intensity of the gratification thus derivable. There is something in the unselfish and self-sacrificing love of a brute, which goes directly to the heart of him who has had frequent occasion to test the paltry friendship and gossamer fidelity of mere *Man*.

I married early, and was happy to find in my wife a disposition not uncongenial with my own. Observing my partiality for domestic pets, she lost no opportunity of procuring those of the most agreeable kind. We had birds, gold-fish, a fine dog, rabbits, a small monkey, and a *cat*.

This latter was a remarkably large and beautiful animal, entirely black, and sagacious to an astonishing degree. In speaking of his intelligence, my wife, who at heart was not a little tinctured with superstition, made frequent allusion to the ancient popular notion, which regarded all black cats as witches in disguise. Not that she was ever *serious* upon this point—and I mention the matter at all for no better reason than that it happens, just now, to be remembered.

Pluto—this was the cat's name—was my favorite pet and playmate. I alone fed him, and he attended me wherever I went about the house. It was even with difficulty that I could prevent him from following me through the streets.

Our friendship lasted, in this manner, for several years, during which my general temperament and character —through the instrumentality of the Fiend Intemperance—had (I blush to confess it) experienced a radical alteration for the worse. I grew, day by day, more moody, more irritable, more regardless of the feelings of others. I suffered myself to use intemperate language to my wife. At length, I even offered her personal violence. My pets, of course, were made to feel the change in my disposition. I not only neglected, but ill-used them. For Pluto, however, I still retained sufficient regard to restrain me from maltreating him, as I made no scruple of maltreating the rabbits, the monkey, or even the dog, when, by accident, or through affection, they came in my way. But my disease grew upon me—for what disease is like Alcohol!—and at length even Pluto, who was now becoming old, and consequently somewhat peevish—even Pluto began to experience the effects of my ill temper.

One night, returning home, much intoxicated, from one of my haunts about town, I fancied that the cat avoided my presence. I seized him; when, in his fright at my violence, he inflicted a slight wound upon my hand with his teeth. The fury of a demon instantly possessed me. I knew myself no longer. My original soul seemed, at once, to take its flight from my body; and a more than fiendish malevolence, gin-nurtured, thrilled every fibre of my frame. I took from my waistcoat-

pocket a penknife, opened it, grasped the poor beast by the throat, and deliberately cut one of its eyes from the socket! I blush, I burn, I shudder, while I pen the damnable atrocity.

When reason returned with the morning—when I had slept off the fumes of the night's debauch—I experienced a sentiment half of horror, half of remorse, for the crime of which I had been guilty; but it was, at best, a feeble and equivocal feeling, and the soul remained untouched. I again plunged into excess, and soon drowned in wine all memory of the deed.

In the meantime the cat slowly recovered. The socket of the lost eye presented, it is true, a frightful appearance, but he no longer appeared to suffer any pain. He went about the house as usual, but, as might be expected, fled in extreme terror at my approach. I had so much of my old heart left, as to be at first grieved by this evident dislike on the part of a creature which had once so loved me. But this feeling soon gave place to irritation. And then came, as if to my final and irrevocable overthrow, the spirit of PERVERSENESS. Of this spirit philosophy takes no account. Yet I am not more sure that my soul lives, than I am that perverseness is one of the primitive impulses of the human heart—one of the indivisible primary faculties, or sentiments, which give direction to the character of Man. Who has not, a hundred times, found himself committing a vile or a stupid action, for no other reason than because he knows he should *not?* Have we not a perpetual inclination, in the teeth of our best judgment, to violate that which is *Law*, merely because we understand it to be such? This spirit of perverseness, I say, came to my final overthrow. It was this unfathomable longing of the soul *to vex itself*—to offer violence to its own nature—to do wrong for the wrong's sake only—that urged me to continue and finally to consummate the injury I had inflicted upon the unoffending brute. One morning, in cold blood, I slipped a noose about its neck and hung it to the limb of a tree—hung it with the tears streaming from my eyes, and with the bitterest remorse at my heart—hung it *because* I knew that it had loved me, and *because* I felt it had given me no reason of offence—hung it *because* I knew that in so doing I was committing a sin—a deadly sin that would so jeopardize my immortal soul as to place it—if such a thing were possible—even beyond the reach of the infinite mercy of the Most Merciful and Most Terrible God.

On the night of the day on which this most cruel deed was done, I was aroused from sleep by the cry of fire. The curtains of my bed were in flames. The whole house was blazing. It was with great difficulty that my wife, a servant, and myself, made our escape from the conflagration. The destruction was complete. My entire worldly wealth was swallowed up, and I resigned myself thenceforward to despair.

I am above the weakness of seeking to establish a sequence of cause and effect, between the disaster and the atrocity. But I am detailing a chain of facts—and wish not to leave even a possible link imperfect. On the day succeeding the fire, I visited the ruins. The walls, with one exception, had fallen in. This exception was found in

a compartment wall, not very thick, which stood about the middle of the house, and against which had rested the head of my bed. The plastering had here, in great measure, resisted the action of the fire—a fact which I attributed to its having been recently spread. About this wall a dense crowd were collected, and many persons seemed to be examining a particular portion of it with very minute and eager attention. The words "strange!" "singular!" and other similar expressions, excited my curiosity. I approached and saw, as if graven in *bas-relief* upon the white surface, the figure of a gigantic *cat*. The impression was given with an accuracy truly marvellous. There was a rope about the animal's neck.

When I first beheld this apparition—for I could scarcely regard it as less—my wonder and my terror were extreme. But at length reflection came to my aid. The cat, I remembered, had been hung in a garden adjacent to the house. Upon the alarm of fire, this garden had been immediately filled by the crowd—by some one of whom the animal must have been cut from the tree and thrown, through an open window, into my chamber. This had probably been done with the view of arousing me from sleep. The falling of other walls had compressed the victim of my cruelty into the substance of the freshly-spread plaster; the lime of which, with the flames, and the *ammonia* from the carcass, had then accomplished the portraiture as I saw it.

Although I thus readily accounted to my reason, if not altogether to my conscience, for the startling fact just detailed, it did not the less fail to make a deep impression upon my fancy. For months I could not rid myself of the phantasm of the cat; and, during this period, there came back into my spirit a half-sentiment that seemed, but was not, remorse. I went so far as to regret the loss of the animal, and to look about me, among the vile haunts which I now habitually frequented, for another pet of the same species, and of somewhat similar appearance, with which to supply its place.

One night as I sat, half stupefied, in a den of more than infamy, my attention was suddenly drawn to some black object, reposing upon the head of one of the immense hogsheads of gin, or of rum, which constituted the chief furniture of the apartment. I had been looking steadily at the top of this hogshead for some minutes, and what now caused me surprise was the fact that I had not sooner perceived the object thereupon. I approached it, and touched it with my hand. It was a black cat—a very large one—fully as large as Pluto, and closely resembling him in every respect but one. Pluto had not a white hair upon any portion of his body; but this cat had a large, although indefinite splotch of white, covering nearly the whole region of the breast.

Upon my touching him, he immediately arose, purred loudly, rubbed against my hand, and appeared delighted with my notice. This, then, was the very creature of which I was in search. I at once offered to purchase it of the landlord; but this person made no claim to it—knew nothing of it—had never seen it before.

I continued my caresses, and when I prepared to go home, the animal evinced a disposition to accompany me.

I permitted it to do so; occasionally stooping and patting it as I proceeded. When it reached the house it domesticated itself at once, and became immediately a great favorite with my wife.

For my own part, I soon found a dislike to it arising within me. This was just the reverse of what I had anticipated; but—I know not how or why it was—its evident fondness for myself rather disgusted and annoyed me. By slow degrees these feelings of disgust and annoyance rose into the bitterness of hatred. I avoided the creature; a certain sense of shame, and the remembrance of my former deed of cruelty, preventing me from physically abusing it. I did not, for some weeks, strike, or otherwise violently ill use it; but gradually—very gradually—I came to look upon it with unutterable loathing, and to flee silently from its odious presence, as from the breath of a pestilence.

What added, no doubt, to my hatred of the beast, was the discovery, on the morning after I brought it home, that, like Pluto, it also had been deprived of one of its eyes. This circumstance, however, only endeared it to my wife, who, as I have already said, possessed, in a high degree, that humanity of feeling which had once been my distinguishing trait, and the source of many of my simplest and purest pleasures.

With my aversion to this cat, however, its partiality for myself seemed to increase. It followed my footsteps with a pertinacity which it would be difficult to make the reader comprehend. Wherever I sat, it would crouch beneath my chair, or spring upon my knees, covering me with its loathsome caresses. If I arose to walk it would get between my feet and thus nearly throw me down, or, fastening its long and sharp claws in my dress, clamber, in this manner, to my breast. At such times, although I longed to destroy it with a blow, I was yet withheld from so doing, partly by a memory of my former crime, but chiefly—let me confess it at once—by absolute *dread* of the beast.

This dread was not exactly a dread of physical evil—and yet I should be at a loss how otherwise to define it. I am almost ashamed to own—yes, even in this felon's cell, I am almost ashamed to own—that the terror and horror with which the animal inspired me, had been heightened by one of the merest chimeras it would be possible to conceive. My wife had called my attention, more than once, to the character of the mark of white hair, of which I have spoken, and which constituted the sole visible difference between the strange beast and the one I had destroyed. The reader will remember that this mark, although large, had been originally very indefinite; but, by slow degrees—degrees nearly imperceptible, and which for a long time my reason struggled to reject as fanciful—it had, at length, assumed a rigorous distinctness of outline. It was now the representation of an object that I shudder to name—and for this, above all, I loathed, and dreaded, and would have rid myself of the monster *had* I dared—it was now, I say, the image of a hideous—of a ghastly thing—of the GALLOWS!—oh, mournful and terrible engine of Horror and of Crime—of Agony and of Death!

And now was I indeed wretched beyond the wretchedness of mere Hu-

manity. And *a brute beast*—whose fellow I had contemptuously destroyed—*a brute beast* to work out for *me*—for me, a man fashioned in the image of the High God—so much of insufferable woe! Alas! neither by day nor by night knew I the blessing of rest any more! During the former the creature left me no moment alone, and in the latter I started hourly from dreams of unutterable fear to find the hot breath of *the thing* upon my face, and its vast weight—an incarnate nightmare that I had no power to shake off—incumbent eternally upon my *heart!*

Beneath the pressure of torments such as these the feeble remnant of the good within me succumbed. Evil thoughts became my sole intimates—the darkest and most evil of thoughts. The moodiness of my usual temper increased to hatred of all things and of all mankind; while from the sudden, frequent, and ungovernable outbursts of a fury to which I now blindly abandoned myself, my uncomplaining wife, alas, was the most usual and the most patient of sufferers.

One day she accompanied me, upon some household errand, into the cellar of the old building which our poverty compelled us to inhabit. The cat followed me down the steep stairs, and, nearly throwing me headlong, exasperated me to madness. Uplifting an axe, and forgetting in my wrath the childish dread which had hitherto stayed my hand, I aimed a blow at the animal, which, of course, would have proved instantly fatal had it descended as I wished. But this blow was arrested by the hand of my wife. Goaded by the interference into a rage more than demoniacal, I withdrew my arm from her grasp and buried the axe in her brain. She fell dead upon the spot without a groan.

This hideous murder accomplished, I set myself forthwith, and with entire deliberation, to the task of concealing the body. I knew that I could not remove it from the house, either by day or night, without the risk of being observed by the neighbors. Many projects entered my mind. At one period I thought of cutting the corpse into minute fragments, and destroying them by fire. At another, I resolved to dig a grave for it in the floor of the cellar. Again, I deliberated about casting it in the well in the yard—about packing it in a box, as if merchandise, with the usual arrangements, and so getting a porter to take it from the house. Finally I hit upon what I considered a far better expedient than either of these. I determined to wall it up in the cellar, as the monks of the Middle Ages are recorded to have walled up their victims.

For a purpose such as this the cellar was well adapted. Its walls were loosely constructed, and had lately been plastered throughout with a rough plaster, which the dampness of the atmosphere had prevented from hardening. Moreover, in one of the walls was a projection, caused by a false chimney, or fireplace, that had been filled up and made to resemble the rest of the cellar. I made no doubt that I could readily displace the bricks at this point, insert the corpse, and wall the whole up as before, so that no eye could detect any thing suspicious.

And in this calculation I was not de-

ceived. By means of a crowbar I easily dislodged the bricks, and, having carefully deposited the body against the inner wall, I propped it in that position, while with little trouble I relaid the whole structure as it originally stood. Having procured mortar, sand, and hair, with every possible precaution, I prepared a plaster which could not be distinguished from the old, and with this I very carefully went over the new brick-work. When I had finished, I felt satisfied that all was right. The wall did not present the slightest appearance of having been disturbed. The rubbish on the floor was picked up with the minutest care. I looked around triumphantly, and said to myself: "Here at least, then, my labor has not been in vain."

My next step was to look for the beast which had been the cause of so much wretchedness; for I had, at length, firmly resolved to put it to death. Had I been able to meet with it at the moment, there could have been no doubt of its fate; but it appeared that the crafty animal had been alarmed at the violence of my previous anger, and forebore to present itself in my present mood. It is impossible to describe or to imagine the deep, the blissful sense of relief which the absence of the detested creature occasioned in my bosom. It did not make its appearance during the night; and thus for one night, at least, since its introduction into the house, I soundly and tranquilly slept; aye, *slept* even with the burden of murder upon my soul.

The second and the third day passed, and still my tormentor came not. Once again I breathed as a free man. The monster, in terror, had fled the premises for ever! I should behold it no more! My happiness was supreme! The guilt of my dark deed disturbed me but little. Some few inquiries had been made, but these had been readily answered. Even a search was instituted—but of course nothing was to be discovered. I looked upon my future felicity as secured.

Upon the fourth day of the assassination, a party of the police came, very unexpectedly, into the house, and proceeded again to make rigorous investigation of the premises. Secure, however, in the inscrutability of my place of concealment, I felt no embarrassment whatever. The officers bade me accompany them in their search. They left no nook or corner unexplored. At length, for the third or fourth time, they descended into the cellar. I quivered not in a muscle. My heart beat calmly as that of one who slumbers in innocence. I walked the cellar from end to end. I folded my arms upon my bosom, and roamed easily to and fro. The police were thoroughly satisfied and prepared to depart. The glee at my heart was too strong to be restrained. I burned to say if but one word, by way of triumph, and to render doubly sure their assurance of my guiltlessness.

"Gentlemen," I said at last, as the party ascended the steps, "I delight to have allayed your suspicions. I wish you all health and a little more courtesy. By the bye, gentlemen, this —this is a very well-constructed house," (in the rabid desire to say something easily, I scarcely knew what I uttered at all),—"I may say an *excellently* well-constructed house. These walls—

are you going, gentlemen?—these walls are solidly put together"; and here, through the mere frenzy of bravado, I rapped heavily with a cane which I held in my hand, upon that very portion of the brickwork behind which stood the corpse of the wife of my bosom.

But may God shield and deliver me from the fangs of the Arch-Fiend! No sooner had the reverberation of my blows sunk into silence, than I was answered by a voice from within the tomb!—by a cry, at first muffled and broken, like the sobbing of a child, and then quickly swelling into one long, loud and continuous scream, utterly anomalous and inhuman—a howl—a wailing shriek, half of horror and half of triumph, such as might have arisen only out of hell, conjointly from the throats of the damned in their agony and of the demons that exult in the damnation.

Of my own thoughts it is folly to speak. Swooning, I staggered to the opposite wall. For one instant the party on the stairs remained motionless, through extremity of terror and awe. In the next a dozen stout arms were toiling at the wall. It fell bodily. The corpse, already greatly decayed and clotted with gore, stood erect before the eyes of the spectators. Upon its head, with red extended mouth and solitary eye of fire, sat the hideous beast whose craft had seduced me into murder, and whose informing voice had consigned me to the hangman. I had walled the monster up within the tomb.

The Tell-Tale Heart

(First published in *The Pioneer*, January, 1843.—Ed.)

TRUE!—nervous—very, very dreadfully nervous I had been and am! but why *will* you say that I am mad? The disease had sharpened my senses—not destroyed—not dulled them. Above all was the sense of hearing acute. I heard all things in the heaven and in the earth. I heard many things in hell. How, then, am I mad? Hearken! and observe how healthily—how calmly I can tell you the whole story.

It is impossible to say how first the idea entered my brain; but once conceived, it haunted me day and night. Object there was none. Passion there was none. I loved the old man. He had never wronged me. He had never given me insult. For his gold I had no desire. I think it was his eye! yes, it was this! One of his eyes resembled that of a vulture—a pale blue eye, with a film over it. Whenever it fell upon me, my blood ran cold; and so by degrees—very gradually—I made up my mind to take the life of the old man, and thus rid myself of the eye for ever.

Now this is the point. You fancy me mad. Madmen know nothing. But you should have seen *me*. You should have seen how wisely I proceeded—with what caution—with what foresight—with what dissimulation I went to work!

I was never kinder to the old man

than during the whole week before I killed him. And every night, about midnight, I turned the latch of his door and opened it—oh, so gently! And then, when I had made an opening sufficient for my head, I put in a dark lantern, all closed, closed, so that no light shone out, and then I thrust in my head. Oh, you would have laughed to see how cunningly I thrust it in! I moved it slowly—very, very slowly, so that I might not disturb the old man's sleep. It took me an hour to place my whole head within the opening so far that I could see him as he lay upon his bed. Ha!—would a madman have been so wise as this? And then, when my head was well in the room, I undid the lantern cautiously—oh, so cautiously—cautiously (for the hinges creaked)—I undid it just so much that a single thin ray fell upon the vulture eye. And this I did for seven long nights—every night just at midnight—but I found the eye always closed; and so it was impossible to do the work; for it was not the old man who vexed me, but his Evil Eye. And every morning, when the day broke, I went boldly into the chamber, and spoke courageously to him, calling him by name in a hearty tone, and inquiring how he had passed the night. So you see he would have been a very profound old man, indeed, to suspect that every night, just at twelve, I looked in upon him while he slept.

Upon the eighth night I was more than usually cautious in opening the door. A watch's minute hand moves more quickly than did mine. Never before that night had I *felt* the extent of my own powers—of my sagacity. I could scarcely contain my feelings of triumph. To think that there I was, opening the door, little by little, and he not even to dream of my secret deeds or thoughts. I fairly chuckled at the idea; and perhaps he heard me; for he moved on the bed suddenly, as if startled. Now you may think that I drew back—but no. His room was as black as pitch with the thick darkness, (for the shutters were close fastened, through fear of robbers,) and so I knew that he could not see the opening of the door, and I kept pushing it on steadily, steadily.

I had my head in, and was about to open the lantern, when my thumb slipped upon the tin fastening, and the old man sprang up in the bed, crying out—"Who's there?"

I kept quite still and said nothing. For a whole hour I did not move a muscle, and in the meantime I did not hear him lie down. He was still sitting up in the bed listening;—just as I have done, night after night, hearkening to the death watches in the wall.

Presently I heard a slight groan, and I knew it was the groan of mortal terror. It was not a groan of pain or of grief—oh no!—it was the low stifled sound that arises from the bottom of the soul when overcharged with awe. I knew the sound well. Many a night, just at midnight, when all the world slept, it has welled up from my own bosom, deepening, with its dreadful echo, the terrors that distracted me. I say I knew it well. I knew what the old man felt, and pitied him, although I chuckled at heart. I knew that he had been lying awake ever since the first slight noise, when he had turned in the bed. His fears had been ever since growing upon him. He had

been trying to fancy them causeless, but could not. He had been saying to himself—"It is nothing but the wind in the chimney—it is only a mouse crossing the floor," or "it is merely a cricket which has made a single chirp." Yes, he has been trying to comfort himself with these suppositions; but he had found all in vain. *All in vain;* because Death, in approaching him, had stalked with his black shadow before him, and enveloped the victim. And it was the mournful influence of the unperceived shadow that caused him to feel—although he neither saw nor heard—to *feel* the presence of my head within the room.

When I had waited a long time, very patiently, without hearing him lie down, I resolved to open a little—a very, very little crevice in the lantern. So I opened it—you cannot imagine how stealthily, stealthily—until, at length, a single dim ray, like the thread of the spider, shot from out the crevice and full upon the vulture eye.

It was open—wide, wide open—and I grew furious as I gazed upon it. I saw it with perfect distinctness—all a dull blue, with a hideous veil over it that chilled the very marrow in my bones; but I could see nothing else of the old man's face or person: for I had directed the ray as if by instinct, precisely upon the damned spot.

And now have I not told you that what you mistake for madness is but over-acuteness of the senses?—now, I say, there came to my ears a low, dull, quick sound, such as a watch makes when enveloped in cotton. I knew *that* sound well too. It was the beating of the old man's heart. It increased my fury, as the beating of a drum stimulates the soldier into courage.

But even yet I refrained and kept still. I scarcely breathed. I held the lantern motionless. I tried how steadily I could maintain the ray upon the eye. Meantime the hellish tattoo of the heart increased. It grew quicker and quicker, and louder and louder every instant. The old man's terror *must* have been extreme! It grew louder, I say, louder every moment!—do you mark me well? I have told you that I am nervous: so I am. And now at the dead hour of the night, amid the dreadful silence of that old house so strange a noise as this excited me to uncontrollable terror. Yet, for some minutes longer I refrained and stood still. But the beating grew louder, louder! I thought the heart must burst. And now a new anxiety seized me—the sound would be heard by a neighbor! The old man's hour had come! With a loud yell, I threw open the lantern and leaped into the room. He shrieked once—once only. In an instant I dragged him to the floor, and pulled the heavy bed over him. I then smiled gaily, to find the deed so far done. But, for many minutes, the heart beat on with a muffled sound. This, however, did not vex me; it would not be heard through the wall. At length it ceased. The old man was dead. I removed the bed and examined the corpse. Yes, he was stone, stone dead. I placed my hand upon the heart and held it there many minutes. There was no pulsation. He was stone dead. His eye would trouble me no more.

If still you think me mad, you will think so no longer when I describe the

wise precautions I took for the concealment of the body. The night waned, and I worked hastily, but in silence. First of all I dismembered the corpse. I cut off the head and the arms and the legs.

I then took up three planks from the flooring of the chamber, and deposited all between the scantlings. I then replaced the boards so cleverly, so cunningly, that no human eye—not even *his*—could have detected any thing wrong. There was nothing to wash out—no stain of any kind—no blood-spot whatever. I had been too wary for that. A tub had caught all—ha! ha!

When I had made an end of these labors, it was four o'clock—still dark as midnight. As the bell sounded the hour, there came a knocking at the street door. I went down to open it with a light heart,—for what had I *now* to fear? There entered three men, who introduced themselves, with perfect suavity, as officers of the police. A shriek had been heard by a neighbor during the night: suspicion of foul play had been aroused; information had been lodged at the police office, and they (the officers) had been deputed to search the premises.

I smiled,—for *what* had I to fear? I bade the gentlemen welcome. The shriek, I said, was my own in a dream. The old man, I mentioned, was absent in the country. I took my visitors all over the house. I bade them search—search *well*. I led them, at length, to *his* chamber. I showed them his treasures, secure, undisturbed. In the enthusiasm of my confidence, I brought chairs into the room, and desired them *here* to rest from their fatigues, while I myself, in the wild audacity of my perfect triumph, placed my own seat upon the very spot beneath which reposed the corpse of the victim.

The officers were satisfied. My *manner* had convinced them. I was singularly at ease. They sat, and while I answered cheerily, they chatted of familiar things. But, ere long, I felt myself getting pale and wished them gone. My head ached, and I fancied a ringing in my ears: but still they sat and still chatted. The ringing became more distinct:—it continued and became more distinct: I talked more freely to get rid of the feeling: but it continued and gained definitiveness—until, at length, I found that the noise was *not* within my ears.

No doubt I now grew *very* pale;—but I talked more fluently, and with a heightened voice. Yet the sound increased—and what could I do? It was *a low, dull, quick sound—much such a sound as a watch makes when enveloped in cotton.* I gasped for breath—and yet the officers heard it not. I talked more quickly—more vehemently; but the noise steadily increased. I arose and argued about trifles, in a high key and with violent gesticulations, but the noise steadily increased. Why *would* they not be gone? I paced the floor to and fro with heavy strides, as if excited to fury by the observation of the men—but the noise steadily increased. Oh God! what *could* I do? I foamed—I raved—I swore. I swung the chair upon which I had been sitting, and grated it upon the boards, but the noise arose over all and continually increased. It grew louder—louder—*louder!* And still the men chatted pleasantly, and smiled. Was it possible they heard not? Almighty

God!—no, no! They heard!—they suspected!—they *knew!*—they were making a *mockery* of my horror!—this I thought, and this I think. But any thing was better than this agony! Any thing was more tolerable than this derision! I could bear those hypocritical smiles no longer! I felt that I must scream or die!—and now—again!—hark! louder! louder! *louder!*—

"Villains!" I shrieked, "dissemble no more! I admit the deed!—tear up the planks!—here, here!—it is the beating of his hideous heart!"

The Imp of the Perverse

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In the consideration of the faculties and impulses—of the *prima mobilia* of the human soul, the phrenologists have failed to make room for a propensity which, although obviously existing as a radical, primitive, irreducible sentiment, has been equally overlooked by all the moralists who have preceded them. In the pure arrogance of the reason, we have all overlooked it. We have suffered its existence to escape our senses, solely through want of belief—of faith;—whether it be faith in Revelation, or faith in the Kabbala. The idea of it has never occurred to us, simply because of its supererogation. We saw no *need* of the impulse—for the propensity. We could not perceive its necessity. We could not understand, that is to say, we could not have understood, had the notion of this *primum mobile* ever obtruded itself;—we could not have understood in what manner it might be made to further the objects of humanity, either temporal or eternal. It cannot be denied that phrenology and, in great measure, all metaphysicianism have been concocted *a priori*. The intellectual or logical man, rather than the understanding or observant man, set himself to imagine designs—to dictate purposes to God. Having thus fathomed, to his satisfaction, the intentions of Jehovah, out of these intentions he built his innumerable systems of mind. In the matter of phrenology, for example, we first determined, naturally enough, that it was the design of the Deity that man should eat. We then assigned to man an organ of alimentiveness, and this organ is the scourge with which the Deity compels man, will-I nill-I, into eating. Secondly, having settled it to be God's will that man should continue his species, we discovered an organ of amativeness, forthwith. And so with combativeness, with ideality, with causality, with constructiveness,—so, in short, with every organ, whether representing a propensity, a moral sentiment, or a faculty of the pure intellect. And in these arrangements of the *principia* of human action, the Spurzheimites, whether right or wrong, in part, or upon the whole, have but followed, in principle, the footsteps of their predecessors; deducing and establishing every thing from the preconceived destiny of

man, and upon the ground of the objects of his Creator.

It would have been wiser, it would have been safer, to classify (if classify we must) upon the basis of what man usually or occasionally did, and was always occasionally doing, rather than upon the basis of what we took it for granted the Deity intended him to do. If we cannot comprehend God in his visible works, how then in his inconceivable thoughts, that call the works into being? If we cannot understand him in his objective creatures, how then in his substantive moods and phases of creation?

Induction, *a posteriori*, would have brought phrenology to admit, as an innate and primitive principle of human action, a paradoxical something, which we may call *perverseness*, for want of a more characteristic term. In the sense I intend, it is, in fact, a *mobile* without motive, a motive not *motivirt*. Through its promptings we act without comprehensible object; or, if this shall be understood as a contradiction in terms, we may so far modify the proposition as to say, that through its promptings we act, for the reason that we should *not*. In theory, no reason can be more unreasonable; but, in fact, there is none more strong. With certain minds, under certain conditions, it becomes absolutely irresistible. I am not more certain that I breathe, than that the assurance of the wrong or error of any action is often the one unconquerable *force* which impels us, and alone impels us to its prosecution. Nor will this overwhelming tendency to do wrong for the wrong's sake, admit of analysis, or resolution into ulterior elements. It is a radical, a primitive impulse—elementary. It will be said, I am aware, that when we persist in acts because we feel we should *not* persist in them, our conduct is but a modification of that which ordinarily springs from the *combativeness* of phrenology. But a glance will show the fallacy of this idea. The phrenological combativeness has for its essence, the necessity of self-defence. It is our safeguard against injury. Its principle regards our well-being; and thus the desire to be well is excited simultaneously with its development. It follows, that the desire to be well must be excited simultaneously with any principle which shall be merely a modification of combativeness, but in the case of that something which I term *perverseness*, the desire to be well is not only not aroused, but a strongly antagonistical sentiment exists.

An appeal to one's own heart is, after all, the best reply to the sophistry just noticed. No one who trustingly consults and thoroughly questions his own soul, will be disposed to deny the entire radicalness of the propensity in question. It is not more incomprehensible than distinctive. There lives no man who at some period has not been tormented, for example, by an earnest desire to tantalize a listener by circumlocution. The speaker is aware that he displeases; he has every intention to please; he is usually curt, precise, and clear; the most laconic and luminous language is struggling for utterance upon his tongue; it is only with difficulty that he restrains himself from giving it flow; he dreads and deprecates the anger of him whom he addresses; yet, the thought strikes him,

that by certain involutions and parentheses this anger may be engendered. That single thought is enough. The impulse increases to a wish, the wish to a desire, the desire to an uncontrollable longing, and the longing (to the deep regret and mortification of the speaker, and in defiance of all consequences) is indulged.

We have a task before us which must be speedily performed. We know that it will be ruinous to make delay. The most important crisis of our life calls, trumpet-tongued, for immediate energy and action. We glow, we are consumed with eagerness to commence the work, with the anticipation of whose glorious result our whole souls are on fire. It must, it shall be undertaken to-day, and yet we put it off until to-morrow; and why? There is no answer, except that we feel *perverse*, using the word with no comprehension of the principle. To-morrow arrives, and with it a more impatient anxiety to do our duty, but with this very increase of anxiety arrives, also, a nameless, a positively fearful, because unfathomable, craving for delay. This craving gathers strength as the moments fly. The last hour for action is at hand. We tremble with the violence of the conflict within us,—of the definite with the indefinite—of the substance with the shadow. But, if the contest has proceeded thus far, it is the shadow which prevails,—we struggle in vain. The clock strikes, and is the knell of our welfare. At the same time, it is the chanticleer-note to the ghost that has so long overawed us. It flies—it disappears—we are free. The old energy returns. We will labor *now*. Alas, it is *too late!*

We stand upon the brink of a preci-i pice. We peer into the abyss—we grow sick and dizzy. Our first impulse is to shrink from the danger. Unac-c countably we remain. By slow degrees our sickness and dizziness and horror become merged in a cloud of unnam-n able feeling. By gradations, still more imperceptible, this cloud assumes shape, as did the vapor from the bottle out of which arose the genius in the Ara-a bian Nights. But out of this *our* cloud upon the precipice's edge, there grows into palpability, a shape, far more ter-r rible than any genius or any demon of a tale, and yet it is but a thought, although a fearful one, and one which chills the very marrow of our bones with the fierceness of the delight of its horror. It is merely the idea of what would be our sensations during the sweeping precipitancy of a fall from such a height. And this fall—this rushing annihilation—for the very rea-e son that it involves that one most ghastly and loathsome of all the most ghastly and loathsome images of death and suffering which have ever pre-e sented themselves to our imagination—for this very cause do we now the most vividly desire it. And because our rea-e son violently deters us from the brink, *therefore* do we the most impetuously approach it. There is no passion in nature so demoniacally impatient, as that of him who, shuddering upon the edge of a precipice, thus meditates a plunge. To indulge, for a moment, in any attempt at *thought*, is to be inevi-v tably lost; for reflection but urges us to forbear, and *therefore* it is, I say that we *cannot*. If there be no friendly arm to check us, or if we fail in a sudden effort to prostrate ourselves

backward from the abyss, we plunge, and are destroyed.

Examine these similar actions as we will, we shall find them resulting solely from the spirit of the *Perverse*. We perpetrate them because we feel that we should *not*. Beyond or behind this there is no intelligible principle; and we might, indeed, deem this perverseness a direct instigation of the arch-fiend, were it not occasionally known to operate in furtherance of good.

I have said thus much, that in some measure I may answer your question—that I may explain to you why I am here—that I may assign to you something that shall have at least the faint aspect of a cause for my wearing these fetters, and for my tenanting this cell of the condemned. Had I not been thus prolix, you might either have misunderstood me altogether, or, with the rabble, have fancied me mad. As it is, you will easily perceive that I am one of the many uncounted victims of the Imp of the Perverse.

It is impossible that any deed could have been wrought with a more thorough deliberation. For weeks, for months, I pondered upon the means of the murder. I rejected a thousand schemes, because their accomplishment involved a *chance* of detection. At length, in reading some French memoirs, I found an account of a nearly fatal illness that occurred to Madame Pilau, through the agency of a candle accidentally poisoned. The idea struck my fancy at once. I knew my victim's habit of reading in bed. I knew, too, that his apartment was narrow and ill-ventilated. But I need not vex you with impertinent details. I need not describe the easy artifices by which I substituted, in his bed-room candlestand, a wax-light of my own making for the one which I there found. The next morning he was discovered dead in his bed, and the coroner's verdict was—"Death by the visitation of God."

Having inherited his estate, all went well with me for years. The idea of detection never once entered my brain. Of the remains of the fatal taper I had myself carefully disposed. I had left no shadow of a clew by which it would be possible to convict, or even to suspect, me of the crime. It is inconceivable how rich a sentiment of satisfaction arose in my bosom as I reflected upon my absolute security. For a very long period of time I was accustomed to revel in this sentiment. It afforded me more real delight than all the mere worldly advantages accruing from my sin. But there arrived at length an epoch, from which the pleasurable feeling grew, by scarcely perceptible gradations, into a haunting and harassing thought. It harassed because it haunted. I could scarcely get rid of it for an instant. It is quite a common thing to be thus annoyed with the ringing in our ears, or rather in our memories, of the burthen of some ordinary song, or some unimpressive snatches from an opera. Nor will we be the less tormented if the song in itself be good, or the opera air meritorious. In this manner, at last, I would perpetually catch myself pondering upon my security, and repeating, in a low under-tone, the phrase, "I am safe."

One day, whilst sauntering along the streets, I arrested myself in the act of murmuring, half aloud, these customary syllables. In a fit of petulance, I re-

modelled them thus; "I am safe—I am safe—yes—if I be not fool enough to make open confession!"

No sooner had I spoken these words, than I felt an icy chill creep to my heart. I had had some experience in these fits of perversity (whose nature I have been at some trouble to explain), and I remembered well that in no instance I had successfully resisted their attacks. And now my own casual self-suggestion that I might possibly be fool enough to confess the murder of which I had been guilty, confronted me, as if the very ghost of him whom I had murdered—and beckoned me on to death.

At first, I made an effort to shake off this nightmare of the soul. I walked vigorously — faster — still faster — at length I ran. I felt a maddening desire to shriek aloud. Every succeeding wave of thought overwhelmed me with new terror, for, alas! I well, too well, understood that to *think*, in my situation, was to be lost. I still quickened my pace. I bounded like a madman through the crowded thoroughfares. At length, the populace took the alarm, and pursued me. I felt *then* the consummation of my fate. Could I have torn out my tongue, I would have done it—but a rough voice resounded in my ears—a rougher grasp seized me by the shoulder. I turned—I gasped for breath. For a moment I experienced all the pangs of suffocation; I became blind, and deaf, and giddy; and then some invisible fiend, I thought, struck me with his broad palm upon the back. The long-imprisoned secret burst forth from my soul.

They say that I spoke with a distinct enunciation, but with marked emphasis and passionate hurry, as if in dread of interruption before concluding the brief but pregnant sentences that consigned me to the hangman and to hell.

Having related all that was necessary for the fullest judicial conviction, I fell prostrate in a swoon.

But why shall I say more? To-day I wear these chains, and am *here!* To-morrow I shall be fetterless!—*but where?*

William Wilson

(Published in *The Gift*, 1840.—Ed.)

What say of it? what say CONSCIENCE grim,
That spectre in my path?
—*Chamberlain's Pharronida.*

LET me call myself, for the present, William Wilson. The fair page now lying before me need not be sullied with my real appellation. This has been already too much an object for the scorn—for the horror—for the detestation of my race. To the uttermost regions of the globe have not the indignant winds bruited its unparalleled infamy? Oh, outcast of all outcasts most abandoned!—to the earth art thou not for ever dead? to its honors, to its flowers, to its golden aspirations?

—and a cloud, dense, dismal, and limitless, does it not hang eternally between thy hopes and heaven?

I would not, if I could, here or to-day, embody a record of my later years of unspeakable misery and unpardonable crime. This epoch—these later years—took unto themselves a sudden elevation in turpitude, whose origin alone it is my present purpose to assign. Men usually grow base by degrees. From me, in an instant, all virtue dropped bodily as a mantle. From comparatively trivial wickedness I passed, with the stride of a giant, into more than the enormities of an Elah-Gabalus. What chance—what one event brought this evil thing to pass, bear with me while I relate. Death approaches; and the shadow which foreruns him has thrown a softening influence over my spirit. I long, in passing through the dim valley, for the sympathy—I had nearly said for the pity—of my fellow men. I would fain have them believe that I have been, in some measure, the slave of circumstances beyond human control. I would wish them to seek out for me, in the details I am about to give, some little oasis of *fatality* amid a wilderness of error. I would have them allow—what they cannot refrain from allowing—that, although temptation may have erewhile existed as great, man was never thus, at least, tempted before—certainly, never *thus* fell. And is it therefore that he has never thus suffered? Have I not indeed been living in a dream? And am I not now dying a victim to the horror and the mystery of the wildest of all sublunary visions?

I am the descendant of a race whose imaginative and easily excitable temperament has at all times rendered them remarkable; and, in my earliest infancy, I gave evidence of having fully inherited the family character. As I advanced in years it was more strongly developed; becoming, for many reasons, a cause of serious disquietude to my friends, and of positive injury to myself. I grew self-willed, addicted to the wildest caprices, and a prey to the most ungovernable passions. Weak-minded, and beset with constitutional infirmities akin to my own, my parents could do but little to check the evil propensities which distinguished me. Some feeble and ill-directed efforts resulted in complete failure on their part, and, of course, in total triumph on mine. Thenceforward my voice was a household law; and at an age when few children have abandoned their leading-strings, I was left to the guidance of my own will, and became, in all but name, the master of my own actions.

My earliest recollections of a school-life, are connected with a large, rambling, Elizabethan house, in a misty-looking village of England, where were a vast number of gigantic and gnarled trees, and where all the houses were excessively ancient. In truth, it was a dream-like and spirit-soothing place, that venerable old town. At this moment, in fancy, I feel the refreshing chilliness of its deeply-shadowed avenues, inhale the fragrance of its thousand shrubberies, and thrill anew with undefinable delight, at the deep hollow note of the church-bell, breaking, each hour, with sullen and sudden roar, upon the stillness of the dusky atmosphere in which the fretted Gothic steeple lay imbedded and asleep.

It gives me, perhaps, as much of

pleasure as I can now in any manner experience, to dwell upon minute recollections of the school and its concerns. Steeped in misery as I am—misery, alas! only too real—I shall be pardoned for seeking relief, however slight and temporary, in the weakness of a few rambling details. These, moreover, utterly trivial, and even ridiculous in themselves, assume, to my fancy, adventitious importance, as connected with a period and a locality when and where I recognize the first ambiguous monitions of the destiny which afterward so fully overshadowed me. Let me then remember.

The house, I have said, was old and irregular. The grounds were extensive, and a high and solid brick wall, topped with a bed of mortar and broken glass, encompassed the whole. This prison-like rampart formed the limit of our domain; beyond it we saw but thrice a week—once every Saturday afternoon, when, attended by two ushers, we were permitted to take brief walks in a body through some of the neighboring fields—and twice during Sunday, when we were paraded in the same formal manner to the morning and evening service in the one church in the village. Of this church the principal of our school was pastor. With how deep a spirit of wonder and perplexity was I wont to regard him from our remote pew in the gallery, as, with step solemn and slow, he ascended the pulpit! This reverend man, with countenance so demurely benign, with robes so glossy and so clerically flowing, with wig so minutely powdered, so rigid and so vast,—could this be he who, of late, with sour visage, and in snuffy habiliments, administered, ferule in hand, the Draconian Laws of the academy? Oh, gigantic paradox, too utterly monstrous for solution!

At an angle of the ponderous wall frowned a more ponderous gate. It was riveted and studded with iron bolts, and surmounted with jagged iron spikes. What impressions of deep awe did it inspire! It was never opened save for the three periodical egressions and ingressions already mentioned; then, in every creak of its mighty hinges, we found a plenitude of mystery—a world of matter for solemn remark, or for more solemn meditation.

The extensive enclosure was irregular in form, having many capacious recesses. Of these, three or four of the largest constituted the play-ground. It was level, and covered with fine hard gravel. I well remember it had not trees, nor benches, nor any thing similar within it. Of course it was in the rear of the house. In front lay a small parterre, planted with box and other shrubs, but through this sacred division we passed only upon rare occasions indeed—such as a first advent to school or final departure thence, or perhaps when a parent or friend having called for us, we joyfully took our way home for the Christmas or Midsummer holidays.

But the house!—how quaint an old building was this!—to me how veritable a palace of enchantment! There was really no end to its windings—to its incomprehensible subdivisions. It was difficult, at any given time, to say with certainty upon which of its two stories one happened to be. From each room to every other there were sure to be found three or four steps either in ascent or descent. Then the lateral

branches were innumerable—inconceivable—and so returning in upon themselves, that our most exact ideas in regard to the whole mansion were not very far different from those with which we pondered upon infinity. During the five years of my residence here, I was never able to ascertain with precision, in what remote locality lay the little sleeping apartment assigned to myself and some eighteen or twenty other scholars.

The school-room was the largest in the house—I could not help thinking, in the world. It was very long, narrow, and dismally low, with pointed Gothic windows and a ceiling of oak. In a remote and terror-inspiring angle was a square enclosure of eight or ten feet, comprising the *sanctum,* "during hours," of our principal, the Reverend Dr. Bransby. It was a solid structure, with massy door, sooner than open which in the absence of the "Dominie," we would all have willingly perished by the *peine forte et dure.* In other angles were two other similar boxes, far less reverenced, indeed, but still greatly matters of awe. One of these was the pulpit of the "classical" usher, one of the "English and mathematical." Interspersed about the room, crossing and recrossing in endless irregularity, were innumerable benches and desks, black, ancient, and time-worn, piled desperately with much bethumbed books, and so beseamed with initial letters, names at full length, grotesque figures, and other multiplied efforts of the knife, as to have entirely lost what little of original form might have been their portion in days long departed. A huge bucket with water stood at one extremity of the room, and a clock of stupendous dimensions at the other.

Encompassed by the massy walls of this venerable academy, I passed, yet not in tedium or disgust, the years of the third lustrum of my life. The teeming brain of childhood requires no external world of incident to occupy or amuse it; and the apparently dismal monotony of a school was replete with more intense excitement than my riper youth has derived from luxury, or my full manhood from crime. Yet I must believe that my first mental development had in it much of the uncommon—even much of the *outre.* Upon mankind at large the events of very early existence rarely leave in mature age any definite impression. All is gray shadow—a weak and irregular remembrance—an indistinct regathering of feeble pleasures and phantasmagoric pains. With me this is not so. In childhood I must have felt with the energy of a man what I now find stamped upon memory in lines as vivid, as deep, and as durable as the *exergues* of the Carthaginian medals.

Yet in fact—in the fact of the world's view—how little was there to remember! The morning's awakening, the nightly summons to bed; the connings, the recitations; the periodical half-holidays, and perambulations; the play-ground, with its broils, its pastimes, its intrigues;—these, by a mental sorcery long forgotten, were made to involve a wilderness of sensation, a world of rich incident, a universe of varied emotion, of excitement, the most passionate and spirit-stirring. *"Oh, le bon temps que se siecle de fer!"*

In truth, the ardor, the enthusiasm, and the imperiousness of my disposi-

tion, soon rendered me a marked character among my schoolmates, and by slow, but natural gradations, gave me an ascendancy over all not greatly older than myself;—over all with a single exception. This exception was found in the person of a scholar, who, although no relation, bore the same christian and surname as myself;—a circumstance, in fact, little remarkable; for notwithstanding a noble descent, mine was one of those every-day appellations which seem, by prescriptive right, to have been, time out of mind, the common property of the mob. In this narrative I have therefore designated myself as William Wilson—a fictitious title not very dissimilar to the real. My namesake alone, of those who in school phraseology constituted "our set," presumed to compete with me in the studies of the class—in the sports and broils of the play-ground—to refuse implicit belief in my assertions, and submission to my will—indeed, to interfere with my arbitrary dictation in any respect whatsoever. If there is on earth a supreme and unqualified despotism, it is the despotism of a master-mind in boyhood over the less energetic spirits of its companions.

Wilson's rebellion was to me a source of the greatest embarrassment; the more so as, in spite of the bravado with which in public I made a point of treating him and his pretensions, I secretly felt that I feared him, and could not help thinking the equality which he maintained so easily with myself, a proof of his true superiority; since not to be overcome cost me a perpetual struggle. Yet this superiority—even this equality—was in truth acknowledged by no one but myself; our associates, by some unaccountable blindness, seemed not even to suspect it. Indeed, his competition, his resistance, and especially his impertinent and dogged interference with my purposes, were not more pointed than private. He appeared to be destitute alike of the ambition which urged, and of the passionate energy of mind which enabled me to excel. In his rivalry he might have been supposed actuated solely by a whimsical desire to thwart, astonish, or mortify myself; although there were times when I could not help observing, with a feeling made up of wonder, abasement, and pique, that he mingled with his injuries, his insults, or his contradictions, a certain most inappropriate, and assuredly most unwelcome *affectionateness* of manner. I could only conceive this singular behavior to arise from a consummate self-conceit assuming the vulgar airs of patronage and protection.

Perhaps it was this latter trait in Wilson's conduct, conjoined with our identity of name, and the mere accident of our having entered the school upon the same day, which set afloat the notion that we were brothers, among the senior class in the academy. These do not usually inquire with much strictness into the affairs of their juniors. I have before said, or should have said, that Wilson was not, in a most remote degree, connected with my family. But assuredly if we *had* been brothers we must have been twins; for, after leaving Dr. Bransby's, I casually learned that my namesake was born on the nineteenth of January, 1813—and this is a somewhat remarkable coincidence; for the day is precisely that of my own nativity.

It may seem strange that in spite of the continual anxiety occasioned me by the rivalry of Wilson, and his intolerable spirit of contradiction, I could not bring myself to hate him altogether. We had, to be sure, nearly every day a quarrel in which, yielding me publicly the palm of victory, he, in some manner, contrived to make me feel that it was he who had deserved it; yet a sense of pride on my part, and a veritable dignity on his own, kept us always upon what are called "speaking terms," while there were many points of strong congeniality in our tempers, operating to awake in me a sentiment which our position alone, perhaps, prevented from ripening into friendship. It is difficult, indeed, to define, or even to describe, my real feelings toward him. They formed a motley and heterogeneous admixture;—some petulant animosity, which was not yet hatred, some esteem, more respect, much fear, with a world of uneasy curiosity. To the moralist it will be necessary to say, in addition, that Wilson and myself were the most inseparable of companions.

It was no doubt the anomalous state of affairs existing between us, which turned all my attacks upon him, (and there were many, either open or covert) into the channel of banter or practical joke (giving pain while assuming the aspect of mere fun) rather than into a more serious and determined hostility. But my endeavors on this head were by no means uniformly successful, even when my plans were the most wittily concocted; for my namesake had much about him, in character, of that unassuming and quiet austerity which, while enjoying the poignancy of its own jokes, has no heel of Achilles in itself, and absolutely refuses to be laughed at. I could find, indeed. but one vulnerable point, and that, lying in a personal peculiarity, arising, perhaps, from constitutional disease, would have been spared by any antagonist less at his wit's end than myself;—my rival had a weakness in the facial or guttural organs, which precluded him from raising his voice at any time *above a very low whisper.* Of this defect I did not fail to take what poor advantage lay in my power.

Wilson's retaliations in kind were many; and there was one form of his practical wit that disturbed me beyond measure. How his sagacity first discovered at all that so petty a thing would vex me, is a question I never could solve; but having discovered, he habitually practised the annoyance. I had always felt aversion to my uncourtly patronymic, and its very common, if not plebeian prænomen. The words were venom in my ears; and when, upon the day of my arrival, a second William Wilson came also to the academy, I felt angry with him for bearing the name, and doubly disgusted with the name because a stranger bore it, who would be the cause of its twofold repetition, who would be constantly in my presence, and whose concerns, in the ordinary routine of the school business, must inevitably, on account of the detestable coincidence, be often confounded with my own.

The feeling of vexation thus engendered grew stronger with every circumstance tending to show resemblance, moral or physical, between my rival and myself. I had not then discovered the remarkable fact that we were of the same age; but I saw that we

were of the same height, and I perceived that we were even singularly alike in general contour of person and outline of feature. I was galled, too, by the rumor touching a relationship, which had grown current in the upper forms. In a word, nothing could more seriously disturb me, (although I scrupulously concealed such disturbance), than any allusion to a similarity of mind, person, or condition existing between us. But, in truth, I had no reason to believe that (with the exception of the matter of relationship, and in the case of Wilson himself), this similarity had ever been made a subject of comment, or even observed at all by our schoolfellows. That *he* observed it in all its bearings, and as fixedly as I, was apparent; but that he could discover in such circumstances so fruitful a field of annoyance, can only be attributed, as I said before, to his more than ordinary penetration.

His cue, which was to perfect an imitation of myself, lay both in words and in actions; and most admirably did he play his part. My dress it was an easy matter to copy; my gait and general manner were without difficulty, appropriated; in spite of his constitutional defect, even my voice did not escape him. My louder tones were, of course, unattempted, but then the key,—it was identical; *and his singular whisper, it grew the very echo of my own.*

How greatly this most exquisite portraiture harassed me (for it could not justly be termed a caricature), I will not now venture to describe. I had but one consolation—in the fact that the imitation, apparently, was noticed by myself alone, and that I had to endure only the knowing and strangely sarcastic smiles of my namesake himself. Satisfied with having produced in my bosom the intended effect, he seemed to chuckle in secret over the sting he had inflicted, and was characteristically disregardful of the public applause which the success of his witty endeavors might have so easily elicited. That the school, indeed, did not feel his design, perceive its accomplishment, and participate in his sneer, was, for many anxious months, a riddle I could not resolve. Perhaps the *gradation* of his copy rendered it not readily perceptible; or, more possibly, I owed my security to the masterly air of the copyist, who, disdaining the letter (which in a painting is all the obtuse can see), gave but the full spirit of his original for my individual contemplation and chagrin.

I have already more than once spoken of the disgusting air of patronage which he assumed toward me, and of his frequent officious interference with my will. This interference often took the ungracious character of advice; advice not openly given, but hinted or insinuated. I received it with a repugnance which gained strength as I grew in years. Yet, at this distant day, let me do him the simple justice to acknowledge that I can recall no occasion when the suggestions of my rival were on the side of those errors or follies so usual to his immature age and seeming inexperience; that his moral sense, at least, if not his general talents and worldly wisdom, was far keener than my own; and that I might, to-day, have been a better and thus a happier man, had I less frequently rejected the counsels embodied in those meaning whispers which I then but too cordially hated and too bitterly despised.

As it was I at length grew restive in the extreme under his distasteful super-

vision, and daily resented more and more openly, what I considered his intolerable arrogance. I have said that, in the first years of our connection as schoolmates, my feelings in regard to him might have been easily ripened into friendship; but, in the latter months of my residence at the academy, although the intrusion of his ordinary manner had, beyond doubt, in some measure, abated, my sentiments, in nearly similar proportion, partook very much of positive hatred. Upon one occasion he saw this, I think, and afterward avoided, or made a show of avoiding me.

It was about the same period, if I remember aright, that, in an altercation of violence with him, in which he was more than usually thrown off his guard, and spoke and acted with an openness of demeanor rather foreign to his nature, I discovered, or fancied I discovered, in his accent, in his air, and general appearance, a something which first startled, and then deeply interested me, by bringing to mind dim visions of my earliest infancy—wild, confused, and thronging memories of a time when memory herself was yet unborn. I cannot better describe the sensation which oppressed me, than by saying that I could with difficulty shake off the belief of my having been acquainted with the being who stood before me, at some epoch very long ago—some point of the past even infinitely remote. The delusion, however, faded rapidly as it came; and I mention it at all but to define the day of the last conversation I there held with my singular namesake.

The huge old house, with its countless sub-divisions, had several large chambers communicating with each other, where slept the greater number of the students. There were, however (as must necessarily happen in a building so awkwardly planned), many little nooks or recesses, the odds and ends of the structure; and these the economic ingenuity of Dr. Bransby had also fitted up as dormitories; although, being the merest closets, they were capable of accommodating but a single individual. One of these small apartments was occupied by Wilson.

One night, about the close of my fifth year at the school, and immediately after the altercation just mentioned, finding every one wrapped in sleep, I arose from bed, and, lamp in hand, stole through a wilderness of narrow passages, from my own bedroom to that of my rival. I had long been plotting one of those ill-natured pieces of practical wit at his expense in which I had hitherto been so uniformly unsuccessful. It was my intention, now, to put my scheme in operation and I resolved to make him feel the whole extent of the malice with which I was imbued. Having reached his closet, I noiselessly entered, leaving the lamp, with a shade over it, on the outside. I advanced a step and listened to the sound of his tranquil breathing. Assured of his being asleep, I returned, took the light, and with it again approached the bed. Close curtains were around it, which, in the prosecution of my plan, I slowly and quietly withdrew, when the bright rays fell vividly upon the sleeper, and my eyes at the same moment, upon his countenance. I looked;—and a numbness, an iciness of feeling instantly pervaded my frame. My breast heaved, my knees tottered, my whole spirit became possessed with

an abjectless yet intolerable horror. Gasping for breath, I lowered the lamp in still nearer proximity to the face. Were these—*these* the lineaments of William Wilson? I saw, indeed, that they were his, but I shook as if with a fit of the ague, in fancying they were not. What *was* there about them to confound me in this manner? I gazed; —while my brain reeled with a multitude of incoherent thoughts. Not thus he appeared—assuredly not *thus*—in the vivacity of his waking hours. The same name! the same contour of person! the same day of arrival at the academy! And then his dogged and meaningless imitation of my gait, my voice, my habits, and my manner! Was it, in truth, within the bounds of human possibility, that *what I now saw* was the result, merely, of the habitual practise of this sarcastic imitation? Awe-stricken, and with a creeping shudder, I extinguished the lamp, passed silently from the chamber, and left, at once, the halls of that old academy, never to enter them again.

After a lapse of some months, spent at home in mere idleness, I found myself a student at Eton. The brief interval had been sufficient to enfeeble my remembrance of the events at Dr. Bransby's, or at least to effect a material change in the nature of the feelings with which I remembered them. The truth—the tragedy—of the drama was no more. I could now find room to doubt the evidence of my senses; and seldom called up the subject at all but with wonder at the extent of human credulity, and a smile at the vivid force of the imagination which I hereditarily possessed. Neither was this species of skepticism likely to be diminished by the character of the life I led at Eton. The vortex of thoughtless folly into which I there so immediately and so recklessly plunged, washed away all but the froth of my past hours, ingulfed at once every solid or serious impression, and left to memory only the veriest levities of a former existence.

I do not wish, however, to trace the course of my miserable profligacy here —a profligacy which set at defiance the laws, while it eluded the vigilance of the institution. Three years of folly, passed without profit, had but given me rooted habits of vice, and added, in a somewhat unusual degree, to my bodily stature, when, after a week of soulless dissipation, I invited a small party of the most dissolute students to a secret carousal in my chambers. We met at a late hour of the night; for our debaucheries were to be faithfully protracted until morning. The wine flowed freely, and there were not wanting other and perhaps more dangerous seductions; so that the gray dawn had already faintly appeared in the east while our delirious extravagance was at its height. Madly flushed with cards and intoxication, I was in the act of insisting upon a toast of more than wonted profanity, when my attention was suddenly diverted by the violent, although partial, unclosing of the door of the apartment, and by the eager voice of a servant from without. He said that some person, apparently in great haste, demanded to speak with me in the hall.

Wildly excited with wine, the unexpected interruption rather delighted than surprised me. I staggered forward at once, and a few steps brought me to the vestibule of the building. In this low and small room there hung

no lamp; and now no light at all was admitted, save that of the exceedingly feeble dawn which made its way through the semi-circular window. As I put my foot over the threshold, I became aware of the figure of a youth about my own height, and habited in a white kerseymere morning frock, cut in the novel fashion of the one I myself wore at the moment. This the faint light enabled me to perceive; but the features of his face I could not distinguish. Upon my entering, he strode hurriedly up to me, and, seizing me by the arm with a gesture of petulant impatience, whispered the words "William Wilson" in my ear.

I grew perfectly sober in an instant.

There was that in the manner of the stranger, and in the tremulous shake of his uplifted finger, as he held it between my eyes and the light, which filled me with unqualified amazement; but it was not this which had so violently moved me. It was the pregnancy of solemn admonition in the singular, low, hissing utterance; and, above all, it was the character, the tone, *the key,* of those few, simple, and familiar, yet *whispered* syllables, which came with a thousand thronging memories of by-gone days, and struck upon my soul with the shock of a galvanic battery. Ere I could recover the use of my senses he was gone.

Although this event failed not of a vivid effect upon my disordered imagination, yet was it evanescent as vivid. For some weeks, indeed, I busied myself in earnest enquiry, or was wrapped in a cloud of morbid speculation. I did not pretend to disguise from my perception the identity of the singular individual who thus perseveringly interfered with my affairs, and harassed me with his insinuated counsel. But who and what was this Wilson?—and whence came he?—and what were his purposes? Upon neither of these points could I be satisfied—merely ascertaining, in regard to him, that a suddent accident in his family had caused his removal from Dr. Bransby's academy on the afternoon of the day in which I myself had eloped. But in a brief period I ceased to think upon the subject, my attention being all absorbed in a contemplated departure for Oxford. Thither I soon went, the uncalculating vanity of my parents furnishing me with an outfit and annual establishment, which would enable me to indulge at will in the luxury already so dear to my heart—to vie in profuseness of expenditure with the haughtiest heirs of the wealthiest earldoms in Great Britain.

Excited by such appliances to vice, my constitutional temperament broke forth with redoubled ardor, and I spurned even the common restraints of decency in the mad infatuation of my revels. But it were absurd to pause in the detail of my extravagance. Let it suffice, that among spendthrifts I out-Heroded Herod, and that, giving name to a multitude of novel follies, I added no brief appendix to the long catalogue of vices then usual in the most dissolute university in Europe.

It could hardly be credited, however, that I had, even here, so utterly fallen from the gentlemanly estate, as to seek acquaintance with the vilest arts of the gambler by profession, and, having become an adept in his despicable science, to practice it habitually as a means of increasing my already enormous income at the expense of the weak-minded

among my fellow-collegians. Such, nevertheless, was the fact. And the very enormity of this offence against all manly and honorable sentiment proved, beyond doubt, the main if not the sole reason of the impunity with which it was committed. Who, indeed, among my most abandoned associates, would not rather have disputed the clearest evidence of his senses, than have suspected of such courses, the gay, the frank, the generous William Wilson—the noblest and most liberal commoner at Oxford—him whose follies (said his parasites) were but the follies of youth and unbridled fancy—whose errors but inimitable whim—whose darkest vice but a careless and dashing extravagance?

I had been now two years successfully busied in this way, when there came to the university a young *parvenu* nobleman, Glendenning—rich, said report, as Herodes Atticus—his riches, too, as easily acquired. I soon found him of weak intellect, and, of course, marked him as a fitting subject for my skill. I frequently engaged him in play, and contrived, with the gambler's usual art, to let him win considerable sums, the more effectually to entagle him in my snares. At length, my schemes being ripe, I met him (with the full intention that this meeting should be final and decisive) at the chambers of a fellow-commoner (Mr. Preston), equally intimate with both, but who, to do him justice, entertained not even a remote suspicion of my design. To give this a better coloring, I had contrived to have assembled a party of some eight or ten, and was solicitously careful that the introduction of cards should appear accidental, and originate in the proposal of my contemplated dupe himself. To be brief upon a vile topic, none of the low finesse was omitted, so customary upon similar occasions, that it is a just matter for wonder how any are still found so besotted as to fall its victim.

We had protracted our sitting far into the night, and I had at length effected the manœuvre of getting Glendenning as my sole antagonist. The game, too, was my favorite *ecarté*. The rest of the company, interested in the extent of our play, had abandoned their own cards, and were standing around us as spectators. The *parvenu*, who had been induced by my artifices in the early part of the evening, to drink deeply, now shuffled, dealt, or played, with a wild nervousness of manner for which his intoxication, I thought, might partially, but could not altogether account. In a very short period he had become my debtor to a large amount, when, having taken a long draught of port, he did precisely what I had been coolly anticipating—he proposed to double our already extravagant stakes. With a well-feigned show of reluctance, and not until after my repeated refusal had seduced him into some angry words which gave a color of *pique* to my compliance, did I finally comply. The result, of course, did but prove how entirely the prey was in my toils: in less than an hour he had quadrupled his debt. For some time his countenance had been losing the florid tinge lent it by the wine; but now, to my astonishment, I perceived that it had grown to a pallor truly fearful. I say, to my astonishment. Glendenning had been represented to my eager inquiries as immeasurably wealthy;

and the sums which he had as yet lost, although in themselves vast, could not, I supposed, very seriously annoy, much less so violently affect him. That he was overcome by the wine just swallowed, was the idea which most readily presented itself; and, rather with a view to the preservation of my own character in the eyes of my associates, than from any less interested motive, I was about to insist, peremptorily, upon a discontinuance of the play, when some expressions at my elbow from among the company, and an ejaculation evincing utter despair on the part of Glendenning, gave me to understand that I had effected his total ruin under circumstances which, rendering him an object for the pity of all, should have protected him from the ill offices even of a fiend.

What now might have been my conduct it is difficult to say. The pitiable condition of my dupe had thrown an air of embarrassed gloom over all; and, for some moments, a profound silence was maintained, during which I could not help feeling my cheeks tingle with the many burning glances of scorn or reproach cast upon me by the less abandoned of the party. I will even own that an intolerable weight of anxiety was for a brief instant lifted from my bosom by the sudden and extraordinary interruption which ensued. The wide, heavy folding doors of the apartment were all at once thrown open, to their full extent, with a vigorous and rushing impetuosity that extinguished, as if by magic, every candle in the room. Their light in dying, enabled us just to perceive that a stranger had entered, about my own height, and closely muffled in a cloak. The darkness, however, was not total; and we could only feel *that* he was standing in our midst. Before any one of us could recover from the extreme astonishment into which this rudeness had thrown all, we heard the voice of the intruder.

"Gentlemen," he said, in a low, distinct, and never-to-be-forgotten *whisper* which thrilled to the very marrow of my bones, "gentlemen, I make an apology for this behavior, because in thus behaving, I am fulfilling a duty. You are, beyond doubt, uninformed of the true character of the person who has to-night won at *ecarte* a large sum of money from Lord Glendenning. I will therefore put you upon an expeditious and decisive plan of obtaining this very necessary information. Please to examine, at your leisure, the inner linings of the cuff of his left sleeve, and the several little packages which may be found in the somewhat capacious pockets of his embroidered morning wrapper."

While he spoke, so profound was the stillness that one might have heard a pin drop upon the floor. In ceasing, he departed at once, and as abruptly as he had entered. Can I—shall I describe my sensations? Must I say that I felt all the horrors of the damned? Most assuredly I had a little time for reflection. Many hands roughly seized me upon the spot, and lights were immediately reproduced. A search ensued. In the lining of my sleeve were found all the court cards essential in *ecarte,* and, in the pockets of my wrapper, a number of packs, fac-similes of those used at our sittings, with the single exception that mine were of the species called, technically, *arron-dees;* the honors being slightly convex at the sides. In this disposition, the

dupe who cuts, as customary, at the length of the pack, will invariably find that he cuts his antagonist an honor; while the gambler, cutting at the breadth, will, as certainly, cut nothing for his victim which may count in the records of the game.

Any burst of indignation upon this discovery would have affected me less than the silent contempt, or the sarcastic composure, with which it was received.

"Mr. Wilson," said our host, stooping to remove from beneath his feet an exceedingly luxurious cloak of rare furs, "Mr. Wilson, this is your property." (The weather was cold; and, upon quitting my own room, I had thrown a cloak over my dressing wrapper, putting it off upon reaching the scene of play.) "I presume it is supererogatory to seek here (eyeing the folds of the garment with a bitter smile) for any farther evidence of your skill. Indeed, we have had enough. You will see the necessity, I hope, of quitting Oxford—at all events, of quitting instantly my chambers."

Abased, humbled to the dust as I then was, it is probable that I should have resented this galling language by immediate personal violence, had not my whole attention been at the moment arrested by a fact of the most startling character. The cloak which I had worn was of a rare description of fur; how rare, how extravagantly costly, I shall not venture to say. Its fashion, too, was of my own fantastic invention; for I was fastidious to an absurd degree of coxcombry, in matters of this frivolous nature. When, therefore, Mr. Preston reached me that which he had picked up upon the floor, and near the folding-doors of the apartment, it was with an astonishment nearly bordering upon terror, that I perceived my own already hanging on my arm, (where I had no doubt unwittingly placed it,) and that the one presented me was but its exact counterpart in every, in even the minutest possible particular. The singular being who had so disastrously exposed me, had been muffled, I remembered, in a cloak; and none had been worn at all by any of the members of our party, with the exception of myself. Retaining some presence of mind, I took the one offered me by Preston; placed it, unnoticed, over my own; left the apartment with a resolute scowl of defiance; and, next morning ere dawn of day, commenced a hurried journey from Oxford to the continent, in a perfect agony of horror and of shame.

I fled in vain. My evil destiny pursued me as if in exultation, and proved, indeed, that the exercise of its mysterious dominion had as yet only begun. Scarcely had I set foot in Paris, ere I had fresh evidence of the detestable interest taken by this Wilson in my concerns. Years flew, while I experienced no relief. Villain!—at Rome, with how untimely, yet with how spectral an officiousness, stepped he in between me and my ambition! at Vienna, too—at Berlin—and at Moscow! Where, in truth, had I *not* bitter cause to curse him within my heart? From his inscrutable tyranny did I at length flee, panic-stricken, as from a pestilence; and to the very ends of the earth *I fled in vain.*

And again, and again, in secret communion with my own spirit, would I demand the questions "Who is he?—whence came he?—and what are his

objects?" But no answer was there found. And now I scrutinized, with a minute scrutiny, the forms, and the methods, and the leading traits of his impertinent supervision. But even here there was very little upon which to base a conjecture. It was noticeable, indeed, that, in no one of the multiplied instances in which he had of late crossed my path, had he so crossed it except to frustrate those schemes, or to disturb those actions, which, if fully carried out, might have resulted in bitter mischief. Poor justification this, in truth, for an authority so imperiously assumed! Poor indemnity for natural rights of self-agency so pertinaciously, so insultingly denied!

I had also been forced to notice that my tormentor, for a very long period of time, (while scrupulously and with miraculous dexterity maintaining his whim of an identity of apparel with myself,) had so contrived it, in the execution of his varied interference with my will, that I saw not, at any moment, the features of his face. Be Wilson what he might, *this*, at least, was but the veriest of affectation, or of folly. Could he, for an instant, have supposed that, in my admonisher at Eton—in the destroyer of my honor at Oxford,—in him who thwarted my ambition at Rome, my revenge at Paris, my passionate love at Naples, or what he falsely termed my avarice in Egypt, —that in this, my arch-enemy and evil genius, I could fail to recognize the William Wilson of my school-boy days, —the name-sake, the companion, the rival,—the hated and dreaded rival at Dr. Bransby's? Impossible!—But let me hasten to the last eventful scene of the drama.

Thus far I had succumbed supinely to this imperious domination. The sentiment of deep awe with which I habitually regarded the elevated character, the majestic wisdom, the apparent omnipresence and omnipotence of Wilson, added to a feeling of even terror, with which certain other traits in his nature and assumptions inspired me, had operated, hitherto, to impress me with an idea of my own utter weakness and helplessness, and to suggest an implicit, although bitterly reluctant submission to his arbitrary will. But, of late days, I had given myself up entirely to wine; and its maddening influence upon my hereditary temper rendered me more and more impatient of control. I began to murmur,—to hesitate,—to resist. And was it only fancy which induced me to believe that, with the increase of my own firmness, that of my tormentor underwent a proportional diminution? Be this as it may, I now began to feel the inspiration of a burning hope, and at length nurtured in my secret thoughts a stern and desperate resolution that I would submit no longer to be enslaved.

It was at Rome, during the Carnival of 18—, that I attended a masquerade in the palazzo of the Neapolitan Duke Di Broglio. I had indulged more freely than usual in the excesses of the wine-table; and now the suffocating atmosphere of the crowded rooms irritated me beyond endurance. The difficulty, too, of forcing my way through the mazes of the company contributed not a little to the ruffling of my temper; for I was anxiously seeking (let me not say with what unworthy motive) the young, the gay, the beautiful wife of the aged and doting Di Broglio.

With a too unscrupulous confidence she had previously communicated to me the secret of the costume in which she would be habited, and now, having caught a glimpse of her person, I was hurrying to make my way into her presence. At this moment I felt a light hand placed upon my shoulder, and that ever-remembered, low, damnable *whisper* within my ear.

In an absolute frenzy of wrath, I turned at once upon him who had thus interrupted me, and seized him violently by the collar. He was attired, as I had expected, in a costume altogether similar to my own; wearing a Spanish cloak of blue velvet, begirt about the waist with a crimson belt sustaining a rapier. A mask of black silk entirely covered his face.

"Scoundrel!" I said, in a voice husky with rage, while every syllable I uttered seemed as new fuel to my fury; "scoundrel! impostor! accursed villain! you shall not—you *shall not* dog me unto death! Follow me, or I stab you where you stand!"—and I broke my way from the ball-room into a small ante-chamber adjoining, dragging him unresistingly with me as I went.

Upon entering, I thrust him furiously from me. He staggered against the wall, while I closed the door with an oath, and commanded him to draw. He hesitated but for an instant; then, with a slight sigh, drew in silence, and put himself upon his defence.

The contest was brief indeed. I was frantic with every species of wild excitement, and felt within my single arm the energy and power of a multitude. In a few seconds I forced him by sheer strength against the wainscotting, and thus, getting him at mercy, plunged my sword, with brute ferocity, repeatedly through and through his bosom.

At that instant some person tried the latch of the door. I hastened to prevent an intrusion, and then immediately returned to my dying antagonist. But what human language can adequately portray *that* astonishment, *that* horror which possessed me at the spectacle then presented to view? The brief moment in which I averted my eyes had been sufficient to produce, apparently, a material change in the arrangements at the upper or farther end of the room. A large mirror,—so at first it seemed to me in my confusion—now stood where none had been perceptible before; and as I stepped up to it in extremity of terror, mine own image, but with features all pale and dabbled in blood, advanced to meet me with a feeble and tottering gait.

Thus it appeared, I say, but was not. It was my antagonist—it was Wilson, who then stood before me in the agonies of his dissolution. His mask and cloak lay, where he had thrown them, upon the floor. Not a thread in all his raiment—not a line in all the marked and singular lineaments of his face which was not, even in the most absolute identity, *mine own!*

It was Wilson; but he spoke no longer in a whisper, and I could have fancied that I myself was speaking while he said:

"You have conquered, and I yield. Yet henceforward art thou also dead—dead to the World, to Heaven, and to Hope! In me didst thou exist—and, in my death, see by this image, which is thine own, how utterly thou hast murdered thyself."

Mystification

(This tale is also called "Von Jung," and was published in the *Broadway Journal*, vol. 2:25.—Ed.)

THE Baron Ritzner von Jung was of a noble Hungarian family, every member of which (at least as far back into antiquity as any certain records extend) was more or less remarkable for talent of some description—the majority for that species of *grotesquerie* in conception of which Tieck, a scion of the house, has given a vivid, although by no means the most vivid exemplification. My acquaintance with Ritzner commenced at the magnificent Chateau Jung, into which a train of droll adventures, not to be made public, threw me during the summer months of the year 18—. Here it was that I obtained a place in his regard, and here, with somewhat more difficulty, a partial insight into his mental conformation. In later days this insight grew more clear, as the intimacy which had at first permitted it became more close; and when, after three years separation, we met at G——n, I knew all that it was necessary to know of the character of the Baron Ritzner von Jung.

I remember the buzz of curiosity which his advent excited within the college precincts on the night of the twenty-fifth of June. I remember still more distinctly, that while he was pronounced by all parties at first sight "the most remarkable man in the world," no person made any attempt at accounting for his opinion. That he was *unique* appeared so undeniable, that it was deemed impertinent to inquire wherein the uniquity consisted. But, letting this matter pass for the present, I will merely observe that, from the first moment of his setting foot within the limits of the university, he began to exercise over the habits, manners, persons, purses, and propensities of the whole community which surrounded him, an influence the most extensive and despotic, yet at the same time the most indefinite and altogether unaccountable. Thus the brief period of his residence at the university forms an era in its annals, and is characterized by all classes of people appertaining to it or its dependencies as "that very extraordinary epoch forming the domination of the Baron Ritzner von Jung."

Upon his advent to G——n, he sought me out in my apartments. He was then of no particular age, by which I mean that it was impossible to form a guess respecting his age by any data personally afforded. He might have been fifteen or fifty, and *was* twenty-one years and seven months. He was by no means a handsome man—perhaps the reverse. The contour of his face was somewhat angular and harsh. His forehead was lofty and very fair; his nose a snub; his eyes large, heavy, glassy, and meaningless. About the mouth there was more to be observed. The lips were gently protruded, and rested the one upon the other, after such fashion that it is impossible to conceive any, even the most complex, combination of features, conveying so

entirely, and so singly, the idea of unmitigated gravity, solemnity and repose.

It will be perceived, no doubt, from what I have already said, that the Baron was one of those human anomalies now and then to be found, who make the science of *mystification* the study and the business of their lives. For this science a peculiar turn of mind gave him instinctively the cue, while his physical appearance afforded him unusual facilities for carrying his projects into effect. I firmly believe that no student at G——n, during that renowned epoch so quaintly termed the domination of the Baron Ritzner von Jung, ever rightly entered into the mystery which overshadowed his character. I truly think that no person at the university, with the exception of myself, ever suspected him to be capable of a joke, verbal or practical:—the old bull-dog at the garden-gate would sooner have been accused,—the ghost of Heraclitus,—or the wig of the Emeritus Professor of Theology. This, too, when it was evident that the most egregious and unpardonable of all conceivable tricks, whimsicalities and buffooneries were brought about, if not directly by him, at least plainly through his intermediate agency or connivance. The beauty, if I may so call it, of his art *mystifique,* lay in that consummate ability (resulting from an almost intuitive knowledge of human nature, and a most wonderful self-possession,) by means of which he never failed to make it appear that the drolleries he was occupied in bringing to a point, arose partly in spite, and partly in consequence of the laudable efforts he was making for their prevention, and for the preservation of the good order and dignity of Alma Mater. The deep, the poignant, the overwhelming mortification, which upon each such failure of his praiseworthy endeavors, would suffuse every lineament of his countenance, left not the slightest room for doubt of his sincerity in the bosoms of even his most skeptical companions. The adroitness, too, was no less worthy of observation by which he contrived to shift the sense of the grotesque from the creator to the created—from his own person to the absurdities to which he had given rise. In no instance before that of which I speak, have I known the habitual mystific escape the natural consequence of his manœuvres—an attachment of the ludicrous to his own character and person. Continually developed in an atmosphere of whim, my friend appeared to live only for the severities of society; and not even his own household have for a moment associated other ideas than those of the rigid and august with the memory of the Baron Ritzner von Jung.

During the epoch of his residence at G——n it really appeared that the demon of the *dolce far niente* lay like an incubus upon the university. Nothing, at least, was done beyond eating and drinking and making merry. The apartments of the students were converted into so many pot-houses, and there was no pot-house of them all more famous or more frequented than that of the Baron. Our carousals here were many, and boisterous, and long, and never unfruitful of events.

Upon one occasion we had protracted our sitting until nearly daybreak, and an unusual quantity of wine had been

drunk. The company consisted of seven or eight individuals besides the Baron and myself. Most of these were young men of wealth, of high connection, of great family pride, and all alive with an exaggerated sense of honor. They abounded in the most ultra German opinions respecting the *duello*. To these Quixotic notions some recent Parisian publications, backed by three or four desperate and fatal recounters at G——n, had given new vigor and impulse; and thus the conversation, during the greater part of the night, had run wild upon the all-engrossing topic of the times. The Baron, who had been unusually silent and abstracted in the earlier portion of the evening, at length seemed to be aroused from his apathy, took a leading part in the discourse, and dwelt upon the benefits, and more especially upon the beauties, of the received code of etiquette in passages of arms with an ardor, an eloquence, an impressiveness, and an affectionateness of manner, which elicited the warmest enthusiasm from his hearers in general, and absolutely staggered even myself, who well knew him to be at heart a ridiculer of those very points for which he contended, and especially to hold the entire *fanfaronade* of duelling etiquette in the sovereign contempt which it deserves.

Looking around me during a pause in the Baron's discourse (of which my readers may gather some faint idea when I say that it bore resemblance to the fervid, chanting, monotonous, yet musical sermonic manner of Coleridge), I perceived symptoms of even more than the general interest in the countenance of one of the party. This gentleman, whom I shall call Hermann, was an original in every respect—except, perhaps, in the single particular that he was a very great fool. He contrived to bear, however, among a particular set at the university, a reputation for deep metaphysical thinking, and, I believe, for some logical talent. As a duellist he had acquired great renown, even at G——n. I forget the precise number of victims who had fallen at his hands; but they were many. He was a man of courage undoubtedly. But it was upon his minute acquaintance with the etiquette of the *duello*, and the *nicety* of his sense of honor, that he most especially prided himself. These things were a hobby which he rode to the death. To Ritzner, ever upon the lookout for the grotesque, his peculiarities had for a long time past afforded food for mystification. Of this, however, I was not aware; although, in the present instance, I saw clearly that something of a whimsical nature was upon the *tapis* with my friend, and that Hermann was its especial object.

As the former proceeded in his discourse, or rather monologue, I perceived the excitement of the latter momentarily increasing. At length he spoke; offering some objection to a point insisted upon by R., and giving his reasons in detail. To these the Baron replied at length (still maintaining his exaggerated tone of sentiment) and concluding, in what I thought very bad taste, with a sarcasm and a sneer. The hobby of Hermann now took the bit in his teeth. This I could discern by the studied hair-splitting *farrago* of his rejoinder. His last words I distinctly remember. "Your opinions, allow me to say, Baron von Jung, al-

though in the main correct, are, in many nice points, discreditable to yourself and to the university of which you are a member. In a few respects they are even unworthy of serious refutation. I would say more than this, sir, were it not for the fear of giving you offence (here the speaker smiled blandly), I would say, sir, that your opinions are not the opinions to be expected from a gentleman."

As Hermann completed this equivocal sentence, all eyes were turned upon the Baron. He became pale, then excessively red; then, dropping his pocket-handkerchief, stooped to recover it, when I caught a glimpse of his countenance, while it could be seen by no one else at the table. It was radiant with the quizzical expression which was its natural character, but which I had never seen it assume except when we were alone together, and when he unbent himself freely. In an instant afterward he stood erect, confronting Hermann; and so total an alteration of countenance in so short a period I certainly never saw before. For a moment I even fancied that I had misconceived him, and that he was in sober earnest. He appeared to be stifling with passion, and his face was cadaverously white. For a short time he remained silent, apparently striving to master his emotion. Having at length seemingly succeeded, he reached a decanter which stood near him, saying as he held it firmly clenched—"The language you have thought proper to employ, Mynheer Hermann, in addressing yourself to me, is objectionable in so many particulars, that I have neither temper nor time for specification. That my opinions, however, are not the opinions to be expected from a gentleman, is an observation so directly offensive as to allow me but one line of conduct. Some courtesy, nevertheless, is due to the presence of this company, and to yourself, at this moment, as my guest. You will pardon me, therefore, if, upon this consideration, I deviate slightly from the general usage among gentlemen in similar cases of personal affront. You will forgive me for the moderate tax I shall make upon your imagination, and endeavor to consider, for an instant, the reflection of your person in yonder mirror as the living Mynheer Hermann himself. This being done, there will be no difficulty whatever. I shall discharge this decanter of wine at your image in yonder mirror, and thus fulfil all the spirit, if not the exact letter, of resentment for your insult, while the necessity of physical violence to your real person will be obviated."

With these words he hurled the decanter, full of wine, against the mirror which hung directly opposite Hermann; striking the reflection of his person with great precision, and of course shattering the glass into fragments. The whole company at once started to their feet, and, with the exception of myself and Ritzner, took their departure. As Hermann went out, the Baron whispered me that I should follow him and make an offer of my services. To this I agreed; not knowing precisely what to make of so ridiculous a piece of business.

The duellist accepted my aid with his stiff and *ultra recherche* air, and, taking my arm, led me to his apartment. I could hardly forbear laughing in his face while he proceeded to dis-

cuss, with the profoundest gravity, what he termed "the refinedly peculiar character" of the insult he had received. After a tiresome harangue in his ordinary style, he took down from his book shelves a number of musty volumes on the subject of the *duello*, and entertained me for a long time with their contents; reading aloud, and commenting earnestly as he read. I can just remember the titles of some of the works. There were the "Ordonnance of Philip le Bel on Single Combat"; the "Theatre of Honor," by Favyn, and a treatise "On the Permission of Duels," by Andiguier. He displayed, also, with much pomposity, Brantome's "Memoirs of Duels," published at Cologne, 1666, in the types of Elzevir—a precious and unique vellum-paper volume, with a fine margin, and bound by Derome. But he requested my attention particularly, and with an air of mysterious sagacity, to a thick octavo, written in barbarous Latin by one Hedelin, a Frenchman, and having the quaint title, *"Duelli Lex Scripta, et non; aliterque."* From this he read me one of the drollest chapters in the world concerning *"Injuriæ per applicationem, per constructionem, et per se,"* about half of which, he averred, was strictly applicable to his own "refinedly peculiar" case, although not one syllable of the whole matter could I understand for the life of me. Having finished the chapter, he closed the book, and demanded what I thought necessary to be done. I replied that I had entire confidence in his superior delicacy of feeling, and would abide by what he proposed. With this answer he seemed flattered, and sat down to write a note to the Baron. It ran thus:

"Sir,—My friend, M. P.——, will hand you this note. I find it incumbent upon me to request, at your earliest convenience, an explanation of this evening's occurrences at your chambers. In the event of your declining this request, Mr. P. will be happy to arrange, with any friend whom you may appoint, the steps preliminary to a meeting.

"With sentiments of perfect respect,

"Your most humble servant,

"Johann Hermann."

"To the Baron Ritzner von Jung,
August 18th, 18—."

Not knowing what better to do, I called upon Ritzner with this epistle. He bowed as I presented it; then, with a grave countenance, motioned me to a seat. Having perused the cartel, he wrote the following reply, which I carried to Hermann.

"Sir,—Through our common friend, Mr. P., I have received your note of this evening. Upon due reflection I frankly admit the propriety of the explanation you suggest. This being admitted, I still find great difficulty, (owing to the *refinedly peculiar* nature of our disagreement, and of the personal affront offered on my part,) in so wording what I have to say by way of apology, as to meet all the minute exigencies, and all the variable shadows of the case. I have great reliance, however, on that extreme delicacy of discrimination, in matters appertaining to the rules of etiquette, for which you have been so long and so pre-eminently distinguished. With perfect certainty, therefore, of being comprehended, I beg leave, in lieu of offering any sentiments

of my own, to refer you to the opinions of the Sieur Hedelin, as set forth in the ninth paragraph of the chapter of *"Injuriæ per applicationem, per constructionem, et per se,"* in his *"Duelli Lex scripta, et non; aliterque."* The nicety of your discernment in all the matters here treated, will be sufficient, I am assured, to convince you *that the mere circumstance of me referring you* to this admirable passage, ought to satisfy your request, as a man of honor, for explanation.

"With sentiments of profound respect,

"Your most obedient servant,

"VON JUNG."

"The Herr Johann Hermann,
August 18th, 18—."

Hermann commenced the perusal of this epistle with a scowl, which, however, was converted into a smile of the most ludicrous self-complacency as he came to the rigmarole about *Injuriæ per applicationem, per constructionem, et per se.* Having finished reading, he begged me, with the blandest of all possible smiles, to be seated, while he made reference to the treatise in question. Turning to the passage specified, he read it with great care to himself, then closed the book, and desired me, in my character of confidential acquaintance, to express to the Baron von Jung his exalted sense of his chivalrous behavior, and, in that of second, to assure him that the explanation offered was of the fullest, the most honorable, and the most unequivocally satisfactory nature.

Somewhat amazed at all this, I made my retreat to the Baron. He seemed to receive Hermann's amicable letter as a matter of course, and after a few words of general conversation, went to an inner room and brought out the everlasting treatise *"Duelli Lex scripta, et non; aliterque."* He handed me the volume and asked me to look over some portion of it. I did so, but to little purpose, not being able to gather the least particle of meaning. He then took the book himself, and read me a chapter aloud. To my surprise, what he read proved to be a most horribly absurd account of a duel between two baboons. He now explained the mystery; showing that the volume, as it appeared *prima facie,* was written upon the plan of the nonsense verses of Du Bartas; that is to say, the language was ingeniously framed so as to present to the ear all the outward signs of intelligibility, and even of profundity, while in fact not a shadow of meaning existed. The key to the whole was found in leaving out every second and third word alternately, when there appeared a series of ludicrous quizzes upon a single combat as practised in modern times.

The Baron afterwards informed me that he had purposely thrown the treatise in Hermann's way two or three weeks before the adventure, and that he was satisfied, from the general tenor of his conversation, that he had studied it with the deepest attention, and firmly believed it to be a work of unusual merit. Upon this hint he proceeded. Hermann would have died a thousand deaths rather than acknowledge his inability to understand anything and everything in the universe that had ever been written about the *duello.*

The Man of the Crowd

(First published in *Burton's Gentleman's Magazine*, December, 1840.—Ed.)

Ce grand malheur, de ne pouvoir etre seul.—La Bruyere.

It was well said of a certain German book that *"es lasst sich nicht lesen"*—it does not permit itself to be read. There are some secrets which do not permit themselves to be told. Men die nightly in their beds, wringing the hands of ghostly confessors, and looking them piteously in the eyes—die with despair of heart and convulsion of throat, on account of the hideousness of mysteries which will not *suffer themselves* to be revealed. Now and then, alas, the conscience of man takes up a burden so heavy in horror that it can be thrown down only into the grave. And thus the essence of all crime is undivulged.

Not long ago, about the closing in of an evening in autumn, I sat at the large bow-window of the D—— Coffee-House in London. For some months I had been ill in health, but was now convalescent, and, with returning strength, found myself in one of those happy moods which are so precisely the converse of *ennui*—moods of the keenest appetency, when the film from the mental vision departs—the achlus os prin epæen (Gr.)—and the intellect, electrified, surpasses as greatly its every-day condition, as does the vivid yet candid reason of Leibnitz, the mad and flimsy rhetoric of Gorgias. Merely to breathe was enjoyment; and derived positive pleasure even from many of the legitimate sources of pain. I felt a calm but inquisitive interest in every thing. With a cigar in my mouth and a newspaper in my lap, I had been amusing myself for the greater part of the afternoon, now in poring over advertisements, now in observing the promiscuous company in the room, and now in peering through the smoky panes into the street.

This latter is one of the principal thoroughfares of the city, and had been very much crowded during the whole day. But, as the darkness came on, the throng momently increased; and, by the time the lamps were well lighted, two dense and continuous tides of population were rushing past the door. At this particular period of the evening I had never before been in a similar situation, and the tumultuous sea of human heads filled me, therefore, with a delicious novelty of emotion. I gave up, at length, all care of things within the hotel, and became absorbed in contemplation of the scene without.

At first my observations took an abstract and generalizing turn. I looked at the passengers in masses, and thought of them in their aggregate relations. Soon, however, I descended to details, and regarded with minute interest the innumerable varieties of figure, dress, air, gait, visage, and expression of countenance.

By far the greater number of those who went by had a satisfied, business-like demeanor, and seemed to be thinking only of making their way through the press. Their brows were knit, and

their eyes rolled quickly; when pushed against by fellow-wayfarers they evinced no symptom of impatience, but adjusted their clothes and hurried on. Others, still a numerous class, were restless in their movements, had flushed faces, and talked and gesticulated to themselves, as if feeling in solitude on account of the very denseness of the company around. When impeded in their progress, these people suddenly ceased muttering; but redoubled their gesticulations, and awaited, with an absent and overdone smile upon their lips, the course of the persons impeding them. If jostled, they bowed profusely to the jostlers, and appeared overwhelmed with confusion.—There was nothing very distinctive about these two large classes beyond what I have noted. Their habiliments belonged to that order which is pointedly termed the decent. They were undoubtedly noblemen, merchants, attorneys, tradesmen, stock-jobbers—the Eupatrids and the common-places of society—men of leisure and men actively engaged in affairs of their own—conducting business upon its own responsibility. They did not greatly excite my attention.

The tribe of clerks was an obvious one; and here I discerned two remarkable divisions. There were the junior clerks of flash houses—young gentlemen with tight coats, bright boots, well-oiled hair, and supercilious lips. Setting aside a certain dapperness of carriage, which may be termed *deskism* for want of a better word, the manner of these persons seemed to be an exact facsimile of what had been the perfection of *bon ton* about twelve or eighteen months before. They wore the cast-off graces of the gentry;—and this, I believe, involves the best definition of the class.

The division of the upper clerks of staunch firms, or of the "steady old fellows," it was not possible to mistake. These were known by their coats and pantaloons of black or brown, made to sit comfortably, with white cravats and waistcoats, broad solid-looking shoes, and thick hose or gaiters. They had all slightly bald heads, from which the right ears, long used to pen-holding, had an odd habit of standing off on end. I observed that they always removed or settled their hats with both hands, and wore watches, with short gold chains of a substantial and ancient pattern. Theirs was the affectation of respectability—if indeed there be an affectation so honorable.

There were many individuals of dashing appearance, whom I easily understood as belonging to the race of swell pick-pockets, with which all great cities are infested. I watched these gentry with much inquisitiveness, and found it difficult to imagine how they should ever be mistaken for gentlemen by gentlemen themselves. Their voluminousness of wristband, with an air of excessive frankness, should betray them at once.

The gamblers, of whom I descried not a few, were still more easily recognizable. They wore every variety of dress, from that of the desperate thimble-rig bully, with velvet waistcoat, fancy neckerchief, gilt chains, and filagreed buttons, to that of the scrupulously inornate clergyman, than which nothing could be less liable to suspicion. Still all were distinguished by a certain sodden swarthiness of complexion, a filmy dimness of eye, and pallor and

compression of lip. There were two other traits, moreover, by which I could always detect them: a guarded lowness of tone in conversation, and a more than ordinary extension of the thumb in a direction at right angles with the fingers. Very often, in company with these sharpers, I observed an order of men somewhat different in habits, but still birds of a kindred feather. They may be defined as the gentlemen who live by their wits. They seem to prey upon the public in two battalions—that of the dandies and that of the military men. Of the first grade the leading features are long locks and smiles; of the second, frogged coats and frowns.

Descending in the scale of what is termed gentility, I found darker and deeper themes for speculation. I saw Jew pedlars, with hawk eyes flashing from countenances whose every other feature wore only an expression of abject humility; sturdy professional street beggars scowling upon mendicants of a better stamp, whom despair alone had driven forth into the night for charity; feeble and ghastly invalids, upon whom death had placed a sure hand, and who sidled and tottered through the mob, looking every one beseechingly in the face, as if in search of some chance consolation, some lost hope; modest young girls returning from long and later labor to a cheerless home, and shrinking more tearfully than indignantly from the glances of ruffians, whose direct contact, even, could not be avoided; women of the town of all kinds and of all ages—the unequivocal beauty in the prime of her womanhood, putting one in mind of the statue in Lucian, with the surface of Parian marble, and the interior filled with filth—the loathsome and utterly lost leper in rags—the wrinkled, bejewelled, and paint-begrimed beldame, making a last effort at youth—the mere child of immature form, yet, from long association, an adept in the dreadful coquetries of her trade, and burning with a rabid ambition to be ranked the equal of her elders in vice; drunkards innumerable and indescribable—some in shreds and patches, reeling, inarticulate, with bruised visage and lack-lustre eyes—some in whole although filthy garments, with a slightly unsteady swagger, thick sensual lips, and hearty-looking rubicund faces—others clothed in materials which had once been good, and which even now were scrupulously well brushed—men who walked with a more than naturally firm and springy step, but whose countenances were fearfully pale, and whose eyes were hideously wild and red; and who clutched with quivering fingers, as they strode through the crowd, at every object which came within their reach; beside these, pie-men, porters, coal-heavers, sweeps; organ-grinders, monkey-exhibitors, and ballad-mongers, those who vended with those who sang; ragged artizans and exhausted laborers of every description, and all full of a noisy and inordinate vivacity which jarred discordantly upon the ear, and gave an aching sensation to the eye.

As the night deepened, so deepened to me the interest of the scene; for not only did the general character of the crowd materially alter (its gentler features retiring in the gradual withdrawal of the more orderly portion of the people, and its harsher ones coming out into bolder relief, as the late hour

brought forth every species of infamy from its den), but the rays of the gas-lamps, feeble at first in their struggle with the dying day, had now at length gained ascendancy, and threw over every thing a fitful and garish lustre. All was dark yet splendid—as that ebony to which has been likened the style of Tertullian.

The wild effects of the light enchained me to an examination of individual faces; and although the rapidity with which the world of light flitted before the window prevented me from casting more than a glance upon each visage, still it seemed that, in my then peculiar mental state, I could frequently read, even in that brief interval of a glance, the history of long years.

With my brow to the glass, I was thus occupied in scrutinizing the mob, when suddenly there came into view a countenance (that of a decrepid old man, some sixty-five or seventy years of age)—a countenance which at once arrested and absorbed my whole attention, on account of the absolute idiosyncrasy of its expression. Any thing even remotely resembling that expression I had never seen before. I well remember that my first thought, upon beholding it, was that Retszch, had he viewed it, would have greatly preferred it to his own pictural incarnations of the fiend. As I endeavored, during the brief minute of my original survey, to form some analysis of the meaning conveyed, there arose confusedly and paradoxically within my mind, the ideas of vast mental power, of caution, of penuriousness, of avarice, of coolness, of malice, of blood-thirstiness, of triumph, of merriment, of excessive terror, of intense—of supreme despair. I felt singularly aroused, startled, fascinated. "How wild a history," I said to myself, "is written within that bosom!" Then came a craving desire to keep the man in view—to know more of him. Hurriedly putting on an overcoat, and seizing my hat and cane, I made my way into the street, and pushed through the crowd in the direction which I had seen him take; for he had already disappeared. With some little difficulty I at length came within sight of him, approached, and followed him closely, yet cautiously, so as not to attract his attention.

I had now a good opportunity of examining his person. He was short in stature, very thin, and apparently very feeble. His clothes, generally, were filthy and ragged; but as he came, now and then, within the strong glare of a lamp, I perceived that his linen, although dirty, was of beautiful texture; and my vision deceived me, or, through a rent in a closely-buttoned and evidently second-handed *roquelaire* which enveloped him, I caught a glimpse both of a diamond and of a dagger. These observations heightened my curiosity, and I resolved to follow the stranger whithersoever he should go.

It was now fully night-fall, and a thick humid fog hung over the city, soon ending in a settled and heavy rain. This change of weather had an odd effect upon the crowd, the whole of which was at once put into new commotion, and overshadowed by a world of umbrellas. The waver, the jostle, and the hum increased in a tenfold degree. For my own part I did not much regard the rain—the lurking of an old fever in my system rendering the moisture somewhat too dangerously

pleasant. Tying a handkerchief about my mouth, I kept on. For half an hour the old man held his way with difficulty along the great thoroughfare; and I here walked close at his elbow through fear of losing sight of him. Never once turning his head to look back, he did not observe me. By and by he passed into a cross street, which, although densely filled with people, was not quite so much thronged as the main one he had quitted. Here a change in his demeanor became evident. He walked more slowly and with less object than before—more hesitatingly. He crossed and re-crossed the way repeatedly, without apparent aim; and the press was still so thick, that, at every such movement, I was obliged to follow him closely. The street was a narrow and long one, and his course lay within it for nearly an hour, during which the passengers had gradually diminished to about that number which is ordinarily seen at noon on Broadway near the park—so vast a difference is there between a London populace and that of the most frequented American city. A second turn brought us into a square, brilliantly lighted, and overflowing with life. The old manner of the stranger re-appeared. His chin fell upon his breast, while his eyes rolled wildly from under his knit brows, in every direction, upon those who hemmed him in. He urged his way steadily and perseveringly. I was surprised, however, to find, upon his having made the circuit of the square, that he turned and retraced his steps. Still more was I astonished to see him repeat the same walk several times—once nearly detecting me as he came around with a sudden movement.

In this exercise he spent another hour, at the end of which we met with far less interruption from passengers than at first. The rain fell fast; the air grew cool; and the people were retiring to their homes. With a gesture of impatience, the wanderer passed into a by-street comparatively deserted. Down this, some quarter of a mile long, he rushed with an activity I could not have dreamed of seeing in one so aged, and which put me to much trouble in pursuit. A few minutes brought us to a large and busy bazaar, with the localities of which the stranger appeared well acquainted, and where his original demeanor again became apparent, as he forced his way to and fro, without aim, among the host of buyers and sellers.

During the hour and a half, or thereabouts, which we passed in this place, it required much caution on my part to keep him within reach without attracting his observation. Luckily I wore a pair of caoutchouc over-shoes, and could move about in perfect silence. At no moment did he see that I watched him. He entered shop after shop, priced nothing, spoke no word, and looked at all objects with a wild and vacant stare. I was now utterly amazed at his behavior, and firmly resolved that we should not part until I had satisfied myself in some measure respecting him.

A loud-toned clock struck eleven, and the company were fast deserting the bazaar. A shop-keeper, in putting up a shutter, jostled the old man, and at the instant I saw a strong shudder come over his frame. He hurried into the street, looked anxiously around him for an instant, and then ran with incredible swiftness through many crooked and

peopleless lanes, until we emerged once more upon the great thoroughfare whence we had started—the street of the D—— Hotel. It no longer wore, however, the same aspect. It was still brilliant with gas; but the rain fell fiercely, and there were few persons to be seen. The stranger grew pale. He walked moodily some paces up the once populous avenue, then, with a heavy sigh, turned in the direction of the river, and, plunging through a great variety of devious ways, came out, at length, in view of one of the principal theatres. It was about being closed, and the audience were thronging from the doors. I saw the old man gasp as if for breath while he threw himself amid the crowd; but I thought that the intense agony of his countenance had, in some measure, abated. His head again fell upon his breast; he appeared as I had seen him at first. I observed that he now took the course in which had gone the greater number of the audience—but, upon the whole, I was at a loss to comprehend the waywardness of his actions.

As he proceeded, the company grew more scattered, and his old uneasiness and vacillation were resumed. For some time he followed closely a party of some ten or twelve roisterers; but from this number one by one dropped off, until three only remained together, in a narrow and gloomy lane, little frequented. The stranger paused, and, for a moment, seemed lost in thought; then, with every mark of agitation, pursued rapidly a route which brought us to the verge of the city, amid regions very different from those we had hitherto traversed. It was the most noisome quarter of London, where every thing wore the worst impress of the most deplorable poverty, and of the most desperate crime. By the dim light of an accidental lamp, tall, antique, worm-eaten, wooden tenements were seen tottering to their fall, in directions so many and capricious, that scarce the semblance of a passage was discernible between them. The paving-stones lay at random, displaced from their beds by the rankly-growing grass. Horrible filth festered in the dammed-up gutters. The whole atmosphere teemed with desolation. Yet, as we proceeded, the sounds of human life revived by sure degrees, and at length large bands of the most abandoned of a London populace were seen reeling to and fro. The spirits of the old man again flickered up, as a lamp which is near its death-hour. Once more he strode onward with elastic tread. Suddenly a corner was turned, a blaze of light burst upon our sight, and we stood before one of the huge suburban temples of Intemperance—one of the palaces of the fiend, Gin.

It was now nearly daybreak; but a number of wretched inebriates still pressed in and out of the flaunting entrance. With a half shriek of joy the old man forced a passage within, resumed at once his original bearing, and stalked backward and forward, without apparent object, among the throng. He had not been thus long occupied, however, before a rush to the doors gave token that the host was closing them for the night. It was something even more intense than despair that I then observed upon the countenance of the singular being whom I had watched so pertinaciously. Yet he did not hesitate in his career, but,

with a mad energy, retraced his steps at once, to the heart of the mighty London. Long and swiftly he fled, while I followed him in the wildest amazement, resolute not to abandon a scrutiny in which I now felt an interest all-absorbing. The sun arose while we proceeded, and, when we had once again reached that most thronged mart of the populous town, the street of the D—— Hotel, it presented an appearance of human bustle and activity scarcely inferior to what I had seen on the evening before. And here, long, amid the momently increasing confusion, did I persist in my pursuit of the stranger. But, as usual, he walked to and fro, and during the day did not pass from out the turmoil of that street. And, as the shades of the second evening came on, I grew wearied unto death, and, stopping fully in front of the wanderer, gazed at him steadfastly in the face. He noticed me not, but resumed his solemn walk, while I, ceasing to follow, remained absorbed in contemplation. "This old man," I said at length, "is the type and the genius of deep crime. He refuses to be alone. *He is the man of the crowd.* It will be in vain to follow; for I shall learn no more of him, nor of his deeds. The worst heart of the world is a grosser book than the "Hortulus Animæ," and perhaps it is but one of the great mercies of God that *"es lasst sich nicht lesen."**

Von Kempelen and His Discovery

After the very minute and elaborate paper by Arago, to say nothing of the summary in *Silliman's Journal,* with the detailed statement just published by Lieutenant Maury, it will not be supposed, of course, that in offering a few hurried remarks in reference to Von Kempelen's discovery, I have any design to look at the subject in a *scientific* point of view. My object is simply, in the first place, to say a few words of Von Kempelen himself (with whom, some years ago, I had the honor of a slight personal acquaintance), since every thing which concerns him must necessarily, at this moment, be of interest; and, in the second place, to look in a general way, and speculatively, at the *results* of the discovery.

It may be as well, however, to premise the cursory observations which I have to offer, by denying, very decidedly, what seems to be a general impression (gleaned, as usual in a case of this kind, from the newspapers), viz.: that this discovery, astounding as it unquestionably is, is *unanticipated.*

By reference to the "Diary of Sir Humphrey Davy" (Cottle and Munroe, London, pp. 150), it will be seen at pp. 53 and 82, that this illustrious chemist had not only conceived the idea now in question, but had actually made *no inconsiderable progress, experimentally,* in the very *identical analysis* now so triumphantly brought to an issue by Von Kempelen, who although he makes not the slightest allusion to it, is, *with-*

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*This is a favorite idea of Poe and forms the introduction to the tale, "The Premature Burial."—Ed.

out doubt (I say it unhesitatingly, and can prove it, if required), indebted to the "Diary" for at least the first hint of his own undertaking.

The paragraph from the *Courier and Enquirer,* which is now going the rounds of the press, and which purports to claim the invention for a Mr. Kissam, of Brunswick, Maine, appears to me, I confess, a little apocryphal, for several reasons; although there is nothing either impossible or very improbable in the statement made. I need not go into details. My opinion of the paragraph is founded principally upon its *manner.* It does not *look* true. Persons who are narrating *facts,* are seldom so particular as Mr. Kissam seems to be, about day and date and precise location. Besides, if Mr. Kissam actually *did* come upon the discovery he says he did, at the period designated—nearly eight years ago,—how happens it that he took no steps, *on the instant,* to reap the immense benefits which the merest bumpkin must have known would have resulted to him individually, if not to the world at large, from the discovery? It seems to me quite incredible that any man of common understanding could have discovered what Mr. Kissam says he did, and yet have subsequently acted so like a baby—so like an owl—as Mr. Kissam *admits* that he did. By-the-way, who *is* Mr. Kissam? and is not the whole paragraph in the *Courier and Enquirer* a fabrication got up to "make a talk"? It must be confessed that it has an amazingly moon-hoaxy-air. Very little dependence is to be placed upon it, in my humble opinion; and if I were not well aware, from experience, how very easily men of science are *mystified,* on points out of their usual range of inquiry, I should be profoundly astonished at finding so eminent a chemist as Professor Draper, discussing Mr. Kissam's (or is it Mr. Quizzem's?) pretensions to the discovery, in so serious a tone.

But to return to the "Diary" of Sir Humphrey Davy. This pamphlet was *not* designed for the public eye, even upon the decease of the writer, as any person at all conversant with authorship may satisfy himself at once by the slightest inspection of the style. At page 13, for example, near the middle, we read, in reference to his researches about the protoxide of azote: "In less than half a minute the respiration being continued, diminished gradually and *were* succeeded by analogous to gentle pressure on all the muscles." That the *respiration* was not "diminished," is not only clear by the subsequent context, but by the use of the plural, "were." The sentence, no doubt, was thus intended: "In less than half a minute, the respiration being continued, [these feelings] diminished gradually, and were succeeded by [a sensation] analogous to gentle pressure on all the muscles." A hundred similar instances go to show that the MS. so inconsiderately published, was merely a *rough note-book,* meant only for the writer's own eye; but an inspection of the pamphlet will convince almost any thinking person of the truth of my suggestion. The fact is, Sir Humphrey Davy was about the last man in the world to *commit himself* on scientific topics. Not only had he a more than ordinary dislike to quackery, but he was morbidly afraid of *appearing* empirical; so that, however fully he might have been convinced that he was on the

right track in the matter now in question, he would never have spoken *out,* until he had every thing ready for the most practical demonstration. I verily believe that his last moments would have been rendered wretched, could he have suspected that his wishes in regard to burning this "Diary" (full of crude speculations) would have been unattended to; as, it seems, they were. I say "his wishes," for that he meant to include this note-book among the miscellaneous papers directed "to be burnt," I think there can be no manner of doubt. Whether it escaped the flames by good fortune or by bad, yet remains to be seen. That the passages quoted above, with the other similar ones referred to, gave Von Kempelen *the hint,* I do not in the slightest degree question; but I repeat, it yet remains to be seen whether this momentous discovery itself (*momentous* under any circumstances) will be of service or disservice to mankind at large. That Von Kempelen and his immediate friends will reap a rich harvest, it would be folly to doubt for a moment. They will scarcely be so weak as not to *"realize,"* in time, by large purchases of houses and land, with other property of *intrinsic* value.

In the brief account of Von Kempelen which appeared in the *Home Journal,* and has since been extensively copied, several misapprehensions of the German original seem to have been made by the translator, who professes to have taken the passage from a late number of the Presburg *Schnellpost. "Viele"* has evidently been misconceived (as it often is), and what the translator renders by "sorrows," is probably "lieden," which, in its true version, "sufferings," would give a totally different complexion to the whole account; but, of course, much of this is merely guess, on my part.

Von Kempelen, however, is by no means "a misanthrope," in appearance, at least, whatever he may be in fact. My acquaintance with him was casual altogether; and I am scarcely warranted in saying that I know him at all; but to have seen and conversed with a man of so *prodigious* a notoriety as he has attained, or *will* attain in a few days, is not a small matter, as times go.

The Literary World speaks of him, confidently, as a *native* of Presburg (misled, perhaps, by the account in *The Home Journal*) but I am pleased in being able to state *positively,* since I have it from his own lips, that he was born in Utica, in the State of New York, although both his parents, I believe, are of Presburg descent. The family is connected, in some way, with Maelzel, of automaton-chess-player memory. In person, he is short and stout, with large, *fat,* blue eyes, sandy hair and whiskers, a wide but pleasing mouth, fine teeth, and I think a Roman nose. There is some defect in one of his feet. His address is frank, and his whole manner noticeable for *bonhomie.* Altogether, he looks, speaks, and acts as little like "a misanthrope" as any man I ever saw. We were fellow-sojourners for a week about six years ago, at Earl's Hotel, in Providence, Rhode Island; and I presume that I conversed with him, at various times, for some three or four hours altogether. His principal topics were those of the day; and nothing that fell from him led me to suspect his scientific attain-

ments. He left the hotel before me, intending to go to New York, and thence to Bremen; it was in the latter city that his great discovery was first made public; or, rather, it was there that he was first suspected of having made it. This is about all that I personally know of the now immortal Von Kempelen; but I have thought that even these few details would have interest for the public.

There can be little question that most of the marvellous rumors afloat about this affair are pure inventions, entitled to about as much credit as the story of Aladdin's lamp; and yet, in a case of this kind, as in the case of the discoveries in California, it is clear that the truth *may be* stranger than fiction. The following anecdote, at least, is so well authenticated, that we may receive it implicitly.

Von Kempelen had never been even tolerably well off during his residence at Bremen; and often, it was well known, he had been put to extreme shifts in order to raise trifling sums. When the great excitement occurred about the forgery on the house of Gutsmuth & Co., suspicion was directed toward Von Kempelen, on account of his having purchased a considerable property in Gasperitch Lane, and his refusing, when questioned, to explain how he became possessed of the purchase money. He was at length arrested, but nothing decisive appearing against him, was in the end set at liberty. The police, however, kept a strict watch upon his movements, and thus discovered that he left home frequently, taking always the same road, and invariably giving his watchers the slip in the neighborhood of that labyrinth of narrow and crooked passages known by the flash name of the "Dondergat." Finally, by dint of great perseverance, they traced him to a garret in an old house of seven stories, in an alley called Flatzplatz; and, coming upon him suddenly, found him, as they imagined, in the midst of his counterfeiting operations. His agitation is represented as so excessive that the officers had not the slightest doubt of his guilt. After handcuffing him, they searched his room, or rather rooms, for it appears he occupied all the *mansarde*.

Opening into the garret where they caught him, was a closet, ten feet by eight, fitted up with some chemical apparatus, of which the object has not yet been ascertained. In one corner of the closet was a very small furnace, with a glowing fire in it, and on the fire a kind of duplicate crucible—two crucibles connected by a tube. One of these crucibles was nearly full of *lead* in a state of fusion, but not reaching up to the aperture of the tube, which was close to the brim. The other crucible had some liquid in it, which, as the officers entered, seemed to be furiously dissipating in vapor. They relate Kempelen seized the crucibles with both hands (which were encased in gloves that afterward turned out to be asbestic), and threw the contents on the tiled floor. It was now that they handcuffed him; and before proceeding to ransack the premises they searched his person, but nothing unusual was found about him, excepting a paper parcel, in his coat-pocket, containing what was afterward ascertained to be a mixture of antimony and some *unknown substance*, in nearly, but not quite, equal proportions. All attempts at analyzing the

unknown substance have, so far, failed, but that it will ultimately be analyzed, is not to be doubted.

Passing out of the closet with their prisoner, the officers went through a sort of ante-chamber, in which nothing material was found, to the chemist's sleeping-room. They here rummaged some drawers and boxes, but discovered only a few papers, of no importance, and some good coin, silver and gold. At length, looking under the bed, they saw *a large, common hair trunk, without hinges, hasp, or lock,* and with the top lying carelessly *across* the bottom portion. Upon attempting to draw this trunk out from under the bed, they found that, with their united strength (there were three of them, all powerful men), they "could not stir it one inch." Much astonished at this, one of them crawled under the bed, and looking into the trunk, said:

"No wonder we couldn't move it—why it's full to the brim of old bits of brass!"

Putting his feet, now, against the wall, so as to get a good purchase, and pushing with all his force, while his companions pulled with all theirs, the trunk, with much difficulty, was slid out from under the bed, and its contents examined. The supposed brass with which it was filled was all in small, smooth pieces, varying from the size of a pea to that of a dollar; but the pieces were irregular in shape, although more or less flat—looking, upon the whole, "very much as lead looks when thrown upon the ground in a molten state, and there suffered to grow cool." Now, not one of these officers for a moment suspected this metal to be any thing *but* brass. The idea of its being *gold* never entered their brains, of course; how *could* such a wild fancy have entered it? And their astonishment may be well conceived, when the next day it became known, all over Bremen, that the "lot of brass" which they had carted so contemptuously to the police office, without putting themselves to the trouble of pocketing the smallest scrap, was not only gold—real gold—but gold far finer than any employed in coinage—gold, in fact, absolutely pure, virgin, without the slightest appreciable alloy.

I need not go over the details of Von Kempelen's confession (as far as it went) and release, for these are familiar to the public. That he has actually realized, in spirit and in effect, if not to the letter, the old chimera of the philosopher's stone, no sane person is at liberty to doubt. The opinions of Arago are, of course, entitled to the greatest consideration; but he is by no means infallible; and what he says of *bismuth,* in his report to the Academy, must be taken *cum grano salis.* The simple truth is, that up to this period *all* analysis has failed; and until Von Kempelen chooses to let us have the key to his own published enigma, it is more than probable that the matter will remain, for years, *in statu quo.* All that yet can fairly be said to be known is, that *"Pure gold can be made at will, and very readily from lead in connection with certain other substances, in kind and in proportions, unknown."*

Speculation, of course, is busy as to the immediate and ultimate results of this discovery—a discovery which few thinking persons will hesitate in referring to an increased interest in the mat-

ter of gold generally, by the late developments in California; and this reflection brings us inevitably to another —the exceeding *inopportuneness* of Von Kempelen's analysis. If many were prevented from adventuring to California, by the mere apprehension that gold would so materially diminish in value, on account of its plentifulness in the mines there, as to render the speculation of going so far in search of it a doubtful one—what impression will be wrought *now*, upon the minds of those about to emigrate, and especially upon the minds of those actually in the mineral region, by the announcement of this astounding discovery of Von Kempelen, a discovery which declares, in so many words, that beyond its intrinsic worth for manufacturing purposes (whatever that worth may be), gold now is, or at least soon will be (for it cannot be supposed that Von Kempelen can *long* retain his secret), of no greater *value* than lead, and of far inferior value to silver? It is, indeed, exceedingly difficult to speculate prospectively upon the consequences of the discovery; but one thing may be positively maintained—that the announcement of the discovery six months ago would have had material influence in regard to the settlement of California.

In Europe, as yet, the most noticeable results have been a rise of two hundred per cent. in the price of lead, and nearly twenty-five per cent. in that of silver.

The Power of Words

(Oinos [Greek], Wine: Agathos, Good.—Ed.)

OINOS. Pardon, Agathos, the weakness of a spirit new-fledged with immortality!

Agathos. You have spoken nothing, my Oinos, for which pardon is to be demanded. Not even here is knowledge a thing of intuition. For wisdom, ask of the angels freely, that it may be given!

Oinos. But in this existence, I dreamed that I should be at once cognizant of all things, and thus at once be happy in being cognizant of all.

Agathos. Ah, not in knowledge is happiness, but in the acquisition of knowledge! In for ever knowing, we are for ever blessed; but to know all, were the curse of a fiend.

Oinos. But does not The Most High know all?

Agathos. That (since he is The Most Happy) must be still the *one* thing unknown even to HIM.

Oinos. But, since we grow hourly in knowledge, must not at *last* all things be known?

Agathos. Look down into the abysmal distances!—attempt to force the gaze down the multitudinous vistas of the stars, as we sweep slowly through them thus—and thus—and thus! Even the spiritual vision, is it not at all points arrested by the continuous golden walls of the universe?—the walls of the myriads of the shining bodies that mere

number has appeared to blend into unity?

Oinos. I clearly perceive that the infinity of matter is no dream.

Agathos. There are *no* dreams in Aidenn—but it is here whispered that, of this infinity of matter, the *sole* purpose is to afford infinite springs, at which the soul may allay the thirst *to know* which is for ever unquenchable within it—since to quench it, would be to extinguish the soul's self. Question me then, my Oinos, freely and without fear. Come! we will leave to the left the loud harmony of the Pleiades, and swoop outward from the throne into the starry meadows beyond Orion, where, for pansies and violets, and heart's-ease, are the beds of the triplicate and triple-tinted suns.

Oinos. And now, Agathos, as we proceed, instruct me!—speak to me in the earth's familiar tones. I understand not what you hinted to me, just now, of the modes or of the method of what, during mortality, we were accustomed to call Creation. Do you mean to say that the Creator is not God?

Agathos. I mean to say that the Deity does not create.

Oinos. Explain.

Agathos. In the beginning *only,* he created. The seeming creatures which are now, throughout the universe, so perpetually springing into being, can only be considered as the mediate or indirect, not as the direct or immediate results of the Divine creative power.

Oinos. Among men, my Agathos, this idea would be considered heretical in the extreme.

Agathos. Among angels, my Oinos, it is seen to be simply true.

Oinos. I can comprehend you thus far—that certain operations of what we term Nature, or the natural laws, will, under certain conditions, give rise to that which has all the *appearance* of creation. Shortly before the final overthrow of the earth, there were, I well remember, many very successful experiments in what some philosophers were weak enough to denominate the creation of animalculæ.

Agathos. The cases of which you speak were, in fact, instances of the secondary creation—and of the *only* species of creation which has ever been, since the first word spoke into existence the first law.

Oinos. Are not the starry worlds that, from the abyss of nonentity, burst hourly forth into the heavens—are not these stars, Agathos, the immediate handiwork of the King?

Agathos. Let me endeavor, my Oinos, to lead you, step by step, to the conception I intend. You are well aware that, as no thought can perish, so no act is without infinite result. We moved our hands, for example, when we were dwellers on the earth, and, in so doing, we gave vibration to the atmosphere which engirdled it. This vibration was indefinitely extended, till it gave impulse to every particle of the earth's air, which thenceforward, *and for ever,* was actuated by the one movement of the hand. This fact the mathematicians of our globe well knew. They made the special effects, indeed, wrought in the fluid by special impulses, the subject of exact calculation—so that it became easy to determine in what precise period an impulse of given extent would engirdle the orb, and impress (for ever) every atom of the atmosphere circumambient. Retrograding,

they found no difficulty, from a given effect, under given conditions, in determining the value of the original impulse. Now the mathematicians who saw that the results of any given impulse were absolutely endless—and who saw that a portion of these results were accurately traceable through the agency of algebraic analysis—who saw, too, the facility of the retrogradation—these men saw, at the same time, that this species of analysis itself, had within itself a capacity for indefinite progress—that there were no bounds conceivable to its advancement and applicability, except within the intellect of him who advanced or applied it. But at this point our mathematicians paused.

Oinos. And why, Agathos, should they have proceeded?

Agathos. Because there were some considerations of deep interest beyond. It was deducible from what they knew, that to a being of infinite understanding—one to whom the *perfection* of the algebraic analysis lay unfolded—there could be no difficulty in tracing every impulse given the air—and the ether through the air—to the remotest consequences at any even infinitely remote epoch of time. It is indeed demonstrable that every such impulse *given the air, must, in the end,* impress every individual thing that exists *within the universe;*—and the being of infinite understanding—the being whom we have imagined—might trace the remote undulations of the impulse—trace them upward and onward in their influences upon all particles of all matter—upward and onward for ever in their modifications of old forms—or, in other words, *in their creation of new*—until he found them reflected—unimpressive *at last*—back from the throne of the Godhead. And not only could such a thing do this, but at any epoch, should a given result be afforded him—should one of these numberless comets, for example, be presented to his inspection—he could have no difficulty in determining, by the analytic retrogradation, to what original impulse it was due. This power of retrogradation in its absolute fulness and perfection—this faculty of referring at *all* epochs, *all* effects to *all* causes—is of course the prerogative of the Deity alone—but in every variety of degree, short of the absolute perfection, is the power itself exercised by the whole host of the Angelic intelligences.

Oinos. But you speak merely of impulses upon the air.

Agathos. In speaking of the air, I referred only to the earth; but the general proposition has reference to impulses upon the ether—which, since it pervades, and alone pervades all space, is thus the great medium of *creation.*

Oinos. Then all motion, of whatever nature, creates?

Agathos. It must: but a true philosophy has long taught that the source of all motion is thought—and the source of all thought is——

Oinos. God.

Agathos. I have spoken to you, Oinos, as to a child of the fair Earth which lately perished—of impulses upon the atmosphere of the Earth.

Oinos. You did.

Agathos. And while I thus spoke, did there not cross your mind some thought of the *physical power of words?* Is not every word an impulse on the air?

Oinos. But why, Agathos, do you weep—and why, oh why do your wings droop as we hover above this fair star

—which is the greenest and yet most terrible of all we have encountered in our flight? Its brilliant flowers look like a fairy dream—but its fierce volcanoes like the passions of a turbulent heart.

Agathos. They *are!*—they *are!* This wild star—it is now three centuries since, with clasped hands, and with streaming eyes, at the feet of my beloved—I spoke it—with a few passionate sentences—into birth. Its brilliant flowers *are* the dearest of all unfulfilled dreams, and its raging volcanoes *are* the passions of the most turbulent and unhallowed of hearts.

The Colloquy of Monos and Una

Una. "Born again?"

Monos. Yes, fairest and best beloved Una, "born again." These were the words upon whose mystical meaning I had so long pondered, rejecting the explanations of the priesthood, until Death itself resolved for me the secret.

Una. Death!

Monos. How strangely, sweet Una, you echo my words! I observe, too, a vacillation in your step, a joyous inquietude in your eyes. You are confused and oppressed by the majestic novelty of the Life Eternal. Yes, it was of Death I spoke. And here how singularly sounds that word which of old was wont to bring terror to all hearts, throwing a mildew upon all pleasures!

Una. Ah, Death, the spectre which sat at all feasts! How often, Monos, did we lose ourselves in speculations upon its nature! How mysteriously did it act as a check to human bliss, saying unto it "thus far and no further!" That earnest mutual love, my own Monos, which burned within our bosoms—how vainly did we flatter ourselves, feeling happy in its first upspringing, that our happiness would strengthen with its strength! Alas! as it grew, so grew in our hearts the dread of that evil hour which was hurrying to separate us forever! Thus, in time, it became painful to love. Hate would have been mercy then.

Monos. Speak not here of these griefs, dear Una—mine, mine, forever now!

Una. But the memory of past sorrow—is it not present joy? I have much to say yet of the things which have been. Above all, I burn to know the incidents of your own passage through the dark Valley and Shadow.

Monos. And when did the radiant Una ask any thing of her Monos in vain? I will be minute in relating all—but at what point shall the weird narrative begin?

Una. At what point?

Monos. You have said.

Una. Monos, I comprehend you. In Death we have both learned the propensity of man to define the indefinable. I will not say, then, commence with the moment of life's cessation—but commence with that sad, sad instant when, the fever having abandoned you, you sank into a breathless and motionless torpor, and I pressed down your pallid eyelids with the passionate fingers of love.

Monos. One word first, my Una, in regard to man's general condition at this epoch. You will remember that one or two of the wise among our forefathers—wise in fact, although not in the world's esteem—had ventured to doubt the propriety of the term "improvement," as applied to the progress of our civilization. There were periods in each of the five or six centuries immediately preceding our dissolution, when arose some vigorous intellect, boldly contending for those principles whose truth appears now, to our disenfranchised reason, so utterly obvious—principles which should have taught our race to submit to the guidance of the natural laws, rather than attempt their control. At long intervals some master-minds appeared, looking upon each advance in practical science as a retrogradation in the true utility. Occasionally the poetic intellect—that intellect which we now feel to have been the most exalted of all—since those truths to us were of the most enduring importance could only be reached by that *analogy* which speaks in proof-tones to the imagination alone, and to the unaided reason bears no weight—occasionally did this poetic intellect proceed a step farther in the evolving of the vague idea of the philosophic, and find in the mystic parable that tells of the tree of knowledge, and of its forbidden fruit, death-producing, a distinct intimation that knowledge was not meet for man in the infant condition of his soul. And these men, the poets, living and perishing amid the scorn of the "utilitarians"—or rough pedants, who arrogated to themselves a title which could have been properly applied only to the scorned—these men, the poets, ponder piningly, yet not unwisely, upon the ancient days when our wants were not more simple than our enjoyments were keen—days when *mirth* was a word unknown, so solemnly deep-toned was happiness—holy, august and blissful days, when blue rivers ran undammed, between hills unhewn, into far forest solitudes, primeval, odorous, and unexplored.

Yet these noble exceptions from the general misrule served but to strengthen it by opposition. Alas! we had fallen upon the most evil of all our evil days. The great "movement"—that was the cant term—went on: a diseased commotion, moral and physical. Art—the Arts—arose supreme, and, once enthroned, cast chains upon the intellect which had elevated them to power. Man, because he could not but acknowledge the majesty of Nature, fell into childish exultation at his acquired and still-increasing dominion over her elements. Even while he stalked a God in his own fancy, an infantine imbecility came over him. As might be supposed from the origin of his disorder, he grew infected with system, and with abstraction. He enwrapped himself in generalities. Among other odd ideas, that of universal equality gained ground; and in the face of analogy and of God—in despite of the loud warning voice of the laws of *gradation* so visibly pervading all things in Earth and Heaven—wild attempts at an omni-prevalent Democracy were made. Yet this evil sprang necessarily from the leading evil—Knowledge. Man could not both know and succumb. Meantime huge smoking cities arose, innumerable. Green leaves shrank before the hot breath of furnaces. The fair face of

Nature was deformed as with the ravages of some loathsome disease. And methinks, sweet Una, even our slumbering sense of the forced and of the farfetched might have arrested us here. But now it appears that we had worked out our own destruction in the perversion of our *taste,* or rather in the blind neglect of its culture in the schools. For, in truth, it was at this crisis that taste alone—that faculty which, holding a middle position between the pure intellect and the moral sense, could never safely have been disregarded—it was now that taste alone could have led us gently back to Beauty, to Nature, and to Life. But alas for the pure contemplative spirit and majestic intuition of Plato! Alas for the mousikae (Gr.)* which he justly regarded as an all sufficient education for the soul! Alas for him and for it!—since both were most desperately needed when both were most entirely forgotten or despised.

Pascal, a philosopher whom we both love, has said, how truly!—*"que tout notre raisonnement se reduit a ceder au sentiment;"* and it is not impossible that the sentiment of the natural, had time permitted it, would have regained its old ascendancy over the harsh mathematical reason of the schools. But this thing was not to be. Prematurely induced by intemperance of knowledge, the old age of the world drew on. This the mass of mankind saw not, or, living lustily although unhappily, affected not to see. But, for myself, the Earth's records had taught me to look for widest ruin as the price of highest civilization. I had imbibed a prescience of our Fate from comparison of China the simple and enduring, with Assyria the architect, with Egypt the astrologer, with Nubia, more crafty than either, the turbulent mother of all Arts. In history* of these regions I met with a ray from the Future. The individual artificialities of the three latter were local diseases of the Earth, and in their individual overthrows we had seen local remedies applied; but for the infected world at large I could anticipate no regeneration save in death. That man, as a race, should not become extinct, I saw that he must be *"born again."*

And now it was, fairest and dearest, that we wrapped our spirits, daily, in dreams. Now it was that, in twilight, we discoursed of the days to come, when the Art-scarred surface of the Earth, having undergone that purification† which alone could efface its rectangular obscenities, should clothe itself anew in the verdure and the mountain-slopes and the smiling waters of Paradise, and be rendered at length a fit dwelling-place for man:—for man the Death-purged—for man to whose

* Music had, among the Athenians, a far more comprehensive signification than with us. It included not only the harmonies of time and of tune, but the poetic diction, sentiment and creation each in its widest sense. The study of *music* was with them in fact, the general cultivation of the taste—of that which recognizes the beautiful—in contra-distinction from reason, which deals only with the true.

*"History," from istorein (Gr.), to contemplate.

†The word *"purification"* seems here to be used with reference to its root in the Greek. pur, fire.

now exalted intellect there should be poison in knowledge no more—for the redeemed, regenerated, blissful, and now immortal, but still for the *material*, man.

Una. Well do I remember these conversations, dear Monos; but the epoch of the fiery overthrow was not so near at hand as we believed, and as the corruption you indicate did surely warrant us in believing. Men lived; and died individually. You yourself sickened, and passed into the grave; and thither your constant Una speedily followed you. And though the century which has since elapsed, and whose conclusion brings us thus together once more, tortured our slumbering senses with no impatience of duration, yet, my Monos, it was a century still.

Monos. Say, rather, a point in the vague infinity. Unquestionably, it was in the Earth's dotage that I died. Wearied at heart with anxieties which had their origin in the general turmoil and decay, I succumbed to the fierce fever. After some few days of pain, and many of dreamy delirium replete with ecstacy, the manifestations of which you mistook for pain, while I longed but was impotent to undeceive you—after some days there came upon me, as you have said, a breathless and motionless torpor; and this was termed *Death* by those who stood around me.

Words are vague things. My condition did not deprive me of sentience. It appeared to me not greatly dissimilar to the extreme quiescence of him, who, having slumbered long and profoundly, lying motionless and fully prostrate in a midsummer noon, begins to steal slowly back into consciousness, through the mere sufficiency of his sleep, and without being awakened by external disturbances.

I breathed no longer. The pulses were still. The heart had ceased to beat. Volition had not departed, but was powerless. The senses were unusually active, although eccentrically so—assuming often each other's functions at random. The taste and the smell were inextricably confounded, and became one sentiment, abnormal and intense. The rose-water with which your tenderness had moistened my lips to the last, affected me with sweet fancies of flowers—fantastic flowers, far more lovely than any of the old Earth, but whose prototypes we have here blooming around us. The eyelids, transparent and bloodless, offered no complete impediment to vision. As volition was in abeyance the balls could not roll in their sockets—but all objects within the range of the visual hemisphere were seen with more or less distinctness; the rays which fell upon the external retina, or into the corner of the eye, producing a more vivid effect than those which struck the front or anterior surface. Yet, in the former instance, this effect was so far anomalous that I appreciated it only as *sound*—sound sweet or discordant as the matters presenting themselves at my side were light or dark in shade—curved or angular in outline. The hearing at the same time, although excited in degree, was not irregular in action—estimating real sounds with an extravagance of precision, not less than of sensibility. Touch had undergone a modification more peculiar. Its impressions were tardily received, but pertinaciously retained, and resulted always in the high-

est physical pleasure. Thus the pressure of your sweet fingers upon my eyelids, at first only recognized through vision, at length, long after their removal, filled my whole being with a sensual delight immeasurable. I say with a sensual delight. *All* my perceptions were purely sensual. The materials furnished the passive brain by the senses were not in the least degree wrought into shape by the deceased understanding. Of pain there was some little; of pleasure there was much; but of moral pain or pleasure none at all. Thus your wild sobs floated into my ear with all their mournful cadences, and were appreciated in their every variation of sad tone; but they were soft musical sounds and no more; they conveyed to the extinct reason no intimation of the sorrows which gave them birth; while the large and constant tears which fell upon my face, telling the bystanders of a heart which broke, thrilled every fibre of my frame with ecstasy alone. And this was in truth the *Death* of which these by-standers spoke reverently, in low whispers—you, sweet Una, gaspingly, with loud cries.

They attired me for the coffin—three or four dark figures which flitted busily to and fro. As these crossed the direct line of my vision they affected me as *forms;* but upon passing to my side their images impressed me with the idea of shrieks, groans, and other dismal expressions of terror, of horror, or of woe. You alone, habited in a white robe, passed in all directions musically about me.

The day waned; and, as its light faded away, I became possessed by a vague uneasiness—an anxiety such as the sleeper feels when sad real sounds fall continuously within his ear—low distant bell tones, solemn, at long but equal intervals, and commingling with melancholy dreams. Night arrived; and with its shadows a heavy discomfort. It oppressed my limbs with the oppression of some dull weight, and was palpable. There was also a moaning sound, not unlike the distant reverberation of surf, but more continuous, which beginning with the first twilight, had grown in strength with the darkness. Suddenly lights were brought into the room, and this reverberation became forthwith interrupted into frequent unequal bursts of the same sound, but less dreary and less distinct. The ponderous oppression was in a great measure relieved; and, issuing from the flame of each lamp, (for there were many,) there flowed unbrokenly into my ears a strain of melodious monotone. And when now, dear Una, approaching the bed upon which I lay outstretched, you sat gently by my side, breathing odor from your sweet lips, and pressing them upon my brow, there arose tremulously within my bosom, and mingling with the merely physical sensations which circumstances had called forth, a something akin to sentiment itself—a feeling that, half appreciating, half responded to your earnest love and sorrow; but this feeling took no root in the pulseless heart, and seemed indeed rather a shadow than a reality, and faded quickly away, first into extreme quiescence, and then into a purely sensual pleasure as before.

And now, from the wreck and the chaos of the usual senses, there appeared to have arisen within me a sixth, all perfect. In its exercise I found a wild delight—yet a delight still physical,

inasmuch as the understanding in it had no part. Motion in the animal frame had fully ceased. No muscle quivered; no nerve thrilled; no artery throbbed. But there seemed to have sprung up in the brain, *that* of which no words could convey to the merely human intelligence even an indistinct conception. Let me term it a mental pendulous pulsation. It was the moral embodiment of man's abstract idea of *Time*. By the absolute equalization of this movement—or of such as this—had the cycles of the firmamental orbs themselves, been adjusted. By its aid I measured the irregularities of the clock upon the mantel, and of the watches of the attendants. Their tickings came sonorously to my ears. The slightest deviation from the true proportion—and these deviations were omni-prevalent—affected me just as violations of abstract truth are wont, on earth, to affect the moral sense. Although no two of the time-pieces in the chamber struck individual seconds accurately together, yet I had no difficulty in holding steadily in mind the tones, and the respective momentary errors of each. And this—this keen, perfect, self-existing sentiment of *duration*—this sentiment existing (as man could not possibly have conceived it to exist) independently of any succession of events—this idea—this sixth sense, upspringing from the ashes of the rest, was the first obvious and certain step of the intemporal soul upon the threshold of the temporal Eternity.

It was midnight; and you still sat by my side. All others had departed from the chamber of Death. They had deposited me in the coffin. The lamps burned flickeringly; for this I knew by the tremulousness of the monotonous strains. But, suddenly these strains diminished in distinctness and in volume. Finally they ceased. The perfume in my nostrils died away. Forms affected my vision no longer. The oppression of the Darkness uplifted itself from my bosom. A dull shock like that of electricity pervaded my frame, and was followed by total loss of the idea of contact. All of what man has termed sense was merged in the sole consciousness of entity, and in the one abiding sentiment of duration. The mortal body had been at length stricken with the hand of the deadly *Decay*.

Yet had not all of sentience departed; for the consciousness and the sentiment remaining supplied some of its functions by a lethargic intuition. I appreciated the direful change now in operation upon the flesh, and, as the dreamer is sometimes aware of the bodily presence of one who leans over him, so, sweet Una, I still dully felt that you sat by my side. So, too, when the noon of the second day came, I was not unconscious of those movements which displaced you from my side, which confined me within the coffin, which deposited me within the hearse, which bore me to the grave, which lowered me within it, which heaped heavily the mould upon me, and which thus left me, in blackness and corruption, to my sad and solemn slumbers with the worm.

And here, in the prison-house which has few secrets to disclose, they rolled away days and weeks and months; and the soul watched narrowly each second as it flew, and, without effort, took record of its flight—without effort and without object.

A year passed. The consciousness of *being* had grown hourly more indistinct, and that of mere *locality* had, in great measure, usurped its position. The idea of entity was becoming merged in that of *place*. The narrow space immediately surrounding what had been the body, was now going to be the body itself. At length, as often happens to the sleeper (by sleep and its world alone is *Death* imaged)—at length, as sometimes happened on Earth to the deep slumberer, when some flitting light half startled him into awaking, yet left him half enveloped in dreams—so to me, in the strict embrace of the *Shadow,* came *that* light which alone might have had power to startle—the light of enduring *Love*. Men toiled at the grave in which I lay darkling. They upthrew the damp earth. Upon my mouldering bones there descended the coffin of Una.

And now again all was void. That nebulous light had been extinguished. That feeble thrill had vibrated itself into quiescence. Many *lustra* had supervened. Dust had returned to dust. The worm had food no more. The sense of being at length utterly departed, and there reigned in its stead—instead of all things—dominant and perpetual—the autocrats *Place* and *Time*. For *that* which *was* not—for that which had no form—for that which had no thought—for that which had no sentience—for that which was soulless, yet of which matter formed no portion—for all this nothingness, yet for all this immortality, the grave was still a home, and the corrosive hours, comates.

The Conversation of Eiros and Charmion

(See *Contents* From "Politian" Scene II—Ed.)

EIROS. Why do you call me Eiros?

CHARMION. So henceforward will you always be called. You must forget, too, my earthly name, and speak to me as Charmion.

EIROS. This is indeed no dream!

CHARMION. Dreams are with us no more; but of these mysteries anon. I rejoice to see you looking life-like and rational. The film of the shadow has already passed from off your eyes. Be of heart and fear nothing. Your allotted days of stupor have expired; and, to-morrow, I will myself induct you into the full joys and wonders of your novel existence.

EIROS. True, I feel no stupor, none at all. The wild sickness and the terrible darkness have left me, and I hear no longer that mad, rushing, horrible sound, like the "voice of many waters." Yet my senses are bewildered, Charmion, with the keenness of their perception of *the new*.

CHARMION. A few days will remove all this;—but I fully understand you, and feel for you. It is now ten earthly years since I underwent what you undergo, yet the remembrance of it hangs by me still. You have now suffered all of pain, however, which you will suffer in Aidenn.

EIROS. In Aidenn?

CHARMION. In Aidenn.

EIROS. Oh, God!—pity me, Charmion!—I am overburdened with the majesty of all things—of the unknown now known—of the speculative Future merged in the august and certain Present.

CHARMION. Grapple not now with such thoughts. Tomorrow we will speak of this. Your mind wavers, and its agitation will find relief in the exercise of simple memories. Look not around, nor forward—but back. I am burning with anxiety to hear the details of that stupendous event which threw you among us. Tell me of it. Let us converse of familiar things, in the old familiar language of the world which has so fearfully perished.

EIROS. Most fearfully, fearfully!—this is indeed no dream.

CHARMION. Dreams are no more. Was I much mourned, my Eiros?

EIROS. Mourned, Charmion?—oh deeply. To that last hour of all, there hung a cloud of intense gloom and devout sorrow over your household.

CHARMION. And that last hour—speak of it. Remember that, beyond the naked fact of the catastrophe itself, I know nothing. When, coming out from among mankind, I passed into Night through the Grave—at that period, if I remember aright, the calamity which overwhelmed you was utterly unanticipated. But, indeed, I knew little of the speculative philosophy of the day.

EIROS. The individual calamity was, as you say, entirely unanticipated; but analogous misfortunes had been long a subject of discussion with astronomers. I need scarce tell you, my friend, that, even when you left us, men had agreed to understand those passages in the most holy writings which speak of the final destruction of all things by fire, as having reference to the orb of the earth alone. But in regard to the immediate agency of the ruin, speculation had been at fault from that epoch in astronomical knowledge in which the comets were divested of the terrors of flame. The very moderate density of these bodies had been well established. They had been observed to pass among the satellites of Jupiter, without bringing about any sensible alteration either in the masses or in the orbits of these secondary planets. We had long regarded the wanderers as vapory creations of inconceivable tenuity, and as altogether incapable of doing injury to our substantial globe, even in the event of contact. But contact was not in any degree dreaded; for the elements of all the comets were accurately known. That among *them* we should look for the agency of the threatened fiery destruction had been for many years considered an inadmissible idea. But wonders and wild fancies had been, of late days, strangely rife among mankind; and although it was only with a few of the ignorant that actual apprehension prevailed, upon the announcement by astronomers of a *new* comet, yet this announcement was generally received with I know not what of agitation and mistrust.

The elements of the strange orb were immediately calculated, and it was at once conceded by all observers, that its path, at perihelion, would bring it into very close proximity with the earth. There were two or three astronomers, of secondary note, who res-

olutely maintained that a contact was inevitable. I cannot very well express to you the effect of this intelligence upon the people. For a few short days they would not believe an assertion which their intellect, so long employed among worldly considerations, could not in any manner grasp. But the truth of a vitally important fact soon makes its way into the understanding of even the most stolid. Finally, all men saw that astronomical knowledge lied not, and they awaited the comet. Its approach was not, at first, seemingly rapid; nor was its appearance of very unusual character. It was of a dull red, and had little perceptible train. For seven or eight days we saw no material increase in its apparent diameter, and but a partial alteration in its color. Meanwhile the ordinary affairs of men were discarded, and all interests absorbed in a growing discussion, instituted by the philosophic, in respect to the cometary nature. Even the grossly ignorant aroused their sluggish capacities to such considerations. The learned *now* gave their intellect—their soul—to no such points as the allaying of fear, or to the sustenance of loved theory. They sought—they panted for right views. They groaned for perfected knowledge. *Truth* arose in the purity of her strength and exceeding majesty, and the wise bowed down and adored.

That material injury to our globe or to its inhabitants would result from the apprehended contact, was an opinion which hourly lost ground among the wise; and the wise were now freely permitted to rule the reason and the fancy of the crowd. It was demonstrated, that the density of the comet's *nucleus* was far less than that of our rarest gas; and the harmless passage of a similar visitor among the satellites of Jupiter was a point strongly insisted upon, and which served greatly to allay terror. Theologists, with an earnestness fear-enkindled, dwelt upon the biblical prophecies, and expounded them to the people with a directness and simplicity of which no previous instance had been known. That the final destruction of the earth must be brought about by the agency of fire, was urged with a spirit that enforced everywhere conviction; and that the comets were of no fiery nature (as all men now knew) was a truth which relieved all, in a great measure, from the apprehension of the great calamity foretold. It is noticeable that the popular prejudices and vulgar errors in regard to pestilences and wars—errors which were wont to prevail upon every appearance of a comet—were now altogether unknown. As if by some sudden convulsive exertion, reason had at once hurled superstition from her throne. The feeblest intellect had derived vigor from excessive interest.

What minor evils might arise from the contact were points of elaborate question. The learned spoke of slight geological disturbances, of probable alterations in climate, and consequently in vegetation; of possible magnetic and electric influences. Many held that no visible or perceptible effect would in any manner be produced. While such discussions were going on, their subject gradually approached, growing larger in apparent diameter, and of a more brilliant lustre. Mankind grew paler as it came. All human operations were suspended. There was an epoch in the course of the general sentiment

when the comet had attained, at length, a size surpassing that of any previously recorded visitation. The people now, dismissing any lingering hope that the astronomers were wrong, experienced all the certainty of evil. The chimerical aspect of their terror was gone. The hearts of the stoutest of our race beat violently within their bosoms. A very few days sufficed, however, to merge even such feelings in sentiments more unendurable. We would no longer apply to the strange orb any *accustomed* thoughts. Its *historical* attributes had disappeared. It oppressed us with a hideous *novelty* of emotion. We saw it not as an astronomical phenomenon in the heavens, but as an incubus upon our hearts, and a shadow upon our brains. It had taken, with inconceivable rapidity, the character of a gigantic mantle of rare flame, extending from horizon to horizon.

Yet a day, and men breathed with greater freedom. It was clear that we were already within the influence of the comet; yet we lived. We even felt an unusual elasticity of frame and vivacity of mind. The exceeding tenuity of the object of our dread was apparent; for all heavenly objects were plainly visible through it. Meantime, our vegetation had perceptibly altered; and we gained faith, from this predicted circumstance, in the foresight of the wise. A wild luxuriance of foliage, utterly unknown before, burst out upon every vegetable thing.

Yet another day—and the evil was not altogether upon us. It was now evident that its nucleus would first reach us. A wild change had come over all men; and the first sense of *pain* was the wild signal for general lamentation and horror. This first sense of pain lay in a rigorous constriction of the breast and lungs, and an insufferable dryness of the skin. It could not be denied that our atmosphere was radically affected; the conformation of this atmosphere and the possible modifications to which it might be subjected, were now the topics of discussion. The result of investigation sent an electric thrill of the intensest terror through the universal heart of man.

It had been long known that the air which encircled us was a compound of oxygen and nitrogen gases, in the proportion of twenty-one measures of oxygen, and seventy-nine of nitrogen, in every one hundred of the atmosphere. Oxygen, which was the principle of combustion, and the vehicle of heat, was absolutely necessary to the support of animal life, and was the most powerful and energetic agent in nature. Nitrogen, on the contrary, was incapable of supporting either animal life or flame. An unnatural excess of oxygen would result, it had been ascertained, in just such an elevation of the animal spirits as we had latterly experienced. It was the pursuit, the extension of the idea, which had engendered awe. What would be the result of *a total extraction of the nitrogen?* A combustion irresistible, all-devouring, omni-prevalent, immediate;—the entire fulfillment, in all their minute and terrible details, of the fiery and horror-inspiring denunciations of the prophecies of the Holy Book.

Why need I paint, Charmion, the now disenchained frenzy of mankind? That tenuity in the comet which had previously inspired us with hope, was now the source of the bitterness of despair.

In its inpalpable gaseous character we clearly perceived the consummation of Fate. Meantime a day again passed, bearing away with it the last shadow of Hope. We gasped in the rapid modification of the air. The red blood bounded tumultuously through its strict channels. A furious delirium possessed all men; and, with arms rigidly outstretched toward the threatening heavens, they trembled and shrieked aloud. But the nucleus of the destroyer was now upon us; even here in Aidenn, I shudder while I speak. Let me be brief—brief as the ruin that overwhelmed. For a moment there was a wild lurid light alone, visiting and penetrating all things. Then—let me bow down, Charmion, before the excessive majesty of the great God!—then, there came a shouting and pervading sound, as if from the mouth itself of HIM; while the whole incumbent mass of ether in which we existed, burst at once into a species of intense flame, for whose surpassing brilliancy and all-fervid heat even the angels in the high Heaven of pure knowledge have no name. Thus ended all.

Shadow—A Parable

(First published in *Southern Literary Messenger,* September, 1835.—Ed.)

YE who read are still among the living; but I who write shall have long since gone my way into the region of shadows. For indeed strange things shall happen, and secret things be known, and many centuries shall pass away, ere these memorials be seen of men. And, when seen, there will be some to disbelieve, and some to doubt, and yet a few who will find much to ponder upon in the characters here graven with a stylus of iron.

The year had been a year of terror, and of feelings more intense than terror for which there is no name upon the earth. For many prodigies and signs had taken place, and far and wide, over sea and land, the black wings of the Pestilence were spread abroad. To those, nevertheless, cunning in the stars, it was not unknown that the heavens wore an aspect of ill; and to me, the Greek Oinos, among others, it was evident that now had arrived the alteration of that seven hundred and ninety-fourth year when, at the entrance of Aries, the planet Jupiter is conjoined with the red ring of the terrible Saturnus. The peculiar spirit of the skies, if I mistake not greatly, made itself manifest, not only in the physical orb of the earth, but in the souls, imaginations, and meditations of mankind.

Over some flasks of the red Chian wine, within the walls of a noble hall, in a dim city called Ptolemais, we sat, at night, a company of seven. And to our chamber there was no entrance save by a lofty door of brass: and the door was fashioned by the artisan Corinnos, and, being of rare workmanship, was fastened from within. Black draperies, likewise, in the gloomy room, shut out from our view the moon, the lurid

stars, and the peopleless streets—but the boding and the memory of Evil they would not be so excluded. There were things around us and about of which I can render no distinct account—things material and spiritual—heaviness in the atmosphere—a sense of suffocation—anxiety—and, above all, that terrible state of existence which the nervous experience when the senses are keenly living and awake, and meanwhile the powers of thought lie dormant. A dead weight hung upon us. It hung upon our limbs—upon the household furniture—upon the goblets from which we drank; and all things were depressed, and borne down thereby—all things save only the flames of the seven iron lamps which illuminated our revel. Uprearing themselves in tall slender lines of light, they thus remained burning all pallid and motionless; and in the mirror which their lustre formed upon the round table of ebony at which we sat, each of us there assembled beheld the pallor of his own countenance, and the unquiet glare in the downcast eyes of his companions. Yet we laughed and were merry in our proper way—which was hysterical; and sang the songs of Anacreon—which are madness; and drank deeply—although the purple wine reminded us of blood. For there was yet another tenant of our chamber in the person of young Zoilus. Dead, and at full length he lay, enshrouded; the genius and the demon of the scene. Alas! he bore no portion in our mirth, save that his countenance, distorted with the plague, and his eyes, in which Death had but half extinguished the fire of the pestilence, seemed to take such interest in our merriment as the dead may haply take in the merriment of those who are to die. But although I, Oinos, felt that the eyes of the departed were upon me, still I forced myself not to perceive the bitterness of their expression, and gazing down steadily into the depths of the ebony mirror, sang with a loud and sonorous voice the songs of the son of Teios. But gradually my songs they ceased, and their echoes, rolling afar off among the sable draperies of the chamber, became weak, and undistinguishable, and so faded away. And lo! from among those sable draperies where the sounds of the song departed, there came forth a dark and undefined shadow—a shadow such as the moon, when low in heaven, might fashion from the figure of a man: but it was the shadow neither of man nor of God, nor of any familiar thing. And quivering awhile among the draperies of the room, it at length rested in full view upon the surface of the door of brass. But the shadow was vague, and formless, and indefinite, and was the shadow neither of man nor God—neither God of Greece, nor God of Chaldæa, nor any Egyptian God. And the shadow rested upon the brazen doorway, and under the arch of the entablature of the door, and moved not, nor spoke any word, but there became stationary and remained. And the door whereupon the shadow rested was, if I remember aright, over against the feet of the young Zoilus enshrouded. But we, the seven there assembled, having seen the shadow as it came out from among the draperies, dared not steadily behold it, but cast down our eyes, and gazed continually into the depths of the mirror of ebony. And at length I, Oinos, speaking some low words, demanded of the shadow its dwelling and

its appellation. And the shadow answered, "I am SHADOW, and my dwelling is near to the Catacombs of Ptolemais, and hard by those dim plains of Helusion which border upon the foul Charonian canal." And then did we, the seven, start from our seats in horror, and stand trembling, and shuddering, and aghast, for the tones in the voice of the shadow were not the tones of any one being, but of a multitude of beings, and, varying in their cadences from syllable to syllable fell duskly upon our ears in the well-remembered and familiar accents of many thousand departed friends.

Silence—A Fable

(First published in the *Baltimore Book,* 1839. This tale is also called Siope, the Greek word for silence.—Ed.)

"LISTEN to me," said the Demon, as he placed his hand upon my head. "The region of which I speak is a dreary region in Libya, by the borders of the river Zaire, and there is no quiet there, nor silence.

"The waters of the river have a saffron and sickly hue; and they flow not onward to the sea, but palpitate forever and forever beneath the red eye of the sun with a tumultuous and convulsive motion. For many miles on either side of the river's oozy bed is a pale desert of gigantic water-lilies. They sigh one unto the other in that solitude, and stretch toward the heavens their long and ghastly necks, and nod to and fro their everlasting heads. And there is an indistinct murmur which cometh out from among them like the rushing of subterrene water. And they sigh one unto the other.

"But there is a boundary to their realm—the boundary of the dark, horrible, lofty forest. There, like the waves about the Hebrides, the low underwood is agitated continually. But there is no wind throughout the heaven. And the tall primeval trees rock eternally hither and thither with a crashing and mighty sound. And from their high summits, one by one, drop everlasting dews. And at the roots strange poisonous flowers lie writhing in perturbed slumber. And overhead, with a rustling and loud noise, the gray clouds rush westwardly forever, until they roll, a cataract, over the fiery wall of the horizon. But there is no wind throughout the heaven. And by the shores of the river Zaire there is neither quiet nor silence.

"It was night, and the rain fell; and, falling, it was rain, but, having fallen, it was blood. And I stood in the morass among the tall lilies, and the rain fell upon my head—and the lilies sighed one unto the other in the solemnity of their desolation.

"And, all at once, the moon arose through the thin ghastly mist, and was crimson in color. And mine eyes fell upon a huge gray rock which stood by the shore of the river, and was lighted by the light of the moon. And the rock was gray, and ghastly, and tall,—

and the rock was gray. Upon its front were characters engraven in the stone; and I walked through the morass of water-lilies, until I came close unto the shore, that I might read the characters upon the stone. But I could not decipher them. And I was going back into the morass, when the moon shone with a fuller red, and I turned and looked again upon the rock, and upon the characters, and the characters were DESOLATION.

"And I looked upward, and there stood a man upon the summit of the rock; and I hid myself among the water-lilies that I might discover the actions of the man. And the man was tall and stately in form, and was wrapped up from his shoulders to his feet in the toga of old Rome. And the outlines of his figure were indistinct—but his features were the features of a deity; for the mantle of the night, and of the mist, and of the moon, and of the dew, had left uncovered the features of his face. And his brow was lofty with thought, and his eye wild with care; and, in the few furrows upon his cheek I read the fables of sorrow, and weariness, and disgust with mankind, and a longing after solitude.

"And the man sat upon the rock, and leaned his head upon his hand, and looked out upon the desolation. He looked down into the low unquiet shrubbery, and up into the tall primeval trees, and up higher at the rustling heaven, and into the crimson moon. And I lay close within shelter of the lilies, and observed the actions of the man. And the man trembled in the solitude;—but the night waned, and he sat upon the rock.

"And the man turned his attention from the heaven, and looked out upon the dreary river Zaire, and upon the yellow ghastly waters, and upon the pale legions of the water-lilies. And the man listened to the sighs of the water-lilies, and to the murmur that came up from among them. And I lay close within my covert and observed the actions of the man. And the man trembled in the solitude;—but the night waned and he sat upon the rock.

"Then I went down into the recesses of the morass and waded afar in among the wilderness of lilies, and called upon the hippopotami which dwelt among the fens in the recesses of the morass. And the hippopotami heard my call, and came, with the behemoth, unto the foot of the rock, and roared loudly and fearfully beneath the moon. And I lay close within my covert and observed the actions of the man. And the man trembled in the solitude;—but the night waned and he sat upon the rock.

"Then I cursed the elements with the curse of tumult; and a frightful tempest gathered in the heaven, where, before, there had been no wind. And the heaven became livid with the violence of the tempest—and the rain beat upon the head of the man—and the floods of the river came down—and the river was tormented into foam—and the water-lilies shrieked within their beds—and the forest crumbled before the wind—and the thunder rolled—and the lightning fell—and the rock rocked to its foundation. And I lay close within my covert and observed the actions of the man. And the man trembled in the solitude;—but the night waned and he sat upon the rock.

"Then I grew angry and cursed, with

the curse of *silence*, the river, and the lilies, and the wind, and the forest, and the heaven, and the thunder, and the sighs of the water-lilies. And they became accursed, and *were* still. And the moon ceased to totter up its pathway to heaven—and the thunder died away—and the lightning did not flash—and the clouds hung motionless—and the waters sunk to their level and remained—and the trees ceased to rock—and the water-lilies sighed no more—and the murmur was heard no longer from among them, nor any shadow of sound throughout the vast illimitable desert. And I looked upon the characters of the rock, and they were changed; and the characters were SILENCE.

"And mine eyes fell upon the countenance of the man and his countenance was wan with terror. And, hurriedly, he raised his head from his hand, and stood forth upon the rock and listened. But there was no voice throughout the vast illimitable desert, and the characters upon the rock were silence. And the man shuddered, and turned his face away, and fled afar off, in haste, so that I beheld him no more."

* * * * * * *

Now there are fine tales in the volumes of the Magi—in the iron-bound, melancholy volumes of the Magi. Therein, I say, are glorious histories of the Heaven, and of the Earth, and of the mighty sea—and of the Genii that overruled the sea, and the earth, and the lofty heaven. There were much lore too in the sayings which were said by the Sibyls; and holy, holy things were heard of old by the dim leaves that trembled around Dodona—but, as Allah liveth, that fable which the Demon told me as he sat by my side in the shadow of the tomb, I hold to be the most wonderful of all! And as the Demon made an end of his story, he fell back within the cavity of the tomb and laughed. And I could not laugh with the Demon, and he cursed me because I could not laugh. And the lynx which dwelleth forever in the tomb, came out therefrom, and lay down at the feet of the Demon, and looked at him steadily in the face.

The Fall of the House of Usher

(First published in *Burton's Gentleman's Magazine*, September, 1839.—Ed.)

Son cœur est un luth suspendu;
Sitot qu'on le touche il resonne.
De Beranger.

DURING the whole of a dull, dark, and resoundless day in the autumn of the year, when the clouds hung oppressively low in the heavens, I had been passing alone, on horseback, through a singularly dreary tract of country, and at length found myself, as the shades of evening drew on, within view of the melancholy House of Usher. I know not how it was—but, with the first glimpse of the building, a sense of insufferable gloom pervaded my spirit. I say insufferable; for the feeling was unrelieved by any of that half-pleasur-

able, because poetic, sentiment, with which the mind usually receives even the sternest natural images of the desolate or terrible. I looked upon the scene before me—upon the mere house, and the simple landscape features of the domain—upon the bleak walls—upon the vacant eye-like windows—upon a few rank sedges—and upon a few white trunks of decayed trees—with an utter depression of soul, which I can compare to no earthly sensation more properly than to the after-dream of the reveller upon opium—the bitter lapse into every-day life—the hideous dropping of the veil.

There was an iciness, a sinking, a sickening of the heart—an unredeemed dreariness of thought which no goading of the imagination could torture into aught of the sublime. What was it—I paused to think—what was it that so unnerved me in the contemplation of the House of Usher? It was a mystery all insoluble; nor could I grapple with the shadowy fancies that crowded upon me as I pondered. I was forced to fall back upon the unsatisfactory conclusion, that while, beyond doubt, there *are* combinations of very simple natural objects which have the power of thus affecting us, still the analysis of this power lies among considerations beyond our depth. It was possible, I reflected, that a mere different arrangement of the particulars of the scene, of the details of the picture, would be sufficient to modify, or perhaps to annihilate its capacity for sorrowful impression; and, acting upon this idea, I reined my horse to the precipitous brink of a black and lurid tarn that lay in unruffled lustre by the dwelling, and gazed down—but with a shudder even more thrilling than before—upon the remodelled and inverted images of the gray sedge, and the ghastly tree-stems, and the vacant and eye-like windows.

Nevertheless, in this mansion of gloom I now proposed to myself a sojourn of some weeks. Its proprietor, Roderick Usher, had been one of my boon companions in boyhood; but many years had elapsed since our last meeting. A letter, however, had lately reached me in a distant part of the country—a letter from him—which, in its wildly importunate nature, had admitted of no other than a personal reply. The MS. gave evidence of nervous agitation. The writer spoke of acute bodily illness—of a mental disorder which oppressed him—and of an earnest desire to see me, as his best and indeed his only personal friend, with a view of attempting, by the cheerfulness of my society, some alleviation of his malady. It was the manner in which all this, and much more, was said—it was the apparent *heart* that went with his request—which allowed me no room for hesitation; and I accordingly obeyed forthwith what I still considered a very singular summons.

Although, as boys, we had been even intimate associates, yet I really knew little of my friend. His reserve had been always excessive and habitual. I was aware, however, that his very ancient family had been noted, time out of mind, for a peculiar sensibility of temperament, displaying itself, through long ages, in many works of exalted art, and manifested, of late, in repeated deeds of munificent yet unobtrusive charity, as well as in a passionate devotion to the intricacies, perhaps even more than to the orthodox and easily

recognizable beauties, of musical science. I had learned, too, the very remarkable fact, that the stem of the Usher race, all time-honored as it was, had put forth, at no period, any enduring branch; in other words, that the entire family lay in the direct line of descent, and had always, with very trifling and very temporary variations, so lain. It was this deficiency, I considered, while running over in thought the perfect keeping of the character of the premises with the accredited character of the people, and while speculating upon the possible influence which the one, in the long lapse of centuries, might have exercised upon the other—it was this deficiency, perhaps of collateral issue, and the consequent undeviating transmission, from sire to son, of the patrimony with the name, which had, at length, so identified the two as to merge the original title of the estate in the quaint and equivocal appellation of the "House of Usher"—an appellation which seemed to include, in the minds of the peasantry who used it, both the family and the family mansion.

I have said that the sole effect of my somewhat childish experiment—that of looking down within the tarn—had been to deepen the first singular impression. There can be no doubt that the consciousness of the rapid increase of my superstition—for why should I not so term it?—served mainly to accelerate the increase itself. Such, I have long known, is the paradoxical law of all sentiments having terror as a basis. And it might have been for this reason only, that, when I again uplifted my eyes to the house itself, from its image in the pool, there grew in my mind a strange fancy—a fancy so ridiculous, indeed, that I but mention it to show the vivid force of the sensations which oppressed me. I had so worked upon my imagination as really to believe that about the whole mansion and domain there hung an atmosphere peculiar to themselves and their immediate vicinity—an atmosphere which had no affinity with the air of heaven, but which had reeked up from the decayed trees, and the gray wall, and the silent tarn—a pestilent and mystic vapor, dull, sluggish, faintly discernible and leaden-hued.

Shaking off from my spirit what *must* have been a dream, I scanned more narrowly the real aspect of the building. Its principal feature seemed to be that of an excessive antiquity. The discoloration of ages had been great. Minute fungi overspread the whole exterior, hanging in a fine tangled webwork from the eaves. Yet all this was apart from any extraordinary dilapidation. No portion of the masonry had fallen; and there appeared to be a wild inconsistency between its still perfect adaptation of parts, and the crumbling condition of the individual stones. In this there was much that reminded me of the specious totality of old woodwork which has rotted for long years in some neglected vault, with no disturbance from the breath of the external air. Beyond this indication of extensive decay, however, the fabric gave little token of instability. Perhaps the eye of a scrutinizing observer might have discovered a barely perceptible fissure, which, extending from the roof of the building in front, made its way down the wall in a zig-zag direction,

until it became lost in the sullen waters of the tarn.

Noticing these things, I rode over a short causeway to the house. A servant in waiting took my horse, and I entered the Gothic archway of the hall. A valet, of stealthy step, then conducted me, in silence, through many dark and intricate passages in my progress to the *studio* of his master. Much that I encountered on the way contributed, I know not how, to heighten the vague sentiments of which I have already spoken. While the objects around me—while the carvings of the ceilings, the sombre tapestries of the walls, the ebon blackness of the floors, and the phantasmagoric armorial trophies which rattled as I strode, were but matters to which, or to such as which, I had been accustomed from my infancy —while I hesitated not to acknowledge how familiar was all this—I still wondered to find how unfamiliar were the fancies which ordinary images were stirring up. On one of the staircases, I met the physician of the family. His countenance, I thought, wore a mingled expression of low cunning and perplexity. He accosted me with trepidation and passed on. The valet now threw open a door and ushered me into the presence of his master.

The room in which I found myself was very large and lofty. The windows were long, narrow, and pointed, and at so vast a distance from the black oaken floor as to be altogether inaccessible from within. Feeble gleams of encrimsoned light made their way through the trellised panes, and served to render sufficiently distinct the more prominent objects around; the eye, however, struggled in vain to reach the remoter angles of the chamber, or the recesses of the vaulted and fretted ceiling. Dark draperies hung upon the walls. The general furniture was profuse, comfortless, antique, and tattered. Many books and musical instruments lay scattered about, but failed to give any vitality to the scene. I felt that I breathed an atmosphere of sorrow. An air of stern, deep, and irredeemable gloom hung over and pervaded all.

Upon my entrance, Usher arose from a sofa on which he had been lying at full length, and greeted me with a vivacious warmth which had much in it, I at first thought, of an overdone cordiality—of the constrained effort of the *ennuye* man of the world. A glance, however, at his countenance convinced me of his perfect sincerity. We sat down; and for some moments, while he spoke not, I gazed upon him with a feeling half of pity, half of awe. Surely, man had never before so terribly altered, in so brief a period, as had Roderick Usher! It was with difficulty that I could bring myself to admit the identity of the wan being before me with the companion of my early boyhood. Yet the character of his face had been at all times remarkable. A cadaverousness of complexion; an eye large, liquid, and luminous beyond comparison; lips somewhat thin and very pallid, but of a surpassingly beautiful curve; a nose of a delicate Hebrew model, but with a breadth of nostril unusual in similar formations; a finely moulded chin, speaking, in its want of prominence, of a want of moral energy; hair of a more than web-like softness and tenuity;—these features, with an inordinate expansion above the regions of the temple, made up altogether a

countenance not easily to be forgotten. And now in the mere exaggeration of the prevailing character of these features, and of the expression they were wont to convey, lay so much of change that I doubted to whom I spoke. The now ghastly pallor of the skin, and the now miraculous lustre of the eye, above all things startled and even awed me. The silken hair, too, had been suffered to grow all unheeded, and as, in its wild gossamer texture, it floated rather than fell about the face, I could not, even with effort, connect its Arabesque expression with any idea of simple humanity.

In the manner of my friend I was at once struck with an incoherence—an inconsistency; and I soon found this to arise from a series of feeble and futile struggles to overcome an habitual trepidancy—an excessive nervous agitation. For something of this nature I had indeed been prepared, no less by his letter than by reminiscences of certain boyish traits, and by conclusions deduced from his peculiar physical conformation and temperament. His action was alternately vivacious and sullen. His voice varied rapidly from a tremulous indecision (when the animal spirits seemed utterly in abeyance) to that species of energetic concision—that abrupt, weighty, un-hurried, and hollow-sounding enunciation—that leaden, self-balanced, and perfectly modulated guttural utterance, which may be observed in the lost drunkard, or the irreclaimable eater of opium, during the periods of his most intense excitement.

It was thus that he spoke of the object of my visit, of his earnest desire to see me, and of the solace he expected me to afford him. He entered, at some length, into what he conceived to be the nature of his malady. It was, he said, a constitutional and a family evil and one for which he despaired to find a remedy—a mere nervous affection, he immediately added, which would undoubtedly soon pass off. It displayed itself in a host of unnatural sensation. Some of these, as he detailed them, interested and bewildered me; although, perhaps, the terms and the general manner of their narration had their weight. He suffered much from a morbid acuteness of the senses; the most insipid food was alone endurable; he could wear only garments of certain texture; the odors of all flowers were oppressive; his eyes were tortured by even a faint light; and there were but peculiar sounds, and these from stringed instruments, which did not inspire him with horror.

To an anomalous species of terror I found him a bounden slave. "I shall perish," said he, "I *must* perish in this deplorable folly. Thus, thus, and not otherwise, shall I be lost. I dread the events of the future, not in themselves, but in their results. I shudder at the thought of any, even the most trivial, incident, which may operate upon this intolerable agitation of soul. I have, indeed, no abhorrence of danger, except in its absolute effect—in terror. In this unnerved, in this pitiable, condition I feel that the period will sooner or later arrive when I must abandon life and reason together, in some struggle with the grim phantasm, FEAR."

I learned, moreover, at intervals, and through broken and equivocal hints, another singular feature of his mental condition. He was enchained by certain superstitious impressions in regard

to the dwelling which he tenanted, and whence, for many years, he had never ventured forth—in regard to an influence whose supposititious force was conveyed in terms too shadowy here to be re-stated—an influence which some peculiarities in the mere form and substance of his family mansion had, by dint of long sufferance, he said, obtained over his spirit—an effect which the *physique* of the gray walls and turrets, and of the dim tarn into which they all looked down, had at length, brought about upon the *morale* of his existence.

He admitted, however, although with hesitation, that much of the peculiar gloom which thus afflicted him could be traced to a more natural and far more capable origin—to the severe and long-continued illness—indeed to the evidently approaching dissolution—of a tenderly beloved sister, his sole companion for long years, his last and only relative on earth. "Her decease," he said, with a bitterness which I can never forget, "would leave him (him, the hopeless and the frail) the last of the ancient race of the Ushers." While he spoke, the lady Madeline (for so was she called) passed through a remote portion of the apartment, and, without having noticed my presence, disappeared. I regarded her with an utter astonishment not unmingled with dread; and yet I found it impossible to account for such feelings. A sensation of stupor oppressed me as my eyes followed her retreating steps. When a door, at length, closed upon her, my glance sought instictively and eagerly the countenance of the brother; but he had buried his face in his hands, and I could only perceive that a far more than ordinary wanness had overspread the emaciated fingers through which trickled many passionate tears.

The disease of the lady Madeline had long baffled the skill of her physicians. A settled apathy, a gradual wasting away of the person, and frequent although transient affections of a partially cataleptical character were the unusual diagnosis. Hitherto she had steadily borne up against the pressure of her malady, and had not betaken herself finally to bed; but on the closing in of the evening of my arrival at the house, she succumbed (as her brother told me at night with inexpressible agitation) to the prostrating power of the destroyer; and I learned that the glimpse I had obtained of her person would thus probably be the last I should obtain—that the lady, at least while living, would be seen by me no more.

For several days ensuing, her name was unmentioned by either Usher or myself; and during this period I was busied in earnest endeavors to alleviate the melancholy of my friend. We painted and read together, or I listened, as if in a dream, to the wild improvisations of his speaking guitar. And thus, as a closer and still closer intimacy admitted me more unreservedly into the recesses of his spirit, the more bitterly did I perceive the futility of all attempt at cheering a mind from which darkness, as if an inherent positive quality, poured forth upon all objects of the moral and physical universe in one unceasing radiation of gloom.

I shall ever bear about me a memory of the many solemn hours I thus spent alone with the master of the House of Usher. Yet I should fail in any at-

tempt to convey an idea of the exact character of the studies, or of the occupations, in which he involved me, or led me the way. An excited and highly distempered ideality threw a sulphureous lustre over all. His long improvised dirges will ring forever in my ears. Among other things, I hold painfully in mind a certain singular perversion and amplification of the wild air of the last waltz of Von Weber. From the paintings over which his elaborate fancy brooded, and which grew, touch by touch, into vaguenesses at which I shuddered the more thrillingly, because I shuddered knowing not why—from these paintings (vivid as their images now are before me) I would in vain endeavor to educe more than a small portion which should lie within the compass of merely written words. By the utter simplicity, by the nakedness of his designs, he arrested and overawed attention. If ever mortal painted an idea, that mortal was Roderick Usher. For me at least, in the circumstances then surrounding me, there arose out of the pure abstractions which the hypochondriac contrived to throw upon his canvas, an intensity of intolerable awe, no shadow of which felt I ever yet in the contemplation of the certainly glowing yet too concrete reveries of Fuseli.

One of the phantasmagoric conceptions of my friend, partaking not so rigidly of the spirit of abstraction, may be shadowed forth, although feebly, in words. A small picture presented the interior of an immensely long and rectangular vault or tunnel, with low walls, smooth, white and without interruption or device. Certain accessory points of the design served well to convey the idea that this excavation lay at an exceeding depth below the surface of the earth. No outlet was observed in any portion of its vast extent, and no torch or other artificial source of light was discernible; yet a flood of intense rays rolled throughout, and bathed the whole in a ghastly and inappropriate splendor.

I have just spoken of that morbid condition of the auditory nerve which rendered all music intolerable to the sufferer, with the exception of certain effects of stringed instruments. It was, perhaps, the narrow limits to which he thus confined himself upon the guitar which gave birth, in great measure, to the fantastic character of his performances. But the fervid *facility* of his *impromptus* could not be so accounted for. They must have been, and were, in the notes, as well as in the words of his wild fantasias (for he not unfrequently accompanied himself with rhymed verbal improvisations), the result of that intense mental collectedness and concentration to which I have previously alluded as observable only in particular moments of the highest artificial excitement. The words of one of these rhapsodies I have easily remembered. I was, perhaps, the more forcibly impressed with it as he gave it, because, in the under or mystic current of its meaning, I fancied that I perceived, and for the first time, a full consciousness on the part of Usher of the tottering of his lofty reason upon her throne. The verses, which were entitled "The Haunted Palace,"* ran very nearly, if not accurately, thus:—

*This poem appeared in *Brook's Magazine* published in Baltimore.—Ed.

I.

In the greenest of our valleys,
By good angels tenanted,
Once a fair and stately palace—
Radiant palace—reared its head.
In the monarch Thought's dominion—
It stood there!
Never seraph spread a pinion
Over fabric half so fair.

II.

Banners yellow, glorious, golden,
On its roof did float and flow
(This—all this—was in the olden
Time long ago);
And every gentle air that dallied,
In that sweet day,
Along the ramparts plumed and pallid,
A winged odor went away.

III.

Wanderers in that happy valley
Through two luminous windows saw
Spirits moving musically
To a lute's well-tuned law;
Round about a throne, where sitting
(Porphyrogene!)
In state his glory well befitting,
The ruler of the realm was seen.

IV.

And all with pearl and ruby glowing
Was the fair palace door,
Through which came flowing, flowing,
flowing
And sparkling evermore,
A troop of Echoes whose sweet duty
Was but to sing,
In voices of surpassing beauty,
The wit and wisdom of their king.

V.

But evil things, in robes of sorrow,
Assailed the monarch's high estate;
(Ah, let us mourn, for never morrow
Shall dawn upon him, desolate!)
And, round about his home, the glory
That blushed and bloomed
Is but a dim-remembered story
Of the old time entombed.

VI.

And travellers now within that valley,
Through the red-litten windows see
Vast forms that move fantastically
To a discordant melody;
While, like a rapid ghastly river,
Through the pale door,
A hideous throng rush out forever,
And laugh—but smile no more.

I well remember that suggestions arising from this ballad led us into a train of thought wherein there became manifest an opinion of Usher's which I mention not so much on account of its novelty (for other men have thought thus), as on account of the pertinacity with which he maintained it. This opinion, in its general form, was that of the sentience of all vegetable things. But, in his disordered fancy the idea had assumed a more daring character, and trespassed, under certain conditions, upon the kingdom of inorganization. I lack words to express the full extent, or the earnest *abandon* of his persuasion. The belief, however, was connected (as I have previously hinted) with the gray stones of the home of his forefathers. The conditions of the sentence had been here, he

imagined, fufilled in the method of collocation of these stones—in the order of their arrangement, as well as in that of the many *fungi* which overspread them, and of the decayed trees which stood around—above all, in the long undisturbed endurance of this arrangement, and in its reduplication in the still waters of the tarn. Its evidence—the evidence of the sentience—was to be seen, he said (and I here started as he spoke), in the gradual yet uncertain condensation of an atmosphere of their own about the waters and the walls. The result was discoverable, he added, in that silent yet importunate and terrible influence which for centuries had moulded the destinies of his family, and which made *him* what I now saw him—what he was. Such opinions need no comment, and I will make none.

Our books—the books which, for years, had formed no small portion of the mental existence of the invalid—were, as might be supposed, in strict keeping with this character of phantasm. We pored together over such works as the "Belphegor" of Machiavelli; the "Heaven and Hell" of Swedenborg; the "Subterranean Voyage of Nicholas Klimm" by Holberg; the "Chiromancy" of Robert Flud, of Jean D' Indagine and of De la Chambre; the "Journey into the Blue Distance" of Tieck; and the "City of the Sun" of Campanella. One favorite volume was a small octavo edition of the "Directorium Inquisitorium," by the Dominican Eymeric de Gironne; and there were passages in Pomponius Mela, about the old African Satyrs and Œgipans, over which Usher would sit dreaming for hours. His chief delight, however, was found in the perusal of an exceedingly rare and curious book in quarto Gothic—the manual of a forgotten church—the **Vigiliæ Mortuorum secundum Chorum Ecclesiæ Maguntinæ*.

I could not help thinking of the wild ritual of this work, and of its probable influence upon the hypochondriac, when, one evening, having informed me abruptly that the lady Madeline was no more, he stated his intention of preserving her corpse for a fortnight (previously to its final interment), in one of the numerous vaults within the main walls of the building. The worldly reason, however, assigned for this singular proceeding, was one which I did not feel at liberty to dispute. The brother had been led to his resolution (so he told me) by consideration of the unusual character of the malady of the deceased, of certain obstrusive and eager inquiries on the part of her medical men, and of the remote and exposed situation of the burial-ground of the family. I will not deny that when I called to mind the sinister countenance of the person whom I met upon the staircase, on the day of my arrival at the house, I had no desire to oppose what I regarded as at best but a harmless, and by no means an unnatural precaution.

At the request of Usher, I personally aided in the arrangements for the temporary entombment. The body having been encoffined, we two alone bore it to its rest. The vault in which we placed it (and which had been so long unopened that our torches, half smothered in its oppressive atmosphere, gave us little opportunity for investigation)

*"Watches for the Dead."—Ed.

was small, damp, and entirely without means of admission for light; lying, at great depth, immediately beneath that portion of the building in which was my own sleeping apartment. It had been used, apparently, in remote feudal times, for the worst purposes of a donjon-keep, and, in later days, as a place of deposit for powder, or some other highly combustible substance, as a portion of its floor, and the whole interior of a long archway through which we reached it, were carefully sheathed with copper. The door, of massive iron, had been, also, similarly protected. Its immense weight caused an unusually sharp, grating sound, as it moved upon its hinges.

Having deposited our mournful burden upon tressels within this region of horror, we partially turned aside the yet unscrewed lid of the coffin, and looked upon the face of the tenant. A striking similitude between the brother and sister now first arrested my attention; and Usher, divining, perhaps, my thoughts, murmured out some few words from which I learned that the deceased and himself had been twins, and that sympathies of a scarcely intelligible nature had always existed between them. Our glances, however, rested not long upon the dead—for we could not regard her unawed. The disease which had thus entombed the lady in the maturity of youth, had left, as usual in all maladies of a strictly cataleptical character, the mockery of a faint blush upon the bosom and the face, and that suspiciously lingering smile upon the lip which is so terrible in death. We replaced and screwed down the lid, and, having secured the door of iron, made our way, with toil, into the scarcely less gloomy apartments of the upper portion of the house.

And now, some days of bitter grief having elapsed, an observable change came over the features of the mental disorder of my friend. His ordinary manner had vanished. His ordinary occupations were neglected or forgotten. He roamed from chamber to chamber with hurried, unequal, and objectless step. The pallor of his countenance had assumed, if possible, a more ghastly hue—but the luminousness of his eye had utterly gone out. The once occasional huskiness of his tone was heard no more; and a tremulous quaver, as if of extreme terror, habitually characterized his utterance. There were times, indeed, when I thought his unceasingly agitated mind was laboring with some oppressive secret, to divulge which he struggled for the necessary courage. At times, again, I was obliged to resolve all into the mere inexplicable vagaries of madness, for I beheld him gazing upon vacancy for long hours, in an attitude of the profoundest attention, as if listening to some imaginary sound. It was no wonder that his condition terrified—that it infected me. I felt creeping upon me, by slow yet uncertain degrees, the wild influences of his own fantastic yet impressive superstitions.

It was, especially, upon retiring to bed late in the night of the seventh or eighth day after the placing of the lady Madeline within the don-jon, that I experienced the full power of such feelings. Sleep came not near my couch—while the hours waned and waned away. I struggled to reason off the nervousness which had dominion over me. I

endeavored to believe that much, if not all of what I felt, was due to the bewildering influence of the gloomy furniture of the room—of the dark and tattered draperies, which, tortured into motion by the breath of a rising tempest, swayed fitfully to and fro upon the walls, and rustled uneasily about the decorations of the bed. But my efforts were fruitless. An irrepressible tremor gradually pervaded my frame; and, at length, there sat upon my very heart an incubus of utterly causeless alarm. Shaking this off with a gasp and a struggle, I uplifted myself upon the pillows, and, peering earnestly within the intense darkness of the chamber, hearkened—I know not why, except that an instinctive spirit prompted me—to certain low and indefinite sounds which came, through the pauses of the storm, at long intervals, I knew not whence. Overpowered by an intense sentiment of horror, unaccountable yet unendurable, I threw on my clothes with haste (for I felt that I should sleep no more during the night), and endeavored to arouse myself from the pitiable condition into which I had fallen by pacing rapidly to and fro through the apartment.

I had taken but few turns in this manner, when a light step on an adjoining staircase arrested my attention. I presently recognized it as that of Usher. In an instant afterward he rapped, with a gentle touch, at my door, and entered, bearing a lamp. His countenance was, as usual, cadaverously wan—but, moreover, there was a species of mad hilarity in his eyes—an evidently restrained *hysteria* in his whole demeanor. His air appalled me—but any thing was preferable to the solitude which I had so long endured, and I even welcomed his presence as a relief.

"And you have not seen it?" he said abruptly, after having stared about him for some moments in silence—"you have not then seen it?—but, stay! you shall." Thus speaking, and having carefully shaded his lamp, he hurried to one of the casements, and threw it freely open to the storm.

The impetuous fury of the entering gust nearly lifted us from our feet. It was, indeed, a tempestuous yet sternly beautiful night, and one wildly singular in its terror and its beauty. A whirlwind had apparently collected its force in our vicinity; for there were frequent and violent alterations in the direction of the wind; and the exceeding density of the clouds (which hung so low as to press upon the turrets of the house) did not prevent our perceiving the life-like velocity with which they flew careering from all points against each other, without passing away into the distance. I say that even their exceeding density did not prevent our perceiving this—yet we had no glimpse of the moon or stars, nor was there any flashing forth of the lightning. But the under surfaces of the huge masses of agitated vapor, as well as all terrestrial objects immediately around us, were glowing in the unnatural light of a faintly luminous and distinctly visible gaseous exhalation which hung about and enshrouded the mansion.

"You must not—you shall not behold this!" said I, shuddering, to Usher, as I led him, with a gentle violence, from the window to a seat. "These appearances, which bewilder you, are merely electrical phenomena not un-

common—or it may be that they have their ghastly origin in the rank miasma of the tarn. Let us close this casement;—the air is chilling and dangerous to your frame. Here is one of your favorite romances. I will read, and you shall listen:—and so we will pass away this terrible night together."

The antique volume which I had taken up was the "Mad Trist" of Sir Launcelot Canning; but I had called it a favorite of Usher's more in sad jest than in earnest; for, in truth, there is little in its uncouth and unimaginative prolixity which could have had interest for the lofty and spiritual ideality of my friend. It was, however, the only book immediately at hand; and I indulged a vague hope that the excitement which now agitated the hypochondriac, might find relief (for the history of mental disorder is full of similar anomalies) even in the extremeness of the folly which I should read. Could I have judged, indeed, by the wild overstrained air of vivacity with which he hearkened, or apparently hearkened, to the words of the tale, I might well have congratulated myself upon the success of my design.

I had arrived at that well-known portion of the story where Ethelred, the hero of the Trist, having sought in vain for peaceable admission into the dwelling of the hermit, proceeds to make good an entrance by force. Here, it will be remembered, the words of the narrative run thus:

"And Ethelred, who was by nature of a doughty heart, and who was now mighty withal, on account of the powerfulness of the wine which he had drunken, waited no longer to hold parley with the hermit, who, in sooth, was of an obstinate and maliceful turn, but feeling the rain upon his shoulders, and fearing the rising of the tempest, uplifted his mace outright, and, with blows, made quickly room in the plankings of the door for his gauntleted hand; and now pulling therewith sturdily, he so cracked, and ripped, and tore all asunder, that the noise of the dry and hollow-sounding wood alarumed and reverberated throughout the forest."

At the termination of this sentence I started and, for a moment, paused; for it appeared to me (although I at once concluded that my excited fancy had deceived me)—it appeared to me that, from some very remote portion of the mansion, there came, indistinctly to my ears, what might have been, in its exact similarity of character, the echo (but a stifled and dull one certainly) of the very cracking and ripping sound which Sir Launcelot had so particularly described. It was, beyond doubt, the coincidence alone which had arrested my attention; for, amid the rattling of the sashes of the casements, and the ordinary commingled noises of the still increasing storm, the sound, in itself, had nothing, surely, which should have interested or disturbed me. I continued the story:

"But the good champion Ethelred, now entering within the door, was sore enraged and amazed to perceive no signal of the maliceful hermit; but, in the stead thereof, a dragon of a scaly and prodigious demeanor, and of a fiery tongue, which sate in guard before a palace of gold, with a floor of silver; and upon the wall there hung a shield of shining brass with this legend enwritten—

Who entereth herein, a conqueror hath bin;
Who slayeth the dragon, the shield he shall win.

And Ethelred uplifted his mace, and struck upon the head of the dragon, which fell before him, and gave up his pesty breath, with a shriek so horrid and harsh, and withal so piercing, that Ethelred had fain to close his ears with his hands against the dreadful noise of it, the like whereof was never before heard."

Here again I paused abruptly, and now with a feeling of wild amazement —for there could be no doubt whatever that, in this instance, I did actually hear (although from what direction it proceeded I found it impossible to say) a low and apparently distant, but harsh, protracted, and most unusual screaming or grating sound—the exact counterpart of what my fancy had already conjured up for the dragon's unnatural shriek as described by the romancer.

Oppressed, as I certainly was, upon the extraordinary coincidence, by a thousand conflicting sensations, in which wonder and extreme terror was predominant, I still retained sufficient presence of mind to avoid exciting, by an observation, the sensitive nervousness of my companion. I was by no means certain that he had noticed the sounds in question; although, assuredly, a strange alteration had, during the last few minutes, taken place in his demeanor. From a position fronting my own, he had gradually brought round his chair, so as to sit with his face to the door of the chamber; and thus I could but partially perceive his features, although I saw that his lips trembled as if he were murmuring inaudibly. His head had dropped upon his breast—yet I knew that he was not asleep, from the wide and rigid opening of the eye as I caught a glance of it in profile. The motion of his body, too, was at variance with this idea—for he rocked from side to side with a gentle yet constant and uniform sway. Having rapidly taken notice of all this, I resumed the narrative of Sir Launcelot, which thus proceeded:

"And now, the champion, having escaped from the terrible fury of the dragon, bethinking himself of the brazen shield, and of the breaking up of the enchantment which was upon it, removed the carcass from out of the way before him, and approached valorously over the silver pavement of the castle to where the shield was upon the wall; which in sooth tarried not for his full coming, but fell down at his feet upon the silver floor, with a mighty great and terrible ringing sound."

No sooner had these syllables passed my lips, than—as if a shield of brass had indeed, at the moment, fallen heavily upon a floor of silver—I became aware of a distinct, hollow, metallic, and clangorous, yet apparently muffled, reverberation. Completely unnerved, I leaped to my feet; but the measured rocking movement of Usher was undisturbed. I rushed to the chair in which he sat. His eyes were bent fixedly before him, and throughout his whole countenance there reigned a stony rigidity. But, as I placed my hand upon his shoulder, there came a strong shudder over his whole person; a sickly smile quivered about his lips; and I saw that he spoke in a low, hurried,

and gibbering murmur, as if unconscious of my presence. Bending closely over him I at length drank in the hideous import of his words.

"Not hear it?—yes, I hear it, and *have* heard it. Long—long—long—many minutes, many hours, many days, have I heard it—yet I dared not—oh, pity me, miserable wretch that I am!—I dared not—I *dared* not speak! *We have put her living in the tomb!* Said I not that my senses were acute? I *now* tell you that I heard her first feeble movement in the hollow coffin. I heard them—many, many days ago—yet I dared not—*I dared not speak!* And now—to-night—Ethelred—ha! ha!—the breaking of the hermit's door, and the death-cry of the dragon, and the clangor of the shield—say, rather, the rending of her coffin, and the grating of the iron hinges of her prison, and her struggles within the coppered archway of the vault! Oh! whither shall I fly? Will she not be here anon? Is she not hurrying to upbraid me for my haste? Have I not heard her footstep on the stair? Do I not distinguish that heavy and horrible beating of her heart? Madman!"—here he sprang furiously to his feet, and shrieked out his syllables, as if in the effort he were giving up his soul—*"Madman! I tell you that she now stands without the door!"*

As if in the superhuman energy of his utterance there had been found the potency of a spell, the huge antique panels to which the speaker pointed threw slowly back, upon the instant, their ponderous and ebony jaws. It was the work of the rushing gust—but then without those doors there *did* stand the lofty and enshrouded figure of the lady Madeline of Usher. There was blood upon her white robes, and the evidence of some bitter struggle upon every portion of her emaciated frame. For a moment she remained trembling and reeling to and fro upon the threshold—then, with a low moaning cry, fell heavily inward upon the person of her brother, and in her violent and now final death-agonies, bore him to the floor a corpse, and a victim to the terrors he had anticipated.

The Domain of Arnheim

(The story called The Landscape Garden, sometimes published separately, is nothing more than the first part of this tale.—Ed.)

The garden like a lady fair was cut,
That lay as if she slumbered in delight,
And to the open skies her eyes did shut.
The azure fields of Heaven were 'sembled right
In a large round, set with the flowers of light.
The flowers-de-luce, and the round sparks of dew.
That hung upon their azure leaves did shew
Like twinkling stars that sparkle in the evening blue.

Giles Fletcher.

From his cradle to his grave a gale of prosperity bore my friend Ellison along. Nor do I use the word prosperity in its mere worldly sense. I mean it as synonymous with happiness. The person of whom I speak seemed born for the purpose of forshadowing the doctrines of Turgot, Price, Priestley, and Condorcet—of exemplifying by individual instance what has been deemed the chimera of the perfectionists. In the brief existence of Ellison I fancy that I have seen refuted the dogma, that in man's very nature lies some hidden principle, the antagonist of bliss. An anxious examination of his career has given me to understand that in general, from the violation of a few simple laws of humanity arises the wretchedness of mankind—that as a species we have in our possession the as yet unwrought elements of content—and that, even now, in the present darkness and madness of all thought on the great question of the social condition, it is not impossible that man, the individual, under certain unusual and highly fortuitous conditions, may be happy.

With opinions such as these my young friend, too, was fully imbued, and thus it is worthy of observation that the uninterrupted enjoyment which distinguished his life was, in great measure, the result of preconcert. It is indeed evident that with less of the instinctive philosophy which, now and then, stands so well in the stead of experience, Mr. Ellison would have found himself precipitated, by the very extraordinary success of his life, into the common vortex of unhappiness which yawns for those of pre-eminent endowments. But it is by no means my object to pen an essay on happiness. The ideas of my friend may be summed up in a few words. He admitted but four elementary principles, or more strictly, conditions of bliss. That which he considered chief was (strange to say!) the simple and purely physical one of free exercise in the open air. "The health," he said, "attainable by other means is scarcely worth the name." He instanced the ecstacies of the fox-hunter, and pointed to the tillers of the earth, the only people who, as a class, can be fairly considered happier than others. His second condition was the love of woman. His third, and most difficult of realization,

was the contempt of ambition. His fourth was an object of unceasing pursuit; and he held that, other things being equal, the extent of attainable happiness was in proportion to the spirituality of this object.

Ellison was remarkable in the continuous profusion of good gifts lavished upon him by fortune. In personal grace and beauty he exceeded all men. His intellect was of that order to which the acquisition of knowledge is less a labor than an intuition and a necessity. His family was one of the most illustrious of the empire. His bride was the loveliest and most devoted of women. His possessions had been always ample; but on the attainment of his majority, it was discovered that one of those extraordinary freaks of fate had been played in his behalf which startle the whole social world amid which they occur, and seldom fail radically to alter the moral constitution of those who are their objects.

It appears that about a hundred years before Mr. Ellison's coming of age, there had died, in a remote province, one Mr. Seabright Ellison. This gentleman had amassed a princely fortune, and, having no immediate connections, conceived the whim of suffering his wealth to accumulate for a century after his decease. Minutely and sagaciously directing the various modes of investment, he bequeathed the aggregate amount to the nearest of blood, bearing the name of Ellison, who should be alive at the end of the hundred years. Many attempts had been made to set aside this singular bequest; their *ex post facto* character rendered them abortive; but the attention of a jealous government was aroused, and a legislative act finally obtained, forbidding all similar accumulations. This act, however, did not prevent young pllison from entering into possession, on his twenty-first birthday, as the heir of his ancestor Seabright, of a fortune of *four hundred and fifty millions of dollars.**

When it had become known that such was the enormous wealth inherited, there were, of course, many speculations as to the mode of its disposal. The magnitude and the immediate availability of the sum bewildered all who thought on the topic. The possessor of any *appreciable* amount of money might have been imagined to perform any one of a thousand things. With riches merely surpassing those of any citizen, it would have been easy to suppose him engaging to supreme excess in the fashionable extravagances

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* An incident, similar in outline to the one here imagined, occurred, not very long ago, in England. The name of the fortunate heir was Thelluson. I first saw an account of this matter in the "Tour" of Prince Puckler Muskau, who makes the sum inherited *ninety millions of pounds,* and justly observes that "in the contemplation of so vast a sum, and of the services to which it might be applied, there is something even of the sublime." To suit the views of this article I have followed the Prince's statement, although a grossly exaggerated one. The germ, and in fact, the commencement of the present paper was published many years ago—previous to the issue of the first number of Sue's admirable *"Juif Errant,"* which may possibly have been suggested to him by Muskau's account.—E. A. P.

of his time—or busying himself with political intrigue—or aiming at ministerial power—or purchasing increase of nobility—or collecting large museums of *virtu*—or playing the munificent patron of letters, of science, of art—or endowing, and bestowing his name upon extensive institutions of charity. But for the inconceivable wealth in the actual possession of the heir, these objects and all ordinary objects were felt to afford too limited a field. Recourse was had to figures, and these but sufficed to confound. It was seen that, even at three per cent., the annual income of the inheritance amounted to no less than thirteen millions and five hundred thousand dollars; which was one million and one hundred and twenty-five thousand per month; or thirty-six thousand nine hundred and eighty-six per day; or one thousand five hundred and forty-one per hour; or six and twenty dollars for every minute that flew. Thus the usual track of supposition was thoroughly broken up. Men knew not what to imagine. There were some who even conceived that Mr. Ellison would divest himself of at least one-half of his fortune, as of utterly superfluous opulence—enriching whole troops of his relatives by division of his superabundance. To the nearest of these he did, in fact, abandon the very unusual wealth which was his own before the inheritance.

I was not surprised, however, to perceive that he had long made up his mind on a point which had occasioned so much discussion to his friends. Nor was I greatly astonished at the nature of his decision. In regard to individual charities he had satisfied his conscience. In the possibility of any improvement, properly so called, being effected by man himself in the general condition of man, he had (I am sorry to confess it) little faith. Upon the whole, whether happily or unhappily, he was thrown back, in very great measure, upon self.

In the widest and noblest sense he was a poet. He comprehended, moreover, the true character, the august aims, the supreme majesty and dignity of the poetic sentiment. The fullest, if not the sole proper satisfaction of this sentiment he instinctively felt to lie in the creation of novel form of beauty. Some peculiarities, either in his early education, or in the nature of his intellect, had tinged with what is termed materialism all his ethical speculations; and it was this bias, perhaps, which led him to believe that the most advantageous at least, if not the sole legitimate field for the poetic exercise, lies in the creation of novel moods of purely *physical* loveliness. Thus it happened he became neither musician nor poet—if we use this latter term in its every-day acceptation. Or it might have been that he neglected to become either, merely in pursuance of his idea that in contempt of ambition is to be found one of the essential principles of happiness on earth. Is it not indeed, possible that, while a high order of genius is necessarily ambitious, the highest is above that which is termed ambition? And may it not thus happen that many far greater than Milton have contentedly remained "mute and inglorious?" I believe that the world has never seen—and that, unless through some series of accidents goading the noblest order of mind into distasteful exertion, the world will never see—that

full extent of triumphant execution, in the richer domains of art, of which the human nature is absolutely capable.

Ellison became neither musician nor poet; although no man lived more profoundly enamored of music and poetry. Under other circumstances than those which invested him, it is not impossible that he would have become a painter. Sculpture, although in its nature rigorously poetical, was too limited in its extent and consequences, to have occupied, at any time, much of his attention. And I have now mentioned all the provinces in which the common understanding of the poetic sentiment has declared it capable of expatiating. But Ellison maintained that the richest, the truest, and most natural, if not altogether the most extensive province, had been unaccountably neglected. No definition had spoken of the landscape-gardener as of the poet; yet it seemed to my friend that the creation of the landscape-garden offered to the proper Muse the most magnificent of opportunities. Here, indeed, was the faintest field for the display of imagination in the endless combining of forms of novel beauty; the elements to enter into combination being, by a vast superiority, the most glorious which the earth could afford. In the multiform and multicolor of the flower and the trees, he recognised the most direct and energetic efforts of Nature at physical loveliness. And in the direction or concentration of this effort—or, more properly, in its adaptation to the eyes which were to behold it on earth—he perceived that he should be employing the best means—laboring to the greatest advantage—in the fulfilment, not only of his own destiny as poet, but of the august purposes for which the Deity had implanted the poetic sentiment in man.

"Its adaptation to the eyes which were to behold it on earth." In his explanation of this phraseology, Mr. Ellison did much toward solving what has always seemed to me an enigma:—I mean the fact (which none but the ignorant dispute) that no such combination of scenery exists in nature as the painter of genius may produce. No such paradises are to be found in reality, as have glowed on the canvas of Claude. In the most enchanting of natural landscapes, there will always be found a defect or an excess—many excesses and defects. While the component parts may defy, individually, the highest skill of the artist, the arrangement of these parts will always be susceptible of improvement. In short, no position can be attained on the wide surface of the *natural* earth, from which an artistical eye, looking steadily, will not find matter of offence in what is termed the "composition" of the landscape. And yet how unintelligible is this! In all other matters we are justly instructed to regard nature as supreme. With her details we shrink from competition. Who shall presume to imitate the colors of the tulip, or to improve the proportions of the lily of the valley? The criticism which says, of sculpture or portraiture, that here nature is to be exalted or idealized rather than imitated, is in error. No pictorial or sculptural combinations of points of human loveliness do more than approach the living and breathing beauty. In landscape alone is the principle of the critic true; and, having felt its truth here, it is but the headlong spirit

of generalization which has led him to pronounce it true throughout all the domains of art. Having, I say, *felt* its truth here; for the feeling is no affectation or chimera. The mathematics afford no more absolute demonstrations than the sentiments of his art yields the artist. He not only believes, but positively knows, that such and such apparently arbitrary arrangements of matter constitute and alone constitute the true beauty. His reasons, however, have not yet been matured into expression. It remains for a more profound analysis than the world has yet seen, fully to investigate and express them. Nevertheless he is confirmed in his instinctive opinions by the voice of all his brethren. Let a "composition" be defective; let an emendation be wrought in its mere arrangement of form; let this emendation be submitted to every artist in the world; by each will its necessity be admitted. And even far more than this; in remedy of the defective composition, each insulated member of the fraternity would have suggested the identical emendation.

I repeat that in landscape arrangements alone is the physical nature susceptible of exaltation, and that, therefore, her susceptibility of improvement at this one point, was a mystery I had been unable to solve. My own thoughts on the subject had rested in the idea that the primitive intention of nature would have so arranged the earth's surface as to have fulfilled at all points man's sense of perfection in the beautiful, the sublime, or the picturesque; but that this primitive intention had been frustrated by the known geological disturbances—disturbances of form and color-grouping, in the correction or allaying of which lies the soul of art. The force of this idea was much weakened, however, by the necessity which it involved of considering the disturbances abnormal and unadapted to any purpose. It was Ellison who suggested that they were prognostic of *death*. He thus explained:—Admit the earthly immortality of man to have been the first intention. We have then the primitive arrangement of the earth's surface adapted to his blissful estate, as not existent but designed. The disturbances were the preparations for his subsequently conceived deathful condition.

"Now," said my friend, "what we regard as exaltation of the landscape may be really such, as respects only the moral or human *point of view*. Each alteration of the natural scenery may possibly effect a blemish in the picture, if we can suppose this picture viewed at large—in mass—from some point distant from the earth's surface, although not beyond the limits of its atmosphere. It is easily understood that what might improve a closely scrutinized detail, may at the same time injure a general or more distinctly observed effect. There *may* be a class of beings, human once, but now invisible to humanity, to whom, from afar, our disorder may seem order—our unpicturesqueness picturesque; in a word, the earth-angels, for whose scrutiny more especially than our own, and for whose death-refined appreciation of the beautiful, may have been set in array by God the wide landscape-gardens of the hemispheres."

In the course of discussion, my friend quoted some passages from a writer on landscape-gardening, who has been supposed to have well treated his theme:

"There are properly but two styles of landscape-gardening, the natural and the artificial. One seeks to recall the original beauty of the country, by adapting its means to the surrounding scenery; cultivating trees in harmony with the hills or plains of the neighboring land; detecting and bringing into practice those nice relations of size, proportion, and color which, hid from the common observer, are revealed everywhere to the experienced student of nature. The result of the natural style of gardening, is seen rather in the absence of all defects and incongruities—in the prevalence of a healthy harmony and order—than in the creation of any special wonders or miracles. The artificial style has as many varieties as there are different tastes to gratify. It has a certain general relation to the various styles of building. There are the stately avenues and retirements of Versailles; Italian terraces; and a various mixed old English style, which bears some relation to the domestic Gothic or English Elizabethan architecture. Whatever may be said against the abuses of the artificial landscape-gardening, a mixture of pure art in the garden scene adds to it a great beauty. This is partly pleasing to the eye, by the show of order and design, and partly moral. A terrace, with an old moss-covered balustrade, calls up at once to the eye the fair forms that have passed there in other days. The slightest exhibition of art is an evidence of care and human interest."

"From what I have already observed," said Ellison, "you will understand that I reject the idea, here expressed, of recalling the original beauty of the country. The original beauty is never so great as that which may be introduced. Of course, every thing depends on the selection of a spot with capabilities. What is said about detecting and bringing into practice nice relations of size, proportion, and color, is one of those mere vaguenesses of speech which serve to veil inaccuracy of thought. The phrase quoted may mean any thing, or nothing, and guides in no degree. That the true result of the natural style of gardening is seen rather in the absence of all defects and incongruities than in the creation of any special wonders or miracles, is a proposition better suited to the grovelling apprehension of the herd than to the fervid dreams of the man of genius. The negative merit suggested appertains to that hobbling criticism which, in letters, would elevate Addison into apotheosis. In truth, while that virtue which consists in the mere avoidance of vice appeals directly to the understanding, and can thus be circumscribed in *rule*, the loftier virtue, which flames in creation, can be apprehended in its results alone. Rule applies but to the merits of denial—to the excellencies which refrain. Beyond these, the critical art can but suggest. We may be instructed to build a "Cato," but we are in vain told *how* to conceive a Parthenon or an "Inferno." The thing done, however; the wonder accomplished; and the capacity for apprehension becomes universal. The sophists of the negative school who, through inability to create, have scoffed at creation, are now found the loudest in applause. What, in its chrysalis condition of principle, affronted their demure reason, never fails, in its maturity of

accomplishment, to extort admiration from their instinct of beauty.

"The author's observations on the artificial style," continued Ellison, "are less objectionable. A mixture of pure art in a garden scene adds to it a great beauty. This is just; as also is the reference to the sense of human interest. The principle expressed is incontrovertible—but there *may* be something beyond it. There may be an object in keeping with the principle—an object unattainable by the means ordinarily possessed by individuals, yet which, if attained, would lend a charm to the landscape-garden far surpassing that which a sense of merely human interest could bestow. A poet, having very unusual pecuniary resources, might, while retaining the necessary idea of art or culture, or, as our author expresses it, of interest, so imbue his designs at once with extent and novelty of beauty, as to convey the sentiment of spiritual interference. It will be seen that, in bringing about such result, he secures all the advantages of interest or *design*, while relieving his work of the harshness or technicality of the worldly *art*. In the most rugged of wildernesses—in the most savage of the scenes of pure nature—there is apparent the *art* of a creator; yet this art is apparent to reflection only; in no respect has it the obvious force of a feeling. Now let us suppose this sense of the Almighty design to be *one step depressed*—to be brought into something like harmony or consistency with the sense of human art—to form an intermedium between the two:—let us imagine, for example, a landscape whose combined vastness and definitiveness—whose united beauty, magnificence, and *strangeness*, shall convey the idea of care, or culture, or superintendence, on the part of beings superior, yet akin to humanity—then the sentiment of *interest* is preserved, while the art intervolved is made to assume the air of an intermediate or secondary nature—a nature which is not God, nor an emanation from God, but which still is nature in the sense of the handiwork of the angels that hover between man and God."

It was in devoting his enormous wealth to the embodiment of a vision such as this—in the free exercise in the open air ensured by the personal superintendence of his plans—in the unceasing object which these plans afforded—in the high spirituality of the object—in the contempt of ambition which it enabled him truly to feel—in the perennial springs with which it gratified, without possibility of satiating, that one master passion of his soul, the thirst for beauty; above all, it was in the sympathy of a woman, not unwomanly, whose loveliness and love enveloped his existence in the purple atmosphere of Paradise, that Ellison thought to find, *and found*, exemption from the ordinary cares of humanity, with a far greater amount of positive happiness than ever glowed in the rapt day-dreams of De Stael.

I despair of conveying to the reader any distinct conception of the marvels which my friend did actually accomplish. I wish to describe, but am disheartened by the difficulty of description, and hesitate between detail and generality. Perhaps the better course will be to unite the two in their extremes.

Mr. Ellison's first step regarded, of

course, the choice of a locality; and scarcely had he commenced thinking on this point, when the luxuriant nature of the Pacific Islands arrested his attention. In fact, he had made up his mind for a voyage to the South Seas, when a night's reflection induced him to abandon the idea. "Were I misanthropic," he said, "such a *locale* would suit me. The thoroughness of its insulation and seclusion, and the difficulty of ingress and egress, would in such case be the charm of charms; but as yet I am not Timon. I wish the composure but not the depression of solitude. There must remain with me a certain control over the extent and duration of my repose. There will be frequent hours in which I shall need, too, the sympathy of the poetic in what I have done. Let me seek, then, a spot not far from a populous city—whose vicinity, also, will best enable me to execute my plans."

In search of a suitable place so situated, Ellison travelled for several years, and I was permitted to accompany him. A thousand spots with which I was enraptured he rejected without hesitation, for reasons which satisfied me, in the end, that he was right. We came at length to an elevated table-land of wonderful fertility and beauty, affording a panoramic prospect very little less in extent than that of Ætna, and, in Ellison's opinion as well as my own, surpassing the far-famed view from that mountain in all the true elements of the picturesque.

"I am aware," said the traveller, as he drew a sigh of deep delight after gazing on this scene, entranced, for nearly an hour, "I know that here, in my circumstances, nine-tenths of the most fastidious of men would rest content. This panorama is indeed glorious, and I should rejoice in it but for the excess of its glory. The taste of all the architects I have ever known leads them, for the sake of 'prospect,' to put up buildings on hill-tops. The error is obvious. Grandeur in any of its moods, but especially in that of extent, startles, excites—and then fatigues, depresses. For the occasional scene nothing can be better—for the constant view nothing worse. And, in the constant view, the most objectionable phase of grandeur is that of extent; the worst phase of extent, that of distance. It is at war with the sentiment and with the sense of *seclusion*—the sentiment and sense which we seek to humor in 'retiring to the country.' In looking from the summit of a mountain we cannot help feeling *abroad* in the world. The heart-sick avoid distant prospects as a pestilence."

It was not until toward the close of the fourth year of our search that we found a locality with which Ellison professed himself satisfied. It is, of course, needless to say *where* was the locality. The late death of my friend, in causing his domain to be thrown open to certain classes of visitors, has given to *Arnheim* a species of secret and subdued if not solemn celebrity, similar in kind, although infinitely superior in degree, to that which so long distinguished Fonthill.

The usual approach to Arnheim was by the river. The visitor left the city in the early morning. During the forenoon he passed between shores of a tranquil and domestic beauty, on which grazed innumerable sheep, their white fleeces spotting the vivid green of roll-

ing meadows. By degrees the idea of cultivation subsided into that of merely pastoral care. This slowly became merged in a sense of retirement—this again in a consciousness of solitude. As the evening approached, the channel grew more narrow; the banks more and more precipitous; and these latter were clothed in richer, more profuse, and more sombre foliage. The water increased in transparency. The stream took a thousand turns, so that at no moment could its gleaming surface be seen for a greater distance than a furlong. At every instant the vessel seemed imprisoned within an enchanted circle, having insuperable and impenetrable walls of foliage, a roof of ultramarine satin, and *no* floor—the keel balancing itself with admirable nicety on that of a phantom bark which, by some accident having been turned upside down, floated in constant company with the substantial one, for the purpose of sustaining it. The channel now became a *gorge*—although the term is somewhat inapplicable, and I employ it merely because the language has no word which better represents the most striking—not the most distinctive—feature of the scene. The character of gorge was maintained only in the height and parallelism of the shores; it was lost altogether in their other traits. The walls of the ravine (through which the clear water still tranquilly flowed) arose to an elevation of a hundred and occasionally of a hundred and fifty feet, and inclined so much toward each other as, in a great measure, to shut out the light of day; while the long plume-like moss which depended densely from the intertwining shrubberies overhead, gave the whole chasm an air of funereal gloom. The windings became more frequent and intricate, and seemed often as if returning in upon themselves, so that the voyager had long lost all idea of direction. He was, moreover, enwrapt in an exquisite sense of the strange. The thought of nature still remained, but her character seemed to have undergone modification, there was a weird symmetry, a thrilling uniformity, a wizard propriety in these her works. Not a dead branch—not a withered leaf—not a stray pebble—not a patch of the brown earth was anywhere visible. The crystal water welled up against the clean granite, or the unblemished moss, with a sharpness of outline that delighted while it bewildered the eye.

Having threaded the mazes of this channel for some hours, the gloom deepening every moment, a sharp and unexpected turn of the vessel brought it suddenly, as if dropped from heaven, into a circular basin of very considerable extent when compared with the width of the gorge. It was about two hundred yards in diameter, and girt in at all points but one—that immediately fronting the vessel as it entered—by hills equal in general height to the walls of the chasm, although of a thoroughly different character. Their sides sloped to the water's edge at an angle of some forty-five degrees, and they were clothed from base to summit—not a perceptible point escaping—in a drapery of the most gorgeous flower-blossoms; scarcely a green leaf being visible among the sea of odorous and fluctuating color. This basin was of great depth, but so transparent was the water that the bottom, which seemed to consist of a thick mass of small round

alabaster pebbles, was distinctly visible by glimpses—that is to say, whenever the eye could permit itself *not* to see, far down in the inverted heaven, the duplicate blooming of the hills. On these latter there were no trees, nor even shrubs of any size. The impressions wrought on the observer were those of richness, warmth, color, quietude, uniformity, softness, delicacy, daintiness, voluptuousness, and a miraculous extremeness of culture that suggested dreams of a new race of fairies, laborious, tasteful, magnificent, and fastidious; but as the eye traced upward the myriad-tinted slope, from its sharp junction with the water to its vague termination amid the folds of overhanging cloud, it became, indeed, difficult not to fancy a panoramic cataract of rubies, sapphires, opals, and golden onyxes, rolling silently out of the sky.

The visitor, shooting suddenly into this bay from out the gloom of the ravine, is delighted but astounded by the full orb of the declining sun, which he had supposed to be already far below the horizon, but which now confronts him, and forms the sole termination of an otherwise limitless vista seen through another chasm-like rift in the hills.

But here the voyager quits the vessel which has borne him so far, and descends into a light canoe of ivory, stained with arabesque devices in vivid scarlet, both within and without. The poop and beak of this boat arise high above the water, with sharp points, so that the general form is that of an irregular crescent. It lies on the surface of the bay with the proud grace of a swan. On its ermined floor reposes a single feathery paddle of satin-wood; but no oarsmen or attendant is to be seen. The guest is bidden to be of good cheer—that the fates will take care of him. The larger vessel disappears, and he is left alone in the canoe, which lies apparently motionless in the middle of the lake. While he considers what course to pursue, however, he becomes aware of a gentle movement in the fairy bark. It slowly swings itself around until its prow points toward the sun. It advances with a gentle but gradually accelerated velocity, while the slight ripples it creates seem to break about the ivory side in divinest melody—seem to offer the only possible explanation of the soothing yet melancholy music for whose unseen origin the bewildered voyager looks around him in vain.

The canoe steadily proceeds, and the rocky gate of the vista is approached, so that its depths can be more distinctly seen. To the right arise a chain of lofty hills rudely and luxuriantly wooded. It is observed, however, that the trait of exquisite *cleanness* where the bank dips into the water, still prevails. There is not one token of the usual river *debris*. To the left the character of the scene is softer and more obviously artificial. Here the bank slopes upward from the stream in a very gentle ascent, forming a broad sward of grass of a texture resembling nothing so much as velvet, and of a brilliancy of green which would bear comparison with the tint of the purest emerald. This *plateau* varies in width from ten to three hundred yards; reach-

ing from the river-bank to a wall, fifty feet high, which extends, in an infinity of curves, but following the general direction of the river, until lost in the distance to the westward. This wall is of one continuous rock, and has been formed by cutting perpendicularly the once rugged precipice of the stream's southern bank; but no trace of the labor has been suffered to remain. The chiselled stone has the hue of ages, and is profusely overhung and overspread with the ivy, the coral honeysuckle, the eglantine, and the clematis. The uniformity of the top and bottom lines of the wall is fully relieved by occasional trees of gigantic height, growing singly or in small groups, both along the *plateau* and in the domain behind the wall, but in close proximity to it; so that frequent limbs (of the black walnut especially) reach over and dip their pendent extremities in the water. Farther back within the domain, the vision is impeded by an impenetrable screen of foliage.

These things are observed during the canoe's gradual approach to what I have called the gate of the vista. On drawing nearer to this, however, its chasm-like appearance vanishes; a new outlet from the bay is discovered to the left—in which direction the wall is also seen to sweep, still following the general course of the stream. Down this new opening the eye cannot penetrate very far; for the stream, accompanied by the wall, still bends to the left, until both are swallowed up by the leaves.

The boat, nevertheless, glides magically into the winding channel; and here the shore opposite the wall is found to resemble that opposite the wall in the straight vista. Lofty hills, rising occasionally into mountains, and covered with vegetation in wild luxuriance, still shut in the scene.

Floating gently onward, but with a velocity slightly augmented, the voyager, after many short turns, finds his progress apparently barred by a gigantic gate or rather door of burnished gold, elaborately carved and fretted, and reflecting the direct rays of the now fast-sinking sun with an effulgence that seems to wreath the whole surrounding forest in flames. This gate is inserted in the lofty wall; which here appears to cross the river at right angles. In a few moments, however, it is seen that the main body of the water still sweeps in a gentle and extensive curve to the left, the wall following it as before, while a stream of considerable volume, diverging from the principal one, makes its way, with a slight ripple, under the door, and is thus hidden from sight. The canoe falls into the lesser channel and approaches the gate. Its ponderous wings are slowly and musically expanded. The boat glides between them, and commences a rapid descent into a vast amphitheatre entirely begirt with purple mountains, whose bases are laved by a gleaming river throughout the full extent of their circuit. Meantime the whole Paradise of Arnheim bursts upon the view. There is a gush of entrancing melody; there is an oppressive sense of strange sweet odor;—there is a dream-like intermingling to the eye of tall slender Eastern trees—bosky shrubberies—flocks of golden and crimson birds—lily-fringed lakes—

meadows of violets, tulips, poppies, hyacinths, and tuberoses—long intertangled lines of silver streamlets—and, upspringing confusedly from amid all, a mass of semi-Gothic, semi-Saracenic architecture, sustaining itself by miracle in mid-air; glittering in the red sunlight with a hundred oriels, minarets, and pinnacles; and seeming the phantom handiwork, conjointly, of the Sylphs, of the Fairies, of the Genii, and of the Gnomes.

Landor's Cottage

A PENDANT TO "THE DOMAIN OF ARNHEIM"

During a pedestrian trip last summer, through one or two of the river counties of New York, I found myself, as the day declined, somewhat embarrassed about the road I was pursuing. The land undulated very remarkably; and my path, for the last hour, had wound about and about so confusedly, in its effort to keep in the valleys, that I no longer knew in what direction lay the sweet village of B———, where I had determined to stop for the night. The sun had scarcely *shone*—strictly speaking—during the day, which nevertheless, had been unpleasantly warm. A smoky mist, resembling that of the Indian summer, enveloped all things, and of course, added to my uncertainty. Not that I cared much about the matter. If I did not hit upon the village before sunset, or even before dark, it was more than possible that a little Dutch farmhouse, or something of that kind, would soon make its appearance —although, in fact, the neighborhood (perhaps on account of being more picturesque than fertile) was very sparsely inhabited. At all events, with my knapsack for a pillow, and my hound as a sentry, a bivouac in the open air was just the thing which would have amused me. I sauntered on, therefore, quite at ease—Ponto taking charge of my gun—until at length, just as I had begun to consider whether the numerous little glades that led hither and thither, were intended to be paths at all, I was conducted by one of them into an unquestionable carriage track. There could be no mistaking it. The traces of light wheels were evident; and although the tall shrubberies and overgrown undergrowth met overhead, there was no obstruction whatever below, even to the passage of a Virginian mountain wagon—the most aspiring vehicle, I take it, of its kind. The road, however, except in being open through the wood—if wood be not too weighty a name for such an assemblage of light trees—and except in the particulars of evident wheel-tracks—bore no resemblance to any road I had before seen. The tracks of which I speak were but faintly perceptible—having been impressed upon the firm, yet pleasantly moist surface of—what looked more like green Genoese velvet than any thing else. It was grass, clearly—but grass such as we seldom see out of England—so short, so thick, so even, and so vivid in color. Not a

single impediment lay in the wheel-route—not even a chip or dead twig. The stones that once obstructed the way had been carefully *placed*—not thrown—along the sides of the lane, so as to define its boundaries at bottom with a kind of half-precise, half-negligent, and wholly picturesque definition. Clumps of wild flowers grew everywhere, luxuriantly, in the interspaces.

What to make of all this, of course I knew not. Here was *art* undoubtedly—*that* did not surprise me—all roads, in the ordinary sense, are works of art; nor can I say that there was much to wonder at in the mere *excess* of art manifested; all that seemed to have been done, might have been done *here*—with such natural "capabilities" (as they have it in the books on Landscape Gardening)—with very little labor and expense. No; it was not the amount but the *character* of the art which caused me to take a seat on one of the blossomy stones and gaze up and down this fairy-like avenue for half an hour or more in bewildered admiration. One thing became more and more evident the longer I gazed: an artist, and one with a most scrupulous eye for form, had superintended all these arrangements. The greatest care had been taken to preserve a due medium between the neat and graceful on the one hand, and the *pittoresque*, in the true sense of the Italian term, on the other. There were few straight, and no long uninterrupted lines. The same effect of curvature or of color appeared twice, usually, but not oftener, at any one point of view. Everywhere was variety in uniformity. It was a piece of "composition," in which the most fastidiously critical taste could scarcely have suggested an emendation.

I had turned to the right as I entered this road, and now, arising, I continued in the same direction. The path was so serpentine, that at no moment could I trace its course for more than two or three paces in advance. Its character did not undergo any material change.

Presently the murmur of water fell gently upon my ear—and in a few moments afterward, as I turned with the road somewhat more abruptly than hitherto, I became aware that a building of some kind lay at the foot of a gentle declivity just before me. I could see nothing distinctly on account of the mist which occupied all the little valley below. A gentle breeze, however, now arose, as the sun was about descending; and while I remained standing on the brow of the slope, the fog gradually became dissipated into wreaths, and so floated over the scene.

As it came fully into view—thus *gradually* as I describe it—piece by piece, here a tree, there a glimpse of water, and here again the summit of a chimney, I could scarcely help fancying that the whole was one of the ingenious illusions sometimes exhibited under the name of "vanishing pictures."

By the time, however, that the fog had thoroughly disappeared, the sun had made its way down behind the gentle hills, and thence, as if with a slight *chassez* to the south, had come again fully into sight, glaring with a purplish lustre through a chasm that entered the valley from the west. Suddenly, therefore—and as if by the hand of magic—this whole valley and every thing in it became brilliantly visible.

The first *coup d'œil*, as the sun slid into the position described, impressed me very much as I have been impressed, when a boy, by the concluding scene of some well-arranged theatrical spectacle or melodrama. Not even the monstrosity of color was wanting; for the sunlight came out through the chasm, tinted all orange and purple; while the vivid green of the grass in the valley was reflected more or less upon all objects from the curtain of vapor that still hung overhead, as if loth to take its total departure from a scene so enchantingly beautiful.

The little vale into which I thus peered down from under the fog-canopy could not have been more than four hundred yards long; while in breadth it varied from fifty to one hundred and fifty or perhaps two hundred. It was most narrow at its northern extremity, opening out as it tended southwardly, but with no very precise regularity. The widest portion was within eighty yards of the southern extreme. The slopes which encompassed the vale could not fairly be called hills, unless at their northern face. Here a precipitous ledge of granite arose to a height of some ninety feet; and, as I have mentioned, the valley at this point was not more than fifty feet wide; but as the visitor proceeded southwardly from the cliff, he found on his right hand and on his left, declivities at once less high, less precipitous, and less rocky. All, in a word, sloped and softened to the south; and yet the whole vale was engirdled by eminences, more or less high, except at two points. One of these I have already spoken of. It lay considerably to the north of west, and was where the setting sun made its way, as I have before described, into the amphitheatre, through a clean cut natural cleft in the granite embankment; this fissure might have been ten yards wide at its widest point, so far as the eye could trace it. It seemed to lead up, up like a natural causeway, into the recesses of unexplored mountains and forests. The other opening was directly at the southern end of the vale. Here, generally, the slopes were nothing more than gentle inclinations, extending from east to west about one hundred and fifty yards. In the middle of this extent was a depression, level with the ordinary floor of the valley. As regards vegetation, as well as in respect to every thing else, the scene *softened and sloped* to the south. To the north—on the craggy precipice—a few paces from the verge—up sprang the magnificent trunks of numerous hickories, black walnuts, and chestnuts, interspersed with occasional oak; and the strong lateral branches thrown out by the walnuts especially, spread far over the edge of the cliff. Proceeding southwardly, the explorer saw, at first, the same class of trees, but less and less lofty and Salvatorish in character; then he saw the gentler elm, succeeded by the sassafras and locust—these again by the softer linden, red-bud, catalpa, and maple—these yet again by still more graceful and more modest varieties. The whole face of the southern declivity was covered with wild shrubbery alone—an occasional silver willow or white poplar excepted. In the bottom of the valley itself—(for it must be borne in mind that the vegetation hitherto mentioned grew only on the cliffs or hillsides)—were to be seen three insulated trees. One was an elm

of fine size and exquisite form: it stood guard over the southern gate of the vale. Another was a hickory, much larger than the elm, and altogether a much finer tree, although both were exceedingly beautiful: it seemed to have taken charge of the northwestern entrance, springing from a group of rocks in the very jaws of the ravine, and throwing its graceful body, at an angle of nearly forty-five degrees, far out into the sunshine of the amphitheatre. About thirty yards east of this tree stood, however, the pride of the valley, and beyond all question the most magnificent tree I have ever seen, unless, perhaps, among the cypresses of the Itchiatuckanee. It was a triple-stemmed tulip-tree—the *Liriodendron Tulipiferum*—one of the natural order of magnolias. Its three trunks separated from the parent at about three feet from the soil, and diverging very slightly and gradually, were not more than four feet apart at the point where the largest stem shot out into foliage: this was at an elevation of about eighty feet. The whole height of the principal division was one hundred and twenty feet. Nothing can surpass in beauty the form, or the glossy, vivid green of the leaves of the tulip-tree. In the present instance they were fully eight inches wide; but their glory was altogether eclipsed by the gorgeous splendor of the profuse blossoms. Conceive, closely congregated, a million of the largest and most resplendent tulips! Only thus can the reader get any idea of the picture I would convey. And then the stately grace of the clean, delicately-granulated columnar stems, the largest four feet in diameter, at twenty from the ground. The innumerable blossoms, mingling with those of other trees scarcely less beautiful, although infinitely less majestic, filled the valley with more than Arabian perfumes.

The general floor of the amphitheatre was *grass* of the same character as that I had found in the road; if any thing, more deliciously soft, thick, velvety, and miraculously green. It was hard to conceive how all this beauty had been attained.

I have spoken of two openings into the vale. From the one to the northwest issued a rivulet, which came, gently murmuring and slightly foaming, down the ravine, until it dashed against the group of rocks out of which sprang the insulated hickory. Here, after encircling the tree, it passed on a little to the north of east, leaving the tulip tree some twenty feet to the south, and making no decided alteration in its course until it came near the midway between the eastern and western boundaries of the valley. At this point, after a series of sweeps, it turned off at right angles and pursued a generally southern direction—meandering as it went—until it became lost in a small lake of irregular figure (although roughly oval), that lay gleaming near the lower extremity of the vale. This lakelet was, perhaps, a hundred yards in diameter at its widest part. No crystal could be clearer than its waters. Its bottom, which could be distinctly seen, consisted altogether of pebbles brilliantly white. Its banks, of the emerald grass already described, *rounded,* rather than sloped, off into the clear heaven below; and *so* clear was this heaven, so perfectly, at times, did it reflect all objects above it, that where the true bank ended and where

the mimic one commenced, it was a point of no little difficulty to determine. The trout, and some other varieties of fish, with which this pond seemed to be almost inconveniently crowded, had all the appearance of veritable flying-fish. It was almost impossible to believe that they were not absolutely suspended in the air. A light birch canoe that lay placidly on the water, was reflected in its minutest fibres with a fidelity unsurpassed by the most exquisitely polished mirror. A small island, fairly laughing with flowers in full bloom, and affording little more space than just enough for a picturesque little building, seemingly a fowl-house—arose from the lake not far from its northern shore—to which it was connected by means of an inconceivably light-looking and yet very primitive bridge. It was formed of a single, broad and thick plank of the tulip wood. This was forty feet long, and spanned the interval between shore and shore with a slight but very perceptible arch, preventing all oscillation. From the southern extreme of the lake issued a continuation of the rivulet, which, after meandering for, perhaps, thirty yards, finally passed through the "depression" (already described) in the middle of the southern declivity, and tumbling down a sheer precipice of a hundred feet, made its devious and unnoticed way to the Hudson.

The lake was deep—at some points thirty feet—but the rivulet seldom exceeded three, while its greatest width was about eight. Its bottom and banks were as those of the pond—if a defect could have been attributed, in point of picturesqueness, it was that of excessive *neatness*.

The expanse of the green turf was relieved, here and there, by an occasional showy shrub, such as the hydrangea, or the common snowball, or the aromatic seringa; or, more frequently, by a clump of geraniums blossoming gorgeously in great varieties. These latter grew in pots which were carefully buried in the soil, so as to give the plants the appearance of being indigeneous. Besides all this, the lawn's velvet was exquisitely spotted with sheep—a considerable flock of which roamed about the vale, in company with three tamed deer, and a vast number of brilliantly-plumed ducks. A very large mastiff seemed to be in vigilant attendance upon these animals, each and all. Along the eastern and western cliffs—where, toward the upper portion of the amphitheatre, the boundaries were more or less precipitous—grew ivy in great profusion—so that only here and there could even a glimpse of the naked rock be obtained. The northern precipice, in like manner, was almost entirely clothed by grape-vines of rare luxuriance; some springing from the soil at the base of the cliff, and others from ledges on its face.

The slight elevation which formed the lower boundary of this little domain, was crowned by a neat stone wall, of sufficient height to prevent the escape of the deer. Nothing of the fence kind was observable elsewhere, for nowhere else was an artificial enclosure needed:—any stray sheep, for example, which should attempt to make its way out of the vale by means of the ravine, would find its progress arrested, after a few yards' advance, by the precipitous ledge of rock over which tumbled the cascade that had arrested my attention

as I first drew near the domain. In short, the only ingress or egress was through a gate occupying a rocky pass in the road, a few paces below the point at which I stopped to reconnoitre the scene.

I have described the brook as meandering very irregularly through the whole of its course. Its two *general* directions, as I have said, were first from west to east, and then from north to south. At the *turn,* the stream, sweeping backward, made an almost circular *loop,* so as to form a peninsula which was *very* nearly an island, and which included about the sixteenth of an acre. On this peninsula stood a dwelling-house—and when I say that this house, like the infernal terrace seen by Vathek, *"etait d'une architecture inconnue dans les annales de la terre,"* I mean, merely, that its *tout ensemble* struck me with the keenest sense of combined novelty and propriety—in a word, of *poetry*—(for, than in the words just employed, I could scarcely give, of poetry in the abstract, a more rigorous definition)—and I do *not* mean that merely *outre* was perceptible in any respect.

In fact nothing could well be more simple—more utterly unpretending than this cottage. Its marvellous *effect* lay altogether in its artistic arrangement *as a picture.* I could have fancied, while I looked at it, that some eminent landscape-painter had built it with his brush.

The point of view from which I first saw the valley, was not *altogether,* although it was nearly, the best point from which to survey the house. I will therefore describe it as I afterwards saw it—from a position on the stone wall at the southern extreme of the amphitheatre.

The main building was about twenty-four feet long and sixteen broad—certainly not more. Its total height, from the ground to the apex of the roof, could not have exceeded eighteen feet. To the west end of this structure was attached one about a third smaller in all its proportions:—the line of its front standing back about two yards from that of the larger house; and the line of its roof, of course, being considerably depressed below that of the roof adjoining. At right angles to these buildings, and from the rear of the main one—not exactly in the middle—extended a third compartment, very small—being, in general, one-third less than the western wing. The roofs of the two larger were very steep—sweeping down from the ridge-beam with a long concave curve, and extending at least four feet beyond the walls in front, so as to form the roofs of two piazzas. These latter roofs, of course, needed no support; but as they had the *air* of needing it, slight and perfectly plain pillars were inserted at the corners alone. The roof of the northern wing was merely an extension of a portion of the main roof. Between the chief building and western wing arose a very tall and rather slender square chimney of hard Dutch bricks, alternately black and red:—a slight cornice of projecting bricks at the top. Over the gables the roofs also projected very much:—in the main building about four feet to the east and two to the west. The principal door was not exactly in the main division, being a little to the east—while the two windows were to the west. These latter did not extend

to the floor, but were much longer and narrower than usual—they had single shutters like doors—the panes were of lozenge form, but quite large. The door itself had its upper half of glass, also in lozenge panes—a moveable shutter secured it at night. The door to the west wing was in its gable, and quite simple—a single window looked out to the south. There was no external door to the north wing, and it also had only one window to the east.

The blank wall of the eastern gable was relieved by stairs (with a balustrade) running diagonally across it—the ascent being from the south. Under cover of the widely projecting eave these steps gave access to a door leading into the garret, or rather loft—for it was lighted only by a single window to the north, and seemed to have been intended as a store room.

The piazzas of the main building and western wing had no floors, as is usual; but at the doors and at each window, large, flat irregular slabs of granite lay imbedded in the delicious turf, affording comfortable footing in all weather. Excellent paths of the same material—not *nicely* adapted, but with the velvety sod filling frequent intervals between the stones, led hither and thither from the house, to a crystal spring above five paces off, to the road, or to one or two out-houses that lay to the north, beyond the brook, and were thoroughly concealed by a few locusts and catalpas.

Not more than six steps from the main door of the cottage stood the dead trunk of a fantastic pear-tree, so clothed from head to foot in the gorgeous bignonia blossoms that one required no little scrutiny to determine what manner of sweet thing it could be. From various arms of this tree hung cages of different kinds. In one, a large wicker cylinder with a ring at top, revelled a mocking bird; in another an oriole; in a third the impudent bobolink—while three or four more delicate prisons were loudly vocal with canaries.

The pillars of the piazza were enwreathed in jasmine and sweet honeysuckle; while from the angle formed by the main structure and its west wing, in front, sprang a grape-vine of unexampled luxuriance. Scorning all restraint, it had clambered first to the lower roof—then to the higher; and along the ridge of this latter it continued to writhe on, throwing out tendrils to the right and left, until at length it fairly attained the east gable, and fell trailing over the stairs.

The whole house, with its wings, was constructed of the old-fashioned Dutch shingles—broad, and with unrounded corners. It is a peculiarity of this material to give houses built of it the appearance of being wider at bottom than at top—after the manner of Egyptian architecture; and in the present instance, this exceedingly picturesque effect was aided by numerous pots of gorgeous flowers that almost encompassed the base of the buildings.

The shingles were painted a dull gray; and the happiness with which this neutral tint melted into the vivid green of the tulip tree leaves that partially overshadowed the cottage, can readily be conceived by an artist.

From the position near the stone wall, as described, the buildings were seen at great advantage—for the south-eastern angle was thrown forward—so that the eye took in at once the whole of the two fronts, with the picturesque

eastern gable, and at the same time obtained just a sufficient glimpse of the northern wing, with parts of a pretty roof to the spring-house, and nearly half a light bridge that spanned the brook in the near vicinity of the main buildings.

I did not remain very long on the brow of the hill, although long enough to make a thorough survey of the scene at my feet. It was clear that I had wandered from the road to the village, and I had thus good travellers' excuse to open the gate before me, and inquire my way, at all events; so, without more ado, I proceeded.

The road, after passing the gate, seemed to lie upon a natural ledge, sloping gradually down along the face of the north-eastern cliffs. It led me on to the foot of the northern precipice, and thence over the bridge, round by the eastern gable to the front door. In this progress, I took notice that no sight of the out-houses could be obtained.

As I turned the corner of the gable, the mastiff bounded towards me in stern silence, but with the eye and the whole air of a tiger. I held him out my hand, however, in token of amity—and I never yet knew the dog who was proof against such an appeal to his courtesy. He not only shut his mouth and wagged his tail, but absolutely offered me his paw—afterward extending his civilities to Ponto.

As no bell was discernible, I rapped with my stick against the door, which stood half open. Instantly a figure advanced to the threshold—that of a young woman about twenty-eight years of age—slender, or rather slight, and somewhat above the medium height. As she approached, with a certain *modest decision* of step altogether indescribable, I said to myself, "Surely here I have found the perfection of natural, in contradistinction from artificial *grace.*" The second impression which she made on me, but by far the more vivid of the two, was that of *enthusiasm.* So intense an expression of *romance,* perhaps I should call it, or of unworldliness, as that which gleamed from her deep-set eyes, had never so sunk into my heart of hearts before. I know not how it is, but this peculiar expression of the eye, wreathing itself occasionally into the lips, is the most powerful, if not absolutely the *sole* spell, which rivets my interest in woman. *"Romance,"* provided my readers fully comprehended what I would here imply by the word—"romance" and "womanliness" seem to me convertible terms: and, after all, what man truly *loves* in woman, is simply her *womanhood.* The eyes of Annie* (I heard some one from the interior call her "Annie, darling!") were "spiritual gray;" her hair, a light chestnut: this is all I had time to observe of her.

At her most courteous of invitations, I entered—passing first into a tolerably wide vestibule. Having come mainly to *observe,* I took notice that to my right as I stepped in, was a window, such as those in front of the house; to the left, a door leading into the principal room; while, opposite me, an *open* door enabled me to see a small apartment, just the size of the vestibule, arranged as a study, and having a large *bow* window looking out to the north.

Passing into the parlor, I found my-

* See poem "For Annie."—Ed.

self with *Mr. Landor*—for this, I afterwards found, was his name. He was civil, even cordial in his manner; but just then, I was more intent on observing the arrangements of the dwelling which had so much interested me, than the personal appearance of the tenant.

The north wing, I now saw, was a bed-chamber; its door opened into the parlor. West of this door was a single window, looking toward the brook. At the west end of the parlor, were a fireplace, and a door leading into the west wing—probably a kitchen.

Nothing could be more rigorously simple than the furniture of the parlor. On the floor was an ingrain carpet, of excellent texture—a white ground, spotted with small circular green figures. At the windows were curtains of snowy white jaconet muslin: they were tolerably full, and hung *decisively*, perhaps rather formally in sharp, parallel plaits to the floor—*just* to the floor. The walls were prepared with a French paper of great delicacy, a silver ground, with a faint green cord running zig-zag throughout. Its expanse was relieved merely by three of Julien's exquisite lithographs *a trois crayons*, fastened to the wall without frames. One of these drawings was a scene of Oriental luxury, or rather voluptuousness; another was a "carnival piece," spirited beyond compare; the third was a Greek female head—a face so divinely beautiful, and yet of an expression so provokingly indeterminate, never before arrested my attention.

The more substantial furniture consisted of a round table, a few chairs (including a large rocking-chair), and a sofa, or rather "settee;" its material was plain maple painted a creamy white, slightly interstriped with green; the seat of cane. The chairs and table were "to match," but the *forms* of all had evidently been designed by the same brain which planned "the grounds;" it is impossible to conceive anything more graceful.

On the table were a few books, a large, square, crystal bottle of some novel perfume, a plain ground-glass *astral* (not solar) lamp with an Italian shade, and a large vase of resplendently-blooming flowers. Flowers, indeed, of gorgeous colours and delicate odour formed the sole mere *decoration* of the apartment. The fire-place was nearly filled with a vase of brilliant geranium. On a triangular shelf in each angle of the room stood also a similar vase, varied only as to its lovely contents. One or two smaller *bouquets* adorned the mantel, and late violets clustered about the open windows.

It is not the purpose of this work to do more than give in detail, a picture of Mr. Landor's residence *as I found it*.

VOLUME IV

The Island of the Fay

(First published in *Graham's Magazine*, June, 1841.—Ed.)

Nullus enim locus sine genio est.—
Servius.

"LA MUSIQUE," says Marmontel, in those "Contes Moraux" * which in all our translations, we have insisted upon calling "Moral Tales," as if in mockery of their spirit—*"la musique est le seul des talents qui jouissent de luimeme; tous les autres veulent des temoins."* He here confounds the pleasure derivable from sweet sounds with the capacity for creating them. No more than any other *talent*, is that for music susceptible of complete enjoyment, where there is no second party to appreciate its exercise. And it is only in common with other talents that it produces *effects* which may be fully enjoyed in solitude. The idea which the *raconteur* has either failed to entertain clearly, or has sacrificed in its expression to his national love of *point*, is, doubtless, the very tenable one that the higher order of music is the most thoroughly estimated when we are exclusively alone. The proposition, in this form, will be admitted at once by those who love the lyre for its own sake, and for its spiritual uses. But there is one pleasure still within the reach of fallen mortality—and perhaps only one—which owes even more than does music to the accessory sentiment of seclusion. I mean the happiness experienced in the contemplation of natural scenery. In truth, the man who would behold aright the glory of God upon earth must in solitude behold that glory. To me, at least, the presence—not of human life only, but of life in any other form than that of the green things which grow upon the soil and are voiceless—is a stain upon the landscape—is at war with the genius of the scene. I love, indeed, to regard the dark valleys, and the gray rocks, and the waters that silently smile, and the forests that sigh in uneasy slumbers, and the proud watchful mountains that look down upon all,—I love to regard these as themselves but the colossal members of one vast animate and sentient whole—a whole whose form (that of the sphere) is the most perfect and most inclusive of all; whose path is among associate planets; whose meek handmaiden is the moon, whose mediate sovereign is the sun; whose life is eternity; whose thought is that of a God; whose enjoyment is knowledge; whose destinies are lost in immensity; whose cognizance of ourselves is akin with our own cognizance of the *animalculæ* which infest the brain—a being which we, in consequence, regard as purely inanimate and material, much in the same manner as these *animalculæ* must regard us.

*Moraux is here derived from *mœurs*, and its meaning is "of manners."—E. A. P.

Our telescopes and our mathematical investigations assure us on every hand —notwithstanding the cant of the more ignorant of the priesthood—that space, and therefore that bulk, is an important consideration in the eyes of the Almighty. The cycles in which the stars move are those best adapted for the evolution, without collision, of the greatest possible number of bodies. The forms of those bodies are accurately such as, within a given surface, to include the greatest possible amount of matter;—while the surfaces themselves are so disposed as to accommodate a denser population than could be accommodated on the same surfaces otherwise arranged. Nor is it any argument against bulk being an object with God, that space itself is infinite; for there may be an infinity of matter to fill it. And since we see clearly that the endowment of matter with vitality is a principle—indeed, as far as our judgments extend, the *leading* principle in the operations of Deity, —it is scarcely logical to imagine it confined to the regions of the minute, where we daily trace it, and not extending to those of the august. As we find cycle within cycle without end,—yet all revolving around one far-distant centre which is the God-head, may we not analogically suppose in the same manner, life within life, the less within the greater, and all within the Spirit Divine? In short, we are madly erring, through self-esteem, in believing man, in either his temporal or future destinies, to be of more moment in the universe than that vast "clod of the valley" which he tills and contemns, and to which he denies a soul for no more profound reason than that he does not behold it in operation.*

These fancies, and such as these, have always given to my meditations among the mountains and the forests, by the rivers and the ocean, a tinge of what the everyday world would not fail to term fantastic. My wanderings amid such scenes have been many, and far-searching, and often solitary; and the interest with which I have strayed through many a dim, deep valley, or gazed into the reflected heaven of many a bright lake, has been an interest greatly deepened by the thought that I have strayed and gazed *alone*. What flippant Frenchman † was it who said in allusion to the well-known work of Zimmerman, that, *"la solitude est une belle chose; mais il faut quelqu'un pour vous dire que la solitude est une belle chose?"* The epigram cannot be gainsaid; but the necessity is a thing that does not exist.

It was during one of my lonely journeyings, amid a far distant region of mountain locked within mountain, and sad rivers and melancholy tarns writhing or sleeping within all—that I chanced upon a certain rivulet and island. I came upon them suddenly in the leafy June, and threw myself upon the turf, beneath the branches of an unknown odorous shrub, that I might doze as I contemplated the scene. I felt that thus only should I look upon

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* Speaking of the tides, Pomponius Mela, in his treatise *"De Situ Orbis,"* says "either the world is a great animal, or" etc.—E. A. P.

† Balzac—in substance—I do not remember the words.—E. A. P.

it—such was the character of phantasm which it wore.

On all sides—save to the west, where the sun was about sinking—arose the verdant walls of the forest. The little river which turned sharply in its course, and was thus immediately lost to sight, seemed to have no exit from its prison, but to be absorbed by the deep green foliage of the trees to the east—while in the opposite quarter (so it appeared to me as I lay at length and glanced upward) there poured down noiselessly and continuously into the valley, a rich golden and crimson waterfall from the sunset fountains of the sky.

About midway in the short vista which my dreamy vision took in, one small circular island, profusely verdured, reposed upon the bosom of the stream.

So blended bank and shadow there
That each seemed pendulous in air—

so mirror-like was the glassy water, that it was scarcely possible to say at what point upon the slope of the emerald turf its crystal dominion began.

My position enabled me to include in a single view both the eastern and western extremities of the islet, and I observed a singularly marked difference in their aspects. The latter was all one radiant harem of garden beauties. It glowed and blushed beneath the eyes of the slant sunlight, and fairly laughed with flowers. The grass was short, springy, sweet-scented, and asphodel-interspersed. The trees were lithe, mirthful, erect—bright, slender, and graceful,—of Eastern figure and foliage, with bark smooth, glossy, and parti-colored. There seemed a deep sense of life and joy about all; and although no airs blew from out the heavens, yet every thing had motion through the gentle sweepings to and fro of innumerable butterflies, that might have been mistaken for tulips with wings.*

The other or eastern end of the isle was whelmed in the blackest shade. A sombre, yet beautiful and peaceful gloom here pervaded all things. The trees were dark in color, and mournful in form and attitude, wreathing themselves into sad, solemn, and spectral shapes that conveyed ideas of mortal sorrow and untimely death. The grass wore the deep tint of the cypress, and the heads of its blades hung droopingly, and hither and thither among it were many small unsightly hillocks, low and narrow, and not very long, that had the aspect of graves, but were not; although over and all about them the rue and the rosemary clambered. The shade of the trees fell heavily upon the water, and seemed to bury itself therein, impregnating the depths of the element with darkness. I fancied that each shadow, as the sun descended lower and lower, separated itself sullenly from the trunk that gave it birth, and thus became absorbed by the stream; while other shadows issued momently from the trees, taking the place of their predecessors thus entombed.

This idea, having once seized upon my fancy, greatly excited it, and I lost myself forthwith in revery. "If ever island were enchanted," said I to my-

*Florem putares nare per liquidum æthera.—*P. Commire.*

self, "this is it. This is the haunt of the few gentle Fays who remain from the wreck of the race. Are these green tombs theirs?—or do they yield up their sweet lives as mankind yield up their own? In dying, do they not rather waste away mournfully, rendering unto God, little by little, their existence, as these trees render up shadow after shadow, exhausting their substance unto dissolution? What the wasting tree is to the water that imbibes its shade, growing thus blacker by what it preys upon, may not the life of the Fay be to the death which engulfs it?"

As I thus mused, with half-shut eyes, while the sun sank rapidly to rest, and eddying currents careered round and round the island, bearing upon their bosom large, dazzling, white flakes of the bark of the sycamore—flakes which, in their multiform positions upon the water, a quick imagination might have converted into any thing it pleased,—while I thus mused, it appeared to me that the form of one of those very Fays about whom I had been pondering made its way slowly into the darkness from out the light at the western end of the island. She stood erect in a singularly fragile canoe, and urged it with the mere phantom of an oar. While within the influence of the lingering sunbeams, her attitude seemed indicative of joy—but sorrow deformed it as she passed within the shade. Slowly she glided along, and at length rounded the islet and re-entered the region of light. "The revolution which has just been made by the Fay," continued I, musingly, "is the cycle of the brief year of her life. She has floated through her winter and through her summer. She is a year nearer unto death; for I did not fail to see that, as she came into the shade, her shadow fell from her, and was swallowed up in the dark water, making its blackness more black."

And again the boat appeared and the Fay, but about the attitude of the latter there was more of care and uncertainty and less of elastic joy. She floated again from out the light and into the gloom (which deepened momently) and again her shadow fell from her into the ebony water, and became absorbed into its blackness. And again and again she made the circuit of the island, (while the sun rushed down to his slumbers), and at each issuing into the light there was more sorrow about her person, while it greew feebler and far fainter and more indistinct, and at each passage into the gloom there fell from her a darker shade, which became whelmed in a shadow more black. But at length when the sun had utterly departed, the Fay, now the mere ghost of her former self, went disconsolately with her boat into the region of the ebony flood, and that she issued thence at all I cannot say, for darkness fell over all things and I beheld her magical figure no more.

The Oval Portrait

(First published in *Graham's Magazine*, April, 1842. Also called Life in Death.—Ed.)

THE chateau into which my valet had ventured to make forcible entrance, rather than permit me, in my desperately wounded condition, to pass a night in the open air, was one of those piles of commingled gloom and grandeur which have so long frowned among the Appennines, not less in fact than in the fancy of Mrs. Radcliffe. To all appearance it had been temporarily and very lately abandoned. We established ourselves in one of the smallest and least sumptuously furnished apartments. It lay in a remote turret of the building. Its decorations were rich, yet tattered and antique. Its walls were hung with tapestry and bedecked with manifold and multiform armorial trophies, together with an unusually great number of very spirited modern paintings in frames of rich golden arabesque. In these paintings, which depended from the walls not only in their main surfaces, but in very many nooks which the bizarre architecture of the chateau rendered necessary—in these paintings my incipient delirium, perhaps, had caused me to take deep interest; so that I bade Pedro to close the heavy shutters of the room—since it was already night,—to light the tongues of a tall candelabrum which stood by the head of my bed, and to throw open far and wide the fringed curtains of black velvet which enveloped the bed itself. I wished all this done that I might resign myself, if not to sleep, at least alternately to the contemplation of these pictures, and the perusal of a small volume which had been found upon the pillow, and which purported to criticise and describe them.

Long, long I read—and devoutly, devoutly I gazed. Rapidly and gloriously the hours flew by and the deep midnight came. The position of the candelabrum displeased me, and outreaching my hand with difficulty, rather than disturb my slumbering valet, I placed it so as to throw its rays more fully upon the book.

But the action produced an effect altogether unanticipated. The rays of the numerous candles (for there were many) now fell within a niche of the room which had hitherto been thrown into deep shade by one of the bedposts. I thus saw in vivid light a picture all unnoticed before. It was the portrait of a young girl just ripening into womanhood. I glanced at the painting hurriedly, and then closed my eyes. Why I did this was not at first apparent even to my own perception. But while my lids remained thus shut, I ran over in my mind my reason for so shutting them. It was an impulsive movement to gain time for thought—to make sure that my vision had not deceived me—to calm and subdue my fancy for a more sober and more certain gaze. In a very few moments I again looked fixedly at the painting.

That I now saw aright I could not and would not doubt; for the first

flashing of the candles upon that canvas had seemed to dissipate the dreamy stupor which was stealing over my senses, and to startle me at once into waking life.

The portrait, I have already said, was that of a young girl. It was a mere head and shoulders, done in what is technically termed a *vignette* manner; much in the style of the favorite heads of Sully. The arms, the bosom, and even the ends of the radiant hair melted imperceptibly into the vague yet deep shadow which formed the background of the whole. The frame was oval, richly gilded and filigreed in *Moresque*. As a thing of art nothing could be more admirable than the painting itself. But it could have been neither the execution of the work, nor the immortal beauty of the countenance, which had so suddenly and so vehemently moved me. Least of all, could it have been that my fancy, shaken from its half slumber, had mistaken the head for that of a living person. I saw at once that the peculiarities of the design, of the *vignetting*, and of the frame, must have instantly dispelled such idea—must have prevented even its momentary entertainment. Thinking earnestly upon these points, I remained, for an hour perhaps, half sitting, half reclining, with my vision riveted upon the portrait. At length, satisfied with the true secret of its effect, I fell back within the bed. I had found the spell of the picture in an absolute *life-likeliness* of expression, which, at first startling, finally confounded, subdued, and appalled me. With deep and reverent awe I replaced the candelabrum in its former position. The cause of my deep agitation being thus shut from view, I sought eagerly the volume which discussed the paintings and their histories. Turning to the number which designated the oval portrait, I there read the vague and quaint words which follow:

"She was a maiden of rarest beauty, and not more lovely than full of glee. And evil was the hour when she saw, and loved, and wedded the painter. He, passionate, studious, austere, and having already a bride in his Art; she a maiden of rarest beauty, and not more lovely than full of glee; all light and smiles, and frolicsome as the young fawn; loving and cherishing all things; hating only the Art which was her rival; dreading only the pallet and brushes and other untoward instruments which deprived her of the countenance of her lover. It was thus a terrible thing for this lady to hear the painter speak of his desire to portray even his young bride. But she was humble and obedient, and sat meekly for many weeks in the dark, high turret-chamber where the light dripped upon the pale canvas only from overhead. But he, the painter, took glory in his work, which went on from hour to hour, and from day to day. And he was a passionate, and wild, and moody man, who became lost in reveries; so that he *would* not see that the light which fell so ghastly in that lone turret withered the health and the spirits of his bride, who pined visibly to all but him. Yet she smiled on and still on, uncomplainingly, because she saw that the painter (who had high renown) took a fervid and burning pleasure in his task, and wrought day and night to depict her who so loved him, yet who grew daily

more dispirited and weak. And in sooth some who beheld the portrait spoke of its resemblance in low words, as of a mighty marvel, and a proof not less of the power of the painter than of his deep love for her whom he depicted so surpassingly well. But at length, as the labor drew nearer to its conclusion, there were admitted none into the turret; for the painter had grown wild with the ardor of his work, and turned his eyes from the canvas rarely, even to regard the countenance of his wife. And he *would* not see that the tints which he spread upon the canvas were drawn from the cheeks of her who sat beside him. And when many weeks had passed, and but little remained to do, save one brush upon the mouth and one tint upon the eye, the spirit of the lady again flickered up as the flame within the socket of the lamp. And then the brush was given, and then the tint was placed; and, for one moment, the painter stood entranced before the work which he had wrought; but in the next, while he yet gazed, he grew tremulous and very pallid, and aghast, and crying with a loud voice, 'This is indeed *Life* itself!' turned suddenly to regard his beloved: —*She was dead!*"

Berenice

(First published in the *Southern Literary Messenger,* March, 1835.—Ed.)

Dicebant mihi sodales, si sepulchrum amicæ visitarem, curas meas aliquantulum fore levatas.—*Ebn Zaiat.*

Misery is manifold. The wretchedness of earth is multiform. Overarching the wide horizon as the rainbow, its hues are as various as the hues of that arch, as distinct too, yet as intimately blended. Overarching the wide horizon as the rainbow! How is it that from beauty I have derived a type of unloveliness? from the covenant of peace a simile of sorrow? But as in ethics, evil is a consequence of good, so in fact, out of joy is sorrow born. Either the memory of the past bliss is the anguish of to-day, or the agonies which *are* have their origin in the ecstasies which *might have been.*

My baptismal name is Egæus, that of my family I will not mention. Yet there are no towers in the land more time-honoured than my gloomy, grey, hereditary halls. Our line has been called a race of visionaries; and in many striking particulars—in the character of the family mansion, in the frescoes of the chief saloon, in the tapestries of the dormitories, in the chiselling of some buttresses in the armoury, but more especially in the gallery of antique paintings, in the fashion of the library chamber, and lastly, in the very peculiar nature of the library's contents —there is more than sufficient evidence to warrant the belief.

The recollections of my earliest years are connected with that chamber, and with its volumes—of which latter I will say no more. Here died my mother. Herein was I born. But it is mere idle-

ness to say that I had not lived before—that the soul has no previous existence. You deny it—let us not argue the matter. Convinced myself, I seek not to convince. There is, however, a remembrance of aerial forms—of spiritual and meaning eyes—of sounds, musical yet sad; a remembrance which will not be excluded; a memory like a shadow—vague, variable, indefinite, unsteady; and like a shadow, too, in the impossibility of my getting rid of it while the sunlight of my reason shall exist.

In that chamber was I born. Thus awaking from the long night of what seemed, but was not, nonentity, at once into the very regions of fairy land—into a palace of imagination—into the wild dominions of monastic thought and erudition—it is not singular that I gazed around me with a startled and ardent eye—that I loitered away my boyhood in books, and dissipated my youth in revery; but it *is* singular, that as years rolled away, and the noon of manhood found me still in the mansion of my fathers—it *is* wonderful what a stagnation there fell upon the springs of my life—wonderful how total an inversion took place in the character of my commonest thought. The realities of the world affected me as visions, and as visions only, while the wild ideas of the land of dreams became, in turn, not the material of my every-day existence, but in very deed that existence utterly and solely in itself.

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Berenice and I were cousins, and we grew up together in my paternal halls. Yet differently we grew—I, ill of health, and buried in gloom—she, agile, graceful, and overflowing with energy; her's the ramble on the hill-side—mine, the studies of the cloister; I, living within my own heart, and addicted, body and soul, to the most intense and painful meditation—she, roaming carelessly through life, with no thought of the shadows in her path, or the silent flight of the raven-winged hours. Berenice! —I call upon her name—Berenice!—and from the gray ruins of memory a thousand tumultuous recollections are startled at the sound! Ah, vividly is her image before me now, as in the early days of her light-heartedness and joy! Oh, gorgeous yet fantastic beauty! Oh, sylph amid the shrubberies of Arnheim! Oh, naiad among its fountains! And then—then all is mystery and terror, and a tale which should not be told. Disease—a fatal disease, fell like the simoom upon her frame; and even, while I gazed upon her, the spirit of change swept over her, pervading her mind, her habits and her character, and, in a manner the most subtle and terrible, disturbing even the identity of her person! Alas! the destroyer came and went!—and the victim—where is she? I knew her not—or knew her no longer as Berenice!

Among the numerous train of maladies superinduced by that fatal and primary one which effected a revolution of so horrible a kind in the moral and physical being of my cousin, may be mentioned as the most distressing and obstinate in its nature, a species of epilepsy not unfrequently terminating in *trance* itself—trance very nearly resembling positive dissolution, and from which her manner of recovery was, in most instances, startlingly abrupt. In the meantime, my own disease—for I

have been told that I should call it by no other appellation—my own disease, then, grew rapidly upon me, and assumed finally a monomaniac character of a novel and extraordinary form—hourly and momently gaining vigor—and at length obtaining over me the most incomprehensible ascendency. This monomania, if I must so term it, consisted in a morbid irritability of those properties of the mind in metaphysical science termed the *attentive*. It is more than probable that I am not understood; but I fear, indeed, that it is in no manner possible to convey to the mind of the merely general reader, an adequate idea of that nervous *intensity of interest* with which, in my case, the powers of meditation (not to speak technically) busied and buried themselves, in the contemplation of even the most ordinary objects of the universe.

To muse for long unwearied hours, with my attention riveted to some frivolous device on the margin or in the typography of a book; to become absorbed, for the better part of a summer's day, in a quaint shadow falling aslant upon the tapestry or upon the floor; to lose myself, for an entire night, in watching the steady flame of a lamp, or the embers of a fire, to dream away whole days over the perfume of a flower; to repeat, monotonously, some common word, until the sound, by dint of frequent repetition, ceased to convey any idea whatever to the mind; to lose all sense of motion or physical existence, by means of absolute bodily quiescence long and obstinately persevered in: such were a few of the most common and least pernicious vagaries induced by a condition of the mental faculties, not, indeed, altogether unparalleled, but certainly bidding defiance to any thing like analysis or explanation.

Yet let me not be misapprehended. The undue, earnest, and morbid attention thus excited by objects in their own nature frivolous, must not be confounded in character with that ruminating propensity common to all mankind, and more especially indulged in by persons of ardent imagination. It was not even, as might be at first supposed, an extreme conditions, or exaggeration of such propensity, but primarily and essentially distinct and different. In the one instance, the dreamer, or enthusiast, being interested by an object usually *not* frivolous, imperceptibly loses sight of this object in a wilderness of deductions and suggestions issuing therefrom, until, at the conclusion of a day-dream *often replete with luxury*, he finds the *incitamentum*, or first cause of his musings, entirely vanished and forgotten. In my case, the primary object was *invariably frivolous*, although assuming, through the medium of my distempered vision, a refracted and unreal importance. Few deductions, if any, were made; and those few pertinaciously returning in upon the original object as a centre. The meditations were *never* pleasureable; and, at the termination of the revery, the first cause, so far from being out of sight, had attained that supernaturally exaggerated interest which was the prevailing feature of the disease. In a word, the powers of mind more particularly exercised were, with me, as I have said before, the *attentive*,

and are, with the day-dreamer, the *speculative*.

My books, at this epoch, if they did not actually serve to irritate the disorder, partook, it will be perceived, largely, in their imaginative and inconsequential nature, of the characteristic qualities of the disorder itself. I well remember, among others, the treatise of the noble Italian, Cœlius Secundus Curio, *"De Amplitudine Beati Regni Dei"*; St. Austin's great work, "The City of God"; and Tertullian's *"De Carne Christi,"* in which the paradoxical sentence, *"Mortuus est Dei filius; credibile est quia ineptum est; et sepultus resurrexit; certum est quia impossible est,"* occupied my undivided time, for many weeks of laborious and fruitless investigation.

Thus it will appear that, shaken from its balance only by trivial things, my reason bore resemblance to that ocean-crag spoken of by Ptolemy Hephestion, which steadily resisting the attacks of human violence, and the fiercer fury of the waters and the winds, trembled only to the touch of the flower called Asphodel. And although, to a careless thinker, it might appear a matter beyond doubt, that the alteration produced by her unhappy malady, in the *moral* condition of Berenice, would afford me many objects for the exercise of that intense and abnormal meditation whose nature I have been at some trouble in explaining, yet such was not in any degree the case. In the lucid intervals of my infirmity, her calamity, indeed, gave me pain, and, taking deeply to heart that total wreck of her fair and gentle life, I did not fail to ponder, frequently and bitterly, upon the wonder-working means by which so strange a revolution had been so suddenly brought to pass. But these reflections partook not of the idiosyncrasy of my disease, and were such as would have occurred, under similar circumstances, to the ordinary mass of mankind. True to its own character, my disorder revelled in the less important but more startling changes wrought in the *physical* frame of Berenice—in the singular and most appalling distortion of her personal identity.

During the brightest days of her unparalleled beauty, most surely I had never loved her. In the strange anomaly of my existence, feelings with me, *had never been* of the heart, and my passions *always were* of the mind. Through the gray of the early morning—among the trellised shadows of the forest at noonday—and in the silence of my library at night—she had flitted by my eyes, and I had seen her—not as the living and breathing Berenice, but as the Berenice of a dream; not as a being of the earth, earthly, but as the abstraction of such a being; not as a thing to admire, but to analyze; not as an object of love, but as the theme of the most abstruse although desultory speculation. And *now*—now I shuddered in her presence, and grew pale at her approach; yet, bitterly lamenting her fallen and desolate condition, I called to mind that she had loved me long, and, in an evil moment, I spoke to her of marriage.

And at length the period of our nuptials was approaching, when, upon an afternoon in the winter of the year—one of those unseasonably warm, calm, and misty days which are the nurse

of the beautiful Halcyon,*—I sat (and sat, as I thought, alone) in the inner apartment of the library. But uplifting my eyes, I saw that Berenice stood before me.

Was it my own excited imagination—or the misty influence of the atmosphere—or the uncertain twilight of the chamber—or the gray draperies which fell around her figure—that caused in it so vacillating and indistinct an outline? I could not tell. She spoke no word; and I—not for words could I have uttered a syllable. An icy chill ran through my frame; a sense of insufferable anxiety oppressed me; a consuming curiosity pervaded my soul; and, sinking back upon the chair, I remained for some time breathless and motionless, with my eyes riveted upon her person. Alas! its emaciation was excessive, and not one vestige of the former being lurked in any single line of the conotur. My burning glances at length fell upon the face.

The forehead was high, and very pale, and singularly placid; and the once jetty hair fell partially over it, and overshadowed the hollow temples with innumerable ringlets, now of a vivid yellow, and jarring discordantly, in their fantastic character, with the reigning melancholy of the countenance. The eyes were lifeless, and lustreless, and seemingly pupilless, and I shrank involuntarily from their glassy stare to the contemplation of the thin and shrunken lips. They parted; and in a smile of peculiar meaning, *the teeth* of the changed Berenice disclosed themselves slowly to my view. Would to God that I had never beheld them, or that, having done so, I had died!

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The shutting of a door disturbed me, and looking up, I found that my cousin had departed from the chamber. But from the disordered chamber of my brain, had not, alas! departed, and would not be driven away, the white and ghastly *spectrum* of the teeth. Not a speck on their surface—not a shade on their enamel—not an indenture in their edges—but what the brief period of her smile had sufficed to brand in upon my memory. I saw them *now* even more unequivocally than I beheld them *then*. The teeth!—the teeth! —they were here, and there, and everywhere, and visibly and palpably before me; long, narrow, and excessively white, with the pale lips writhing about them, as in the very moment of their first terrible development. Then came the full fury of my *monomania*, and I struggled in vain against its strange and irresistible influence. In the multiplied objects of the external world I had no thoughts but for the teeth. For these I longed with a frenzied desire. All other matters and all different interests became absorbed in their single contemplation. They—they alone were present to the mental eye, and they, in their sole individuality, became the essence of my mental life. I held them in every light. I turned them in every attitude. I surveyed their characteristics. I dwelt upon their peculiarities. I pondered upon their conformation. I mused upon the alteration in their nature. I shuddered as I assigned to

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* For as Jove, during the winter season, gives twice seven days of warmth, men have called this element and temperate time the nurse of the beautiful Halcyon.—*Simonides.*

them, in imagination, a sensitive and sentient power, and even when unassisted by the lips, a capability of moral expression. Of Mademoiselle Salle it has been well said: *"Que tous ses pas etaient des sentiments,"* and of Berenice I more seriously believed *que tous ses dents etaient des idees. Des idees!*—ah, here was the idiotic thought that destroyed me! *Des idees!*—ah, *therefore* it was that I coveted them so madly! I felt that their possession could alone ever restore me to peace, in giving me back to reason.

And the evening closed in upon me thus—and then the darkness came, and tarried, and went—and the day again dawned—and the mists of a second night were now gathering around—and still I sat motionless in that solitary room—and still I sat buried in meditation—and still the *phantasma* of the teeth maintained its terrible ascendancy, as, with the most vivid and hideous distinctness, it floated about amid the changing lights and shadows of the chamber. At length there broke in upon my dreams a cry as of horror and dismay; and thereunto, after a pause, succeeded the sound of troubled voices, intermingled with many low moanings of sorrow or of pain. I arose from my seat, and throwing open one of the doors of the library, saw standing out in the antechamber a servant maiden, all in tears, who told me that Berenice was—no more! She had been seized with epilepsy in the early morning, and now, at the closing in of the night, the grave was ready for its tenant, and all the preparations for the burial were completed.

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I found myself sitting in the library, and again sitting there alone. It seemed to me that I had newly awakened from a confused and exciting dream. I knew that it was now midnight, and I was well aware, that since the setting of the sun, Berenice had been interred. But of that dreary period which intervened I had no positive, at least no definite, comprehension. Yet its memory was replete with horror—horror more horrible from being vague, and terror more terrible from ambiguity. It was a fearful page in the record of my existence, written all over with dim, and hideous, and unintelligible recollections. I strived to decipher them, but in vain; while ever and anon, like the spirit of a departed sound, the shrill and piercing shriek of a female voice seemed to be ringing in my ears. I had done a deed—what was it? I asked myself the question aloud, and the whispering echoes of the chamber answered me—*"What was it?"*

On the table beside me burned a lamp, and near it lay a little box. It was of no remarkable character, and I had seen it frequently before, for it was the property of the family physician; but how came it *there*, upon my table, and why did I shudder in regarding it These things were in no manner to be accounted for, and my eyes at length dropped to the open pages of a book, and to a sentence underscored therein. The words were the singular but simple ones of the poet Ebn Zaiat:—*"Dicebant mihi sodales si sepulchrum amicæ visitarem, curas meas aliquantulum fore levatas."* Why, then, as I perused them, did the hairs of my head erect themselves on end, and the blood of my body become congealed within my veins?

There came a light tap at the library door—and, pale as the tenant of a tomb, a menial entered upon tiptoe. His looks were wild with terror, and he spoke to me in a voice tremulous, husky and very low. What said he? —some broken sentences I heard. He told of a wild cry disturbing the silence of the night—of the gathering together of the household—of a search in the direction of the sound; and then his tones grew thrillingly distinct as he whispered me of a violated grave—of a disfigured body enshrouded, yet still breathing—still palpitating—*still alive!*

He pointed to my garments; they were muddy and clotted with gore. I spoke not, and he took me gently by the hand: it was indented with the impress of human nails. He directed my attention to some object against the wall. I looked at it for some minutes: it was a spade. With a shriek I bounded to the table, and grasped the box that lay upon it. But I could not force it open; and, in my tremor, it slipped from my hands, and fell heavily, and burst into pieces; and from it, with a rattling sound, there rolled out some instruments of dental surgery, intermingled with thirty-two small, white, and ivory-looking substances that were scattered to and fro about the floor.

Eleonora

(First published in *The Gift,* 1842.— Ed.)

Sub conservatione formæ specificæ salva anima.—*Raymond Lully.*

I AM come of a race noted for vigor of fancy and ardor of passion. Men have called me mad; but the question is not yet settled, whether madness is or is not the loftiest intelligence—whether much that is glorious—whether all that is profound—does not spring from disease of thought—from *moods* of mind exalted at the expense of the general intellect. They who dream by day are cognizant of many things which escape those who dream only by night. In their gray visions they obtain glimpses of eternity, and thrill, in waking, to find that they have been upon the verge of the great secret. In snatches, they learn something of the wisdom which is of good, and more of the mere knowledge which is of evil. They penetrate, however, rudderless or compassless into the vast ocean of the "light ineffable," and again, like the adventures of the Nubian geographer, *"agressi sunt mare tenebrarum,* quid in eo esset exploraturi."*

We will say, then, that I am mad. I grant, at least, that there are two distinct conditions of my mental existence —the condition of a lucid reason, not to be disputed, and belonging to the memory of events forming the first epoch of my life—and a condition of

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*The phrase and idea of *mare tenebrarum* is a favorite prose and poetic theme of Poe. It means "Sea of Shadows."—Ed.

shadow and doubt, appertaining to the present, and to the recollection of what constitutes the second great era of my being. Therefore, what I shall tell of the earlier period, believe; and to what I may relate of the later time, give only such credit as may seem due; or doubt it altogether; or, if doubt it ye cannot, then play unto its riddle the Œdipus.

She whom I loved in youth, and of whom I now pen calmly and distinctly these remembrances, was the sole daughter of the only sister of my mother long departed. Eleonora was the name of my cousin. We had always dwelled together, beneath a tropical sun, in the Valley of the Many-Colored Grass. No unguided footstep ever came upon that vale; for it lay far away up among a range of giant hills that hung beetling around about it, shutting out the sunlight from its sweetest recesses. No path was trodden in its vicinity; and, to reach our happy home, there was need of putting back, with force, the foliage of many thousands of forest trees, and of crushing to death the glories of many millions of fragrant flowers. Thus it was that we lived all alone, knowing nothing of the world without the valley—I, and my cousin, and her mother.

From the dim regions beyond the mountains at the upper end of our encircled domain, there crept out a narrow and deep river, brighter than all save the eyes of Eleonora; and, winding stealthily about in mazy courses, it passed away, at length, through a shadowy gorge, among hills still dimmer than those whence it had issued. We called it the "River of Silence;" for there seemed to be a hushing influence in its flow. No murmur arose from its bed, and so gently it wandered along, that the pearly pebbles upon which we loved to gaze, far down within its bosom, stirred not at all, but lay in a motionless content, each in its own old station, shining on gloriously forever.

The margin of the river, and of the many dazzling rivulets that glided through devious ways into its channel, as well as the spaces that extended from the margins away down into the depths of the streams until they reached the bed of pebbles at the bottom—these spots, not less than the whole surface of the valley, from the river to the mountains that girdled it in, were carpeted all by a soft green grass, thick, short, perfectly even, and vanilla-perfumed, but so besprinkled throughout with the yellow buttercup, the white daisy, the purple violet, and the ruby-red asphodel, that its exceeding beauty spoke to our hearts in loud tones, of the love and of the glory of God.

And, here and there, in groves about this grass, like wildernesses of dreams, sprang up fantastic trees, whose tall slender stems stood not upright, but slanted gracefully toward the light that peered at noon-day into the centre of the valley. Their bark was speckled with the vivid alternate splendor of ebony and silver, and was smoother than all save the cheeks of Eleonora; so that, but for the brilliant green of the huge leaves that spread from their summits in long, tremulous lines, dallying with the Zephyrs, one might have fancied them giant serpents of Syria doing homage to their Sovereign the Sun.

Hand in hand about this valley, for fifteen years, roamed I with Eleonora before Love entered within our hearts. It was one evening at the close of the third lustrum of her life, and of the fourth of my own, that we sat, locked in each other's embrace, beneath the serpent-like trees, and looked down within the water of the River of Silence at our images therein. We spoke no words during the rest of that sweet day; and our words even upon the morrow were tremulous and few. We had drawn the god Eros from that wave, and now we felt that he had enkindled within us the fiery souls of our forefathers. The passions which had for centuries distinguished our race, came thronging with the fancies for which they had been equally noted, and together breathed a delirious bliss over the Valley of the Many-Colored Grass. A change fell upon all things. Strange, brilliant flowers, star-shaped, burst out upon the trees where no flowers had been known before. The tints of the green carpet deepened; and when, one by one, the white daisies shrank away, there sprang up in place of them, ten by ten of the ruby-red asphodel. And life arose in our paths; for the tall flamingo, hitherto unseen, with all gay glowing birds, flaunted his scarlet plumage before us. The golden and silver fish haunted the river, out of the bosom of which issued, little by little, a murmur that swelled, at length, into a lulling melody more divine than that of the harp of Æolus—sweeter than all save the voice of Eleonora. And now, too, a voluminous cloud, which we had long watched in the regions of Hesper, floated out thence, all gorgeous in crimson and gold, and settling in peace above us, sank, day by day, lower and lower, until its edges rested upon the tops of the mountains, turning all their dimness into magnificence, and shutting us up, as if forever, within a magic prison-house of grandeur and of glory.

The loveliness of Eleonora was that of the seraphim; but she was a maiden artless and innocent as the brief life she had led among the flowers. No guile disguised the fervor of love which animated her heart, and she examined with me its inmost recesses as we walked together in the Valley of the Many-Colored Grass, and discoursed of the mighty changes which had lately taken place therein.

At length, having spoken one day, in tears, of the last sad change which must befall Humanity, she thenceforward dwelt only upon this one sorrowful theme, interweaving it into all our converse, as, in the songs of the bard of Schiraz, the same images are found occurring, again and again, in every impressive variation of phrase.

She had seen that the finger of Death was upon her bosom—that, like the ephemeron, she had been made perfect in lovliness only to die; but the terrors of the grave to her lay solely in a consideration which she revealed to me, one evening at twilight, by the banks of the River of Silence. She grieved to think that, having entombed her in the Valley of the Many-Colored Grass, I would quit forever its happy recesses, transferring the love which now was so passionately her own to some maiden of the outer and everyday world. And, then and there, I threw myself hurriedly at the feet of Eleonora, and offered up a vow, to herself and to Heaven, that I would

never bind myself in marriage to any daughter of Earth—that I would in no manner prove recreant to her dear memory, or to the memory of the devout affection with which she had blessed me. And I called the Mighty Ruler of the Universe to witness the pious solemnity of my vow. And the curse which I invoked of *Him* and of her, a saint in Helusion should I prove traitorous to that promise, involved a penalty the exceeding great horror of which will not permit me to make record of it here. And the bright eyes of Eleonora grew brighter at my words; and she sighed as if a deadly burthen had been taken from her breast; and she trembled and very bitterly wept; but she made acceptance of the vow, (for what was she but a child?) and it made easy to her the bed of her death. And she said to me, not many days afterward, tranquilly dying, that, because of what I had done for the comfort of her spirit she would watch over me in that spirit when departed, and, if so it were permitted her return to me visibly in the watches of the night; but, if this thing were, indeed, beyond the power of the souls in Paradise, that she would, at least, give me frequent indications of her presence; sighing upon me in the evening winds, or filling the air which I breathed with perfume from the censers of the angels. And, with these words upon her lips, she yielded up her innocent life, putting an end to the first epoch of my own.

Thus far I have faithfully said. But as I pass the barrier in Time's path, formed by the death of my beloved, and proceed with the second era of my existence, I feel that a shadow gathers over my brain, and I mistrust the perfect sanity of the record. But let me on.—Years dragged themselves along heavily, and still I dwelled within the Valley of the Many-Colored Grass; but a second change had come upon all things. The star-shaped flowers shrank into the stems of the trees, and appeared no more. The tints of the green carpet faded; and, one by one, the ruby-red asphodels withered away; and there sprang up, in place of them, ten by ten, dark, eye-like violets, that writhed uneasily and were ever encumbered with dew. And Life departed from our paths; for the tall flamingo flaunted no longer his scarlet plumage before us, but flew sadly from the vale into the hills, with all the gay glowing birds that had arrived in his company. And the golden and silver fish swam down through the gorge at the lower end of our domain and bedecked the sweet river never again. And the lulling melody that had been softer than the wind-harp of Æolus, and more divine than all save the voice of Eleonora, it died little by little away, in murmurs growing lower and lower, until the stream returned, at length, utterly, into the solemnity of its original silence. And then, lastly, the voluminous cloud uprose, and, abandoning the tops of the mountains to the dimness of old, fell back into the regions of Hesper, and took away all its manifold golden and gorgeous glories from the Valley of the Many-Colored Grass.

Yet the promises of Eleonora were not forgotten; for I heard the sounds of the swinging of the censers of the angels; and streams of a holy perfume floated ever and ever about the valley;

and at lone hours, when my heart beat heavily, the winds that bathed my brow came unto me laden with soft sighs; and indistinct murmurs filled often the night air; and once— oh, but once only! I was awakened from a slumber, like the slumber of death, by the pressing of spiritual lips upon my own.

But the void within my heart refused, even thus, to be filled. I longed for the love which had before filled it to overflowing. At length the valley *pained* me through its memories of Eleonora, and I left it for ever for the vanities and the turbulent triumphs of the world.

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I found myself within a strange city, where all things might have served to blot from recollection the sweet dreams I had dreamed so long in the Valley of the Many-Colored Grass. The pomps and pageantries of a stately court, and the mad clangor of arms, and the radiant loveliness of women, bewildered and intoxicated my brain. But as yet my soul had proved true to its vows, and the indications of the presence of Eleonora were still given me in the silent hours of the night. Suddenly these manifestations they ceased, and the world grew dark before mine eyes, and I stood aghast at the burning thoughts which possessed, at the terrible temptations which beset me; for there came from some far, far distant and unknown land, into the gay court of the king I served, a maiden to whose beauty my whole recreant heart yielded at once—at whose footstool I bowed down without a struggle, in the most ardent, in the most abject worship of love. What, indeed, was my passion for the young girl of the valley in comparison with the fervor, and the delirium, and the spirit-lifting ecstasy of adoration with which I poured out my whole soul in tears at the feet of the ethereal Ermengarde? Oh, bright was the seraph Ermengarde! and in that knowledge I had room for none other. Oh, divine was the angel Ermengarde! and as I looked down into the depths of her memorial eyes, I thought only of them—and *of her*.

I wedded—nor dreaded the curse I had invoked; and its bitterness was not visited upon me. And once—but once again in the silence of the night—there came through my lattice the soft sighs which had forsaken me; and they modelled themselves into familiar and sweet voice, saying:

"Sleep in peace! for the Spirit of Love reigneth and ruleth, and, in taking to thy passionate heart her who is Ermengarde, thou art absolved, for reasons which shall be made known to thee in Heaven, of thy vows unto Eleonora."

Ligeia

(See poem, "Al Aaraaf."—Ed.)

I CANNOT, for my soul, remember how, when, or even precisely where, I first became acquainted with the lady Ligeia. Long years have since elapsed, and my memory is feeble through much suffering. Or, perhaps, I cannot *now* bring these points to mind, because, in truth, the character of my beloved, her rare learning, her singular yet placid cast of beauty, and the thrilling and enthralling eloquence of her low musical language, made their way into my heart by paces so steadily and stealthily progressive, that they have been unnoticed and unknown. Yet I believe that I met her first and most frequently in some large, old, decaying city near the Rhine. Of her family—I have surely heard her speak. That it is of a remotely ancient date cannot be doubted. Ligeia! Ligeia! Buried in studies of a nature more than all else adapted to deaden impressions of the outward world, it is by that sweet word alone—by Ligeia—that I bring before mine eyes in fancy the image of her who is no more. And now, while I write, a recollection flashes upon me that I have *never known* the paternal name of her who was my friend and my betrothed, and who became the partner of my studies, and finally the wife of my bosom. Was it a playful charge on the part of my Ligeia? or was it a test of my strength of affection, that I should institute no inquiries upon this point? or was it rather a caprice of my own—a wildly romantic offering on the shrine of the most passionate devotion? I but indistinctly recall the fact itself—what wonder that I have utterly forgotten the circumstances which originated or attended it? And, indeed, if ever that spirit which is entitled *Romance*—if ever she, the wan and the misty-winged *Ashtophet* of idolatrous Egypt, presided, as they tell, over marriages ill-omened, then most surely she presided over mine.

There is one dear topic, however, on which my memory fails me not. It is the *person* of Ligeia. In stature she was tall, somewhat slender, and, in her latter days, even emaciated. I would in vain attempt to portray the majesty, the quiet ease of her demeanor, or the incomprehensible lightness and elasticity of her footfall. She came and departed as a shadow. I was never made aware of her entrance into my closed study, save by the dear music of her low sweet voice, as she placed her marble hand upon my shoulder. In beauty of face no maiden ever equalled her. It was the radiance of an opium-dream—an airy and spirit-lifting vision more wildly divine than the phantasies which hovered about the slumbering souls of the daughters of Delos. Yet her features were not of that regular mould which we have been falsely taught to worship in the classical labors of the heathen. "There is no exquisite beauty," says Bacon, Lord Verulam, speaking truly of all the forms and *genera* of beauty, "without some *strangeness* in the proportion." Yet, although I saw that the features of Ligeia were

not of a classic regularity—although I perceived that her loveliness was indeed "exquisite," and felt that there was much of "strangeness" pervading it, yet I have tried in vain to detect the irregularity and to trace home my own perception of "the strange." I examined the contour of the lofty and pale forehead—it was faultless—how cold indeed that word when applied to a majesty so divine!—the skin rivalling the purest ivory, the commanding extent and repose, the gentle prominence of the regions above the temples; and then the raven-black, the glossy, the luxuriant, and naturally-curling tresses, setting forth the full force of the Homeric epithet, "hyacinthine!" I looked at the delicate outlines of the nose—and nowhere but in the graceful medallions of the Hebrews had I beheld a similar perfection. There were the same luxurious smoothness of surface, the same scarcely perceptible tendency to the aquiline, the same harmoniously curved nostrils speaking the free spirit. I regarded the sweet mouth. Here was indeed the triumph of all things heavenly—the magnificent turn of the short upper lip—the soft, voluptuous slumber of the under—the dimples which sported, and the color which spoke—the teeth glancing back, with a brilliancy almost startling, every ray of the holy light which fell upon them in her serene and placid yet most exultingly radiant of all smiles. I scrutinized the formation of the chin—and, here too, I found the gentleness of breadth, the softness and the majesty, the fulness and the spirituality, of the Greek—the contour which the god Apollo revealed but in a dream, to Cleomenes, the son of the Athenian. And then I peered into the large eyes of Ligeia.

For eyes we have no models in the remotely antique. It might have been, too, that in these eyes of my beloved lay the secret to which Lord Verulam alludes. They were, I must believe, far larger than the ordinary eyes of our own race. They were even fuller than the fullest of the gazelle eyes of the tribe of the valley of Nourjahad. Yet it was only at intervals—in moments of intense excitement—that this peculiarity became more than slightly noticeable in Ligeia. And at such moments was her beauty—in my heated fancy thus it appeared perhaps—the beauty of beings either above or apart from the earth—the beauty of the fabulous Houri of the Turk. The hue of the orbs was the most brilliant of black, and far over them, hung jetty lashes of great length. The brows, slightly irregular in outline, had the same tint. The "strangeness," however, which I found in the eyes was of a nature distinct from the formation, or the color, or the brilliancy of the features, and must, after all, be referred to the *expression*. Ah, word of no meaning! behind whose vast latitude of mere sound we intrench our ignorance of so much of the spiritual. The expression of the eyes of Ligeia! How for long hours have I pondered upon it! How have I, through the whole of a midsummer night, struggled to fathom it! What was it—that something more profound than the well of Democritus—which lay far within the pupils of my beloved. What *was* it? I was possessed with a passion to discover. Those eyes! those large, those shining, those divine orbs! they became

to me twin stars of Leda, and I to them devoutest of astrologers.

There is no point, among the many incomprehensible anomalies of the science of mind, more thrillingly exciting than the fact—never, I believe, noticed in the schools—than in our endeavors to recall to memory something long forgotten, we often find ourselves *upon the very verge* of remembrance, without being able, in the end, to remember. And thus how frequently, in my intense scrutiny of Ligeia's eyes, have I felt approaching the full knowledge of their expression—felt it approaching—yet not quite be mine—and so at length entirely depart! And (strange, oh, strangest mystery of all!) I found, in the commonest objects of the universe, a circle of analogies to that expresion. I mean to say that, subsequently to the period when Ligeia's beauty passed into my spirit, there dwelling as in a shrine, I derived, from many existences in the material world, a sentiment such as I felt always around, within me, by her large and luminous orbs. Yet not the more could I define that sentiment, or analyze, or even steadily view it. I recognized it, let me repeat, sometimes in the survey of a rapidly-growing vine —in the contemplation of a moth, a butterfly, a chrysalis, a stream of running water. I have felt it in the ocean —in the falling of a meteor. I have felt it in the glances of unusually aged people. And there are one or two stars in heaven (one especially, a star of the sixth magnitude, double and changeable, to be found near the large star in Lyra) in a telescopic scrutiny of which I have been made aware of the feeling. I have been filled with it by certain sounds from stringed instruments, and not unfrequently by passages from books. Among innumerable other instances, I well remember something in a volume of Joseph Glanvill, which (perhaps merely from its quaintness—who shall say?) never failed to inspire me with the sentiment: "And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vigor? For God is but a great will pervading all things by nature of its intentness. Man doth not yield him to the angels, nor unto death utterly, save only through the weakness of his feeble will."

Length of years and subsequent reflection have enabled me to trace, indeed, some remote connection between this passage in the English moralist and a portion of the character of Ligeia. An *intensity* in thought, action, or speech was possibly, in her, a result, or at least an index, of that gigantic volition which, during our long intercourse, failed to give other and more immediate evidence of its existence. Of all the women whom I have ever known, she, the outwardly calm, the ever-placid Ligeia, was the most violently a prey to the tumultuous vultures of stern passion. And of such passion I could form no estimate, save by the miraculous expansion of those eyes which at once so delighted and appalled me—by the almost magical melody, modulation, distinctness, and placidity of her very low voice—and by the fierce energy (rendered doubly effective by contrast with her manner of utterance) of the wild words which she habitually uttered.

I have spoken of the learning of Ligeia; it was immense—such as I have never known in woman. In the classical

tongues was she deeply proficient, and as far as my own acquaintance extended in regard to the modern dialects of Europe, I have never known her at fault. Indeed upon any theme of the most admired because simply the most abstruse of the boasted erudition of the Academy, have I *ever* found Ligeia at fault? How singularly—how thrillingly, this one point in the nature of my wife has forced itself, at this late period only, upon my attention! I said her knowledge was such as I have never known in woman—but where breathes the man who has traversed, and successfully, *all* the wide areas of moral, physical, and mathematical science? I saw not then what I now clearly perceive that the acquisitions of Ligeia were gigantic, were astounding; yet I was sufficiently aware of her infinite supremacy to resign myself, with a child like confidence, to her guidance through the chaotic world of metaphysical investigation at which I was most busily occupied during the earlier years of our marriage. With how vast a triumph—with how vivid a delight—with how much of all that is ethereal in hope did I *feel*, as she bent over me in studies but little sought— but less known—that delicious vista by slow degrees expanding before me, down whose long, gorgeous, and all untrodden path, I might at length pass onward to the goal of a wisdom too divinely precious not to be forbidden.

How poignant, then, must have been the grief with which, after some years, I beheld my well-grounded expectations take wings to themselves and fly away! Without Ligeia I was but as a child groping benighted. Her presence, her readings alone, rendered vividly luminous the many mysteries of the transcendentalism in which we were immersed. Wanting the radiant lustre of her eyes, letters, lambent and golden, grew duller than Saturnian lead. And now those eyes shone less and less frequently upon the pages over which I pored. Ligeia grew ill. The wild eyes blazed with a too—too glorious effulgence; the pale fingers became of the transparent waven hue of the grave; and the blue veins upon the lofty forehead swelled and sank impetuously with the tides of the most gentle emotion. I saw that she must die—and I struggled desperately in spirit with the grim Azrael. And the struggles of the passionate wife were, to my astonishment, even more energetic than my own. There had been much in her stern nature to impress me with the belief that, to her, death would have come without its terrors; but not so. Words are impotent to convey any just idea of the fierceness of resistance with which she wrestled with the Shadow. I groaned in anguish at the pitiable spectacle. I would have soothed—I would have reasoned; but in the intensity of her wild desire for life—for life—*but* for life— solace and reason were alike the uttermost of folly. Yet not until the last instance, amid the most convulsive writhings of her fierce spirit, was shaken the external placidity of her demeanor. Her voice grew more gentle—grew more low—yet I would not wish to dwell upon the wild meaning of the quietly uttered words. My brain reeled as I hearkened, entranced to a melody more than mortal—to assumptions and aspirations which mortality had never before known.

That she loved me I should not have

doubted; and I might have been easily aware that, in a bosom such as hers, love would have reigned no ordinary passion. But in death only was I fully impressed with the strength of her affection. For long hours, detaining my hand, would she pour out before me the overflowing of a heart whose more than passionate devotion amounted to idolatry. How had I deserved to be so blessed by such confessions?—how had I deserved to be so cursed with the removal of my beloved in the hour of my making them? But upon this subject I cannot bear to dilate. Let me say only, that in Ligeia's more than womanly abandonment to a love, alas! all unmerited, all unworthily bestowed, I at length, recognized the principle of her longing, with so wildly earnest a desire, for the life which was now fleeing so rapidly away. It is this wild longing—it is this eager vehemence of desire for life—*but* for life—that I have no power to portray—no utterance capable of expressing.

At high noon of the night in which she departed, beckoning me, peremptorily, to her side, she bade me repeat certain verses composed by herself not many days before. I obeyed her. They were these:—

Lo! 'tis a gala night
  Within the lonesome latter years!
An angel throng, bewinged, bedight
  In veils, and drowned in tears,
Sit in a theatre, to see
  A play of hopes and fears,
While the orchestra breathes fitfully
  The music of the spheres.

Mimes, in the form of God on high,
  Mutter and mumble low,
And hither and thither fly;
  Mere puppets they, who come and go
At bidding of vast formless things
  That shift the scenery to and fro,
Flapping from out their condor wings
  Invisible Woe!

That motley drama!—oh, be sure
  It shall not be forgot!
With its Phantom chased for evermore,
  By a crowd that seize it not.
Through a circle that ever returneth in
  To the self-same spot;
And much of Madness, and more of Sin
  And Horror, the soul of the plot!

But see, amid the mimic rout
  A crawling shape intrude!
A blood-red thing that writhes from out
  The scenic solitude!
It writhes!—it writhes!—with mortal pangs
  The mimes become its food,
And the seraphs sob at vermin fangs
  In human gore imbued.

Out—out are the lights—out all!
  And over each quivering form,
The curtain, a funeral pall,
  Comes down with the rush of a storm—
And the angels, all pallid and wan,
  Uprising, unveiling, affirm
That the play is the tragedy, "Man,"
  And its hero, the conqueror Worm.

"O God!" half shrieked Ligeia, leaping to her feet and extending her arms aloft with a spasmodic movement, as I made an end of these lines—"O God! O Divine Father!—shall these things be undeviatingly so?—shall this conqueror be not once conquered? Are we not

part and parcel in Thee? Who—who knoweth the mysteries of the will with its vigor? Man doth not yield him to the angels, *nor unto death utterly,* save only through the weakness of his feeble will."

And now, as if exhausted with emotion, she suffered her white arms to fall, and returned solemnly to her bed of death. And as she breathed her last sighs, there came mingled with them a low murmur from her lips. I bent to them my ear, and distinguished, again, the concluding words of the passage in Glanvill: *"Man doth not yield him to the angels, nor unto death utterly, save only through the weakness of his feeble will."*

She died: and I, crushed into the very dust with sorrow, could no longer endure the lonely desolation of my dwelling in the dim and decaying city by the Rhine. I had no lack of what the world calls wealth, Ligeia had brought me far more, very far more, than ordinarily falls to the lot of mortals. After a few months, therefore, of weary and aimless wandering, I purchased and put in some repair, an abbey, which I shall not name, in one of the widest and least frequented portions of fair England. The gloomy and dreary grandeur of the building, the almost savage aspect of the domain, the many melancholy and time-honored memories connected with both, had much in unison with the feelings of utter abandonment which had driven me into that remote and unsocial region of the country. Yet although the external abbey, with its verdant decay hanging about it, suffered but little alteration, I gave way, with a child-like perversity, and perchance with a faint hope of alleviating my sorrows, to a display of more than regal magnificence within. For such follies, even in childhood, I had imbibed a taste, and now they came back to me as if in the dotage of grief. Alas, I feel how much even of incipient madness might have been discovered in the gorgeous and fantastic draperies, in the solemn carvings of Egypt, in the wild cornices and furniture, in the Bedlam patterns of the carpets of tufted gold! I had become a bounden slave in the trammels of opium, and my labors and my orders had taken a coloring from my dreams. But these absurdities I must not pause to detail. Let me speak only of that one chamber, ever accursed, whither, in a moment of mental alienation, I led from the altar as my bride—as the successor of the unforgotten Ligeia—the fair-haired and blue-eyed Lady Rowena Trevanion, of Tremaine.

There is no individual portion of the architecture and decoration of that bridal chamber which is not now visibly before me. Where were the souls of the haughty family of the bride, when, through thirst of gold, they permitted to pass the threshold of an apartment *so* bedecked, a maiden and a daughter so beloved? I have said, that I minutely remember the details of the chamber—yet I am sadly forgetful on topics of deep moment; and here there was no system, no keeping, in the fantastic display, to take hold upon the memory. The room lay in a high turret of the castellated abbey, was pentagonal in shape, and of capacious size. Occupying the whole southern face of the pentagon was the sole window—an immense sheet of unbroken glass from Venice—a single pane, and tinted of a

leaden hue, so that the days of either the sun or moon passing through it, fell with a ghastly lustre on the objects within. Over the upper portion of this huge window, extended the trellis-work of an aged vine, which clambered up the massy walls of the turret. The ceiling of gloomy-looking oak, was excessively lofty, vaulted, and elaborately fretted with the wildest and most grotesque specimens of a semi-Gothic, semi-Druidical device. From out the most central recess of this melancholy vaulting, depended, by a single chain of gold with long links, a huge censer of the same metals, Saracenic in pattern, and with many perforations so contrived that there writhed in and out of them, as if endued with a serpent vitality, a continual succession of parti-colored fires.

Some few ottomans and golden candelabra, of Eastern figure, were in various stations about; and there was the couch, too—the bridal couch—of an Indian model, and low, and sculptured of solid ebony, with a pall-like canopy above. In each of the angles of the chamber stood on end a gigantic sarcophagus of black granite, from the tombs of the kings over against Luxor, with their aged lids full of immemorial sculpture. But in the draping of the apartment lay, alas! the chief phantasy of all. The lofty walls, gigantic in height — even unproportionably so — were hung from summit to foot, in vast folds, with a heavy and massive-looking tapestry—tapestry of a material which was found alike as a carpet on the floor, as a covering for the ottomans and the ebony bed, as a canopy for the bed and as the gorgeous volutes of the curtains which partially shaded the window. The material was the richest cloth of gold. It was spotted all over, at irregular intervals, with arabesque figures, about a foot in diameter, and wrought upon the cloth in patterns of the most jetty black. But these figures partook of the true character of the arabesque only when regarded from a single point of view. By a contrivance now common, and indeed traceable to a very remote period of antiquity, they were made changeable in aspect. To one entering the room, they bore the appearance of simple monstrosities; but upon a farther advance, this appearance gradually departed; and, step by step, as the visitor moved his station in the chamber, he saw himself surrounded by an endless succession of the ghastly forms which belong to the superstition of the Norman, or arise in the guilty slumbers of the monk. The phantasmagoric effect was vastly heightened by the artificial introduction of a strong continual current of wind behind the draperies—giving a hideous and uneasy animation to the whole.

In halls such as these—in a bridal chamber such as this—I passed, with the Lady of Tremaine, the unhallowed hours of the first month of our marriage—passed them with but little disquietude. That my wife dreaded the fierce moodiness of my temper—that she shunned me, and loved me but little—I could not help perceiving; but it gave me rather pleasure than otherwise. I loathed her with a hatred belonging more to demon than to man. My memory flew back (oh, with what intensity of regret!) to Ligeia, the beloved, the august, the beautiful, the entombed. I revelled in recollections

of her purity, of her wisdom, of her lofty—her ethereal nature, of her passionate, her idolatrous love. Now, then, did my spirit fully and freely burn with more than all the fires of her own. In the excitement of my opium dreams (for I was habitually fettered in the shackles of the drug), I would call aloud upon her name, during the silence of the night, or among the sheltered recesses of the glens by day, as if, through the wild eagerness, the solemn passion, the consuming ardor of my longing for the departed, I could restore her to the pathways she had abandoned—ah, *could* it be for ever?—upon the earth.

About the commencement of the second month of the marriage, the Lady Rowena was attacked with sudden illness, from which her recovery was slow. The fever which consumed her rendered her nights uneasy; and in her perturbed state of half-slumber, she spoke of sounds, and of motions, in and about the chamber of the turret, which I concluded had no origin save in the distemper of her fancy, or perhaps in the phantasmagoric influences of the chamber itself. She became at length convalescent—finally, well. Yet but a brief period elapsed, ere a second more violent disorder again threw her upon a bed of suffering; and from this attack her frame, at all times feeble, never altogether recovered. Her illnesses were, after this epoch, of alarming character, and of more alarming recurrence, defying alike the knowledge and the great exertions of her physicians. With the increase of the chronic disease, which had thus, apparently, taken too sure hold upon her constitution to be eradicated by human means, I could not fail to observe a similar increase in the nervous irritation of her temperament, and in her excitability by trivial causes of fear. She spoke again, and now more frequently and pertinaciously, of the sounds—of the slight sounds—and of the unusual motions among the tapestries, to which she had formerly alluded.

One night, near the closing in of September, she pressed this distressing subject with more than usual emphasis upon my attention. She had just awakened from an unquiet slumber, and I had been watching, with feelings half of anxiety, half of vague terror, the workings of her amaciated countenance. I sat by the side of her ebony bed, upon one of the ottomans of India. She partly arose, and spoke, in an earnest low whisper, of sounds which she *then* heard, but which I could not hear—of motions which she *then* saw, but which I could not perceive. The wind was rushing hurriedly behind the tapestries, and I wished to show her (what, let me confess it, I could not *all* believe) that those almost inarticulate breathings, and those very gentle variations of the figures upon the wall, were but the natural effects of that customary rushing of the wind. But a deadly pallor, over-spreading her face, had proved to me that my exertions to reassure her would be fruitless. She appeared to be fainting, and no attendants were within call. I remembered where was deposited a decanter of light wine which had been ordered by her physicians, and hastened across the chamber to procure it. But, as I stepped beneath the light of the censer, two circumstances of a startling nature

attracted my attention. I had felt that some palpable although invisible object had passed lightly by my person; and I saw that there lay upon the golden carpet, in the very middle of the rich lustre thrown from the censer, a shadow —a faint, indefinite shadow of angelic aspect—such as might be fancied for the shadow of a shade. But I was wild with the excitement of an immoderate dose of opium, and heeded these things but little, nor spoke of them to Rowena. Having found the wine, I recrossed the chamber, and poured out a gobletful, which I held to the lips of the fainting lady. She had now partially recovered, however, and took the vessel herself, while I sank upon an ottoman near me, with my eyes fastened upon her person. It was then that I became distinctly aware of a gentle foot-fall upon the carpet, and near the couch; and in a second thereafter, as Rowena was in the act of raising the wine to her lips, I saw, or may have dreamed that I saw, fall within the goblet, as if from some invisible spring in the atmosphere of the room, three or four large drops of a brilliant and ruby colored fluid. If this I saw—not so Rowena. She swallowed the wine unhesitatingly, and I forebore to speak to her of a circumstance which must, after all, I considered, have been but the suggestion of a vivid imagination, rendered morbidly active by the terror of the lady, by the opium, and by the hour.

Yet I cannot conceal it from my own perception that, immediately subsequent to the fall of the ruby-drops, a rapid change for the worse took place in the disorder of my wife; so that, on the third subsequent night, the hands of her menials prepared her for the tomb, and on the fourth, I sat alone, with her shrouded body, in that fantastic chamber which had received her as my bride. Wild visions, opium-engendered, flitted, shadow-like, before me. I gazed with unquiet eye upon the sarcophagi in the angles of the room, upon the varying figures of the drapery, and upon the writhing of the parti-colored fires in the censer overhead. My eyes then fell, as I called to mind the circumstances of a former night, to the spot beneath the glare of the censer where I had seen the faint traces of the shadow. It was there, however, no longer; and breathing with greater freedom, I turned my glances to the pallid and rigid figure upon the bed. Then rushed upon me a thousand memories of Ligeia—and then came back upon my heart, with the turbulent violence of a flood, the whole of that unutterable woe with which I had regarded *her* thus enshrouded. The night waned; and still, with a bosom full of bitter thoughts of the one only and supremely beloved, I remained gazing upon the body of Rowena.

It might have been midnight, or perhaps earlier, or later, for I had taken no note of time, when a sob, low, gentle, but very distinct, startled me from my revery. I *felt* that it came from the bed of ebony—the bed of death. I listened in an agony of superstitious terror—but there was no repetition of the sound. I strained my vision to detect any motion in the corpse—but there was not the slightest perceptible. Yet I could not have been deceived. I *had* heard the noise, however faint, and my soul was awakened within me. I resolutely and perseveringly kept my attention riveted upon the body. Many

minutes elapsed before any circumstance occurred tending to throw light upon the mystery. At length it became evident that a slight, a very feeble, and barely noticeable tinge of color had flushed up within the cheeks, and along the sunken small veins of the eyelids. Through a species of unutterable horror and awe, for which the language of mortality has no sufficiently energetic expression, I felt my heart cease to beat, my limbs grow rigid where I sat. Yet a sense of duty finally operated to restore my self-possession. I could no longer doubt that we had been precipitate in our preparations—that Rowena still lived. It was necessary that some immediate exertion be made; yet the turret was altogether apart from the portion of the abbey tenanted by the servants—there were none within call—I had no means of summoning them to my aid without leaving the room for many minutes—and this I could not venture to do. I therefore struggled alone in my endeavors to call back the spirit still hovering. In a short period it was certain, however, that a relapse had taken place; the color disappeared from both eyelid and cheek, leaving a wanness even more than that of marble; the lips became doubly shrivelled and pinched up in the ghastly expression of death; a repulsive clamminess and coldness overspread rapidly the surface of the body; and all the usual rigorous stiffness immediately supervened. I fell back with a shudder upon the couch from which I had been so startlingly aroused, and again gave myself up to passionate waking visions of Ligeia.

An hour thus elapsed, when (could it be possible?) I was a second time aware of some vague sound issuing from the region of the bed. I listened—in extremity of horror. The sound came again—it was a sigh. Rushing to the corpse, I saw—distinctly saw—a tremor upon the lips. In a minute afterward they relaxed, disclosing a bright line of the pearly teeth. Amazement now struggled in my bosom with the profound awe which had hitherto reigned there alone. I felt that my vision grew dim, that my reason wandered; and it was only by a violent effort that I at length succeeded in nerving myself to the task which duty thus once more had pointed out. There was now a partial glow upon the forehead and upon the cheek and throat; a perceptible warmth pervaded the whole frame; there was even a slight pulsation at the heart. The lady *lived;* and with redoubled ardor I betook myself to the task of restoration. I chafed and bathed the temples and the hands, and used every exertion which experience, and no little medical reading, could suggest. But in vain. Suddenly, the color fled, the pulsation ceased, the lips resumed the expression of the dead, and, in an instant afterward, the whole body took upon itself the icy chilliness, the livid hue, the intense rigidity, the sunken outline, and all the loathsome peculiarities of that which has been, for many days, a tenant of the tomb.

And again I sunk into visions of Ligeia—and again (what marvel that I shudder while I write?) *again* there reached my ears a low sob from the region of the ebony bed. But why shall I minutely detail the unspeakable horrors of that night? Why shall I pause to relate how, time after time,

until near the period of the gray dawn, this hideous drama of revivification was repeated; how each terrific relapse was only into a sterner and apparently more irredeemable death; how each agony wore the aspect of a struggle with some invisible foe; and how each struggle was succeeded by I know not what of wild change in the personal appearance of the corpse? Let me hurry to a conclusion.

The greater part of the fearful night had worn away, and she who had been dead once again stirred—and now more vigorously than hitherto, although arousing from a dissolution more appalling in its utter hopelessness than any. I had long ceased to struggle or to move, and remained sitting rigidly upon the ottoman, a helpless prey to a whirl of violent emotions, of which extreme awe was perhaps the least terrible, the least consuming. The corpse, I repeat, stirred, and now more vigorously than before. The hues of life flushed up with unwonted energy into the countenance—the limbs relaxed—and, save that the eyelids were yet pressed heavily together, and that the bandages and draperies of the grave still imparted their charnel character to the figure, I might have dreamed that Rowena had indeed shaken off, utterly, the fetters of Death. But if this idea was not, even then, altogether adopted, I could at least doubt no longer, when, arising from the bed, tottering, with feeble steps, with closed eyes, and with the manner of one bewildered in a dream, the thing that was enshrouded advanced boldly and palpably into the middle of the apartment.

I trembled not—I stirred not—for a crowd of unutterable fancies connected with the air, the stature, the demeanor, of the figure, rushing hurriedly through my brain, had paralyzed—had chilled me into stone. I stirred not—but gazed upon the apparition. There was a mad disorder in my thoughts—a tumult unappeasable. Could it, indeed, be the *living* Rowena who confronted me? Could it, indeed, be Rowena *at all*—the fair-haired, the blue-eyed Lady Rowena Trevanion of Tremaine? Why, *why* should I doubt it? The bandage lay heavily about the mouth—but then might it not be the mouth of the breathing Lady of Tremaine? And the cheeks—there were the roses as in her noon of life—yes, these might indeed be the fair cheeks of the living Lady of Tremaine. And the chin, with its dimples, as in health, might it not be hers?—but *had she then grown taller since her malady?* What inexpressible madness seized me with that thought? One bound, and I had reached her feet! Shrinking from my touch, she let fall from her head, unloosened, the ghastly cerements which had confined it, and there streamed forth into the rushing atmosphere of the chamber huge masses of long and dishevelled hair; *it was blacker than the raven wings of midnight!* And now slowly opened *the eyes* of the figure which stood before me. "Here then, at least," I shrieked aloud, "can I never—can I never be mistaken—these are the full, and the black, and the wild eyes—of my lost love—of the Lady—of the Lady Ligeia."

Morella

Auto kath auto meth autou monoeides aiei on.—(Gr.)

Itself, by itself solely, ONE everlastingly, and single.—PLATO *Sympos.*

(This tale was published in the *Southern Literary Messenger* and contains the complete verses of the beautiful poem to the Mother of God, including the first four lines which are often omitted. Although this short poem is one of the most glorious tributes ever uttered to the Madonna, Rev. Rufus Griswold, leading litterateur of Poe's age, omitted it from his collection of Christian Ballads.—Ed.)

WITH a feeling of deep yet most singular affection I regarded my friend Morella. Thrown by accident into her society many years ago, my soul from our first meeting, burned with fires it had never before known; but the fires were not of Eros, and bitter and tormenting to my spirit was the gradual conviction that I could in no manner define their unusual meaning or regulate their vague intensity. Yet we met; and fate bound us together at the altar; and I never spoke of passion nor thought of love. She, however, shunned society, and, attaching herself to me alone rendered me happy. It is a happiness to wonder; it is a happiness to dream.

Morella's erudition was profound. As I hope to live, her talents were of no common order, her powers of mind were gigantic. I felt this, and, in many matters, became her pupil. I soon, however, found that, perhaps on account of her Presburg education, she placed before me a number of those mystical writings which are usually considered the mere dross of the early German literature. These, for what reason I could not imagine, were her favourite and constant study—and that in process of time they became my own, should be attributed to the simple but effectual influence of habit and example.

In all this, if I err not, my reason had little to do. My convictions, or I forget myself, were in no manner acted upon by the ideal, nor was any tincture of the mysticism which I read to be discovered, unless I am greatly mistaken, either in my deeds or in my thoughts. Persuaded of this, I abandoned myself implicitly to the guidance of my wife, and entered with an unflinching heart into the intricacies of her studies. And then—then, when poring over forbidden pages, I felt a forbidden spirit enkindling within me—would Morella place her cold hand upon my own, and rake up from the ashes of a dead philosophy some low, singular

words, whose strange meaning burned themselves in upon my memory.

Sancta Maria! turn thine eyes—
Upon the sinner's sacrifice,
Of fervent prayer and humble love,
From thy holy throne above.

At morn—at noon—at twilight dim—
Maria! thou hast heard my hymn!
In joy and wo—in good and ill—
Mother of God, be with me still!

When the Hours flew brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be,
Thy grace did guide to thine and thee;

Now, when storms of Fate o'ercast
Darkly my Present and my Past,
Let my Future radiant shine
With sweet hopes of thee and thine!

And then, hour after hour, would I linger by her side, and dwell upon the music of her voice, until at length its melody was tainted with terror, and there fell a shadow upon my soul, and I grew pale, and shuddered inwardly at those too unearthly tones. And thus, joy suddenly faded into horror, and the most beautiful became the most hideous, as Hinnon became GeHenna.

It is unnecessary to state the exact character of those disquisitions which, growing out of the volumes I have mentioned, formed, for so long a time, almost the sole conversation of Morella and myself. By the learned in what might be termed theological morality they will be readily conceived, and by the unlearned they would, at all events, be little understood. The wild Pantheism of Fichte; the modified Paliggenesia (Gr.) of Pythagoras; and, above all, the doctrines of *Identity* as urged by Schelling, were generally the points of discussion presented the most of beauty to the imaginative Morella. That identity which is termed personal, Mr. Locke, I think, truly defines to consist in the saneness of rational being. And since by person we understand an intelligent essence having reason, and since there is a consciousness which always accompanies thinking, it is this which makes us all to be that which we call *ourselves,* thereby distinguishing us from other beings that think, and giving us our personal identity. But the *principium individuationis,* the notion of that identity *which at death is or is not lost for ever,* was to me, at all times, a consideration of intense interest; not more from the perplexing and exciting nature of its consequences, than from the marked and agitated manner in which Morella mentioned them.

But, indeed, the time had now arrived when the mystery of my wife's manner oppressed me as a spell. I could no longer bear the touch of her wan fingers, nor the low tone of her musical language, nor the lustre of her melancholy eyes. And she knew all this, but did not upbraid; she seemed conscious of my weakness or my folly, and, smiling, called it fate. She seemed also conscious of a cause, to me unknown, for the gradual alienation of my regard; but she gave me no hint or token of its nature. Yet was she woman, and pined away daily. In time the crimson spot settled steadily upon the cheek, and the blue veins upon the pale forehead became prominent; and one instant my nature melted into pity, but

in the next I met the glance of her meaning eyes, and then my soul sickened and became giddy with the giddiness of one who gazes downward into some dreary and unfathomable abyss.

Shall I then say that I longed with an earnest and consuming desire for the moment of Morella's decease? I did; but the fragile spirit clung to its tenement of clay for many days, for many weeks and irksome months, until my tortured nerves obtained the mastery over my mind, and I grew furious through delay, and, with the heart of a fiend, cursed the days and the hours and the bitter moments, which seemed to lengthen and lengthen as her gentle life declined, like shadows in the dying of the day.

But one autumnal evening, when the winds lay still in heaven, Morella called me to her bedside. There was a dim mist over all the earth, and a warm glow upon the waters, and amid the rich October leaves of the forest, a rainbow from the firmament had surely fallen.

"It is a day of days," she said, as I approached; "a day of all days either to live or die. It is a fair day for the sons of earth and life—ah, more fair for the daughters of heaven and death!"

I kissed her forehead, and she continued:

"I am dying, yet shall I live."

"Morella!"

"The days have never been when thou couldst love me—but her whom in life thou didst abhor, in death thou shalt adore."

"Morella!"

"I repeat that I am dying. But within me is a pledge of that affection—ah, how little!—which thou didst feel for me, Morella. And when my spirit departs shall the child live—thy child and mine, Morella's. But thy days shall be days of sorrow—that sorrow which is the most lasting of impressions, as the cypress is the most enduring of trees. For the hours of thy happiness are over and joy is not gathered twice in a life, as the roses of Pæstum twice in a year. Thou shalt no longer, then, play the Teian with time, but, being ignorant of the myrtle and the vine, thou shalt bear about with thee thy shroud on the earth, as do the Moslemin at Mecca."

"Morella!" I cried, "Morella! how knowest thou this?" but she turned away her face upon the pillow and a slight tremor coming over her limbs, she thus died, and I heard her voice no more.

Yet, as she had foretold, her child, to which in dying she had given birth, which breathed not until the mother breathed no more, her child, a daughter, lived. And she grew strangely in stature and intellect, and was the perfect resemblance of her who had departed, and I loved her with a love more fervent than I had believed it possible to feel for any denizen of earth.

But, ere long the heaven of this pure affection became darkened, and gloom, and horror, and grief swept over it in clouds. I said the child grew strangely in stature and intelligence. Strange, indeed, was her rapid increase in bodily size, but terrible, oh! terrible were the tumultuous thoughts which crowded upon me while watching the development of her mental being. Could it be otherwise, when I daily discovered in the conceptions of the child the adult powers and faculties of the woman?

when the lessons of experience fell from the lips of infancy? and when the wisdom or the passions of maturity I found hourly gleaming from its full and speculative eye? When, I say, all this became evident to my appalled senses, when I could no longer hide it from my soul, nor throw it off from those perceptions which trembled to receive it, is it to be wondered at that suspicions, of a nature fearful and exciting, crept in upon my spirit, or that my thoughts fell back aghast upon the wild tales and thrilling theories of the entombed Morella? I snatched from the scrutiny of the world a being whom destiny compelled me to adore, and in the rigorous seclusion of my home, watched with an agonizing anxiety over all which concerned the beloved.

And as years rolled away, and I gazed day after day upon her holy, and mild, and eloquent face, and poured over her maturing form, day after day did I discover new points of resemblance in the child to her mother, the melancholy and the dead. And hourly grew darker these shadows of similitude, and more full, and more definite, and more perplexing, and more hideously terrible in their aspect. For that her smile was like her mother's I could bear; but then I shuddered at its too perfect *identity,* that her eyes were like Morella's I could endure; but then they, too, often looked down into the depths of my soul with Morella's own intense and bewildering meaning. And in the contour of the high forehead, and in the ringlets of the silken hair, and in the wan fingers which buried themselves therein, and in the sad musical tones of her speech, and above all—oh, above all, in the phrases and expressions of the dead on the lips of the loved and the living, I found food for consuming thought and horror, for a worm that *would* not die.

Thus passed away two lustra of her life, and as yet my daughter remained nameless upon the earth. "My child," and "my love," were the designations usually prompted by a father's affection, and the rigid seclusion of her days precluded all other intercourse. Morella's name died with her at her death. Of the mother I had never spoken to the daughter; it was impossible to speak. Indeed, during the brief period of her existence, the latter had received no impressions from the outward world, save such as might have been afforded by the narrow limits of her privacy. But at length the ceremony of baptism presented to my mind, in its unnerved and agitated condition, a present deliverance from the terrors of my destiny. And at the baptismal font I hesitated for a name. And many titles of the wise and beautiful, of old and modern times, of my own and foreign lands, came thronging to my lips, with many, many fair titles of the gentle, and the happy, and the good. What prompted me then to disturb the memory of the buried dead? What demon urged me to breathe that sound, which in its very recollection was wont to make ebb the purple blood in torrents from the temples to the heart? What fiend spoke from the recesses of my soul, when amid those dim aisles, and in the silence of the night, I whispered within the ears of the holy man the syllables — Morella? What more than fiend convulsed the features of my child, and overspread them with hues of death, as starting at that

scarcely audible sound, she turned her glassy eyes from the earth to heaven, and falling prostrate on the black slabs of our ancestral vault, responded—"I am here!"

Distinct, coldly, calmly distinct, fell those few simple sounds within my ear, and thence like molten lead rolled hissingly into my brain. Years—years may pass away, but the memory of that epoch never. Nor was I indeed ignorant of the flowers and the vine—but the hemlock and the cypress overshadowed me night and day. And I kept no reckoning of time or place, and the stars of my fate faded from heaven, and therefore the earth grew dark, and its figures passed by me like flitting shadows, and among them all I beheld only—Morella. The winds of the firmament breathed but one sound within my ears, and the ripples upon the sea murmured evermore—Morella. But she died; and with my own hands I bore her to the tomb; and I laughed with a long and bitter laugh as I found no traces of the first in the charnel where I laid the second.—Morella.

Metzengerstein

(First published in *Southern Literary Messenger*, January, 1836.—Ed.)

Pestis eram vivus—moriens tua mors ero.—*Martin Luther.*

Horror and fatality have been stalking abroad in all ages. Why then give a date to this story I have to tell? Let it suffice to say, that at the period of which I speak, there existed, in the interior of Hungary, a settled although hidden belief in the doctrines of the Metempsychosis. Of the doctrines themselves—that is, of their falsity, or of their probability—I say nothing. I assert, however, that much of our incredulity (as La Bruyere says of all our unhappiness) *"vient de ne pouvoir etre seuls."*

But there were some points in the Hungarian superstition which were fast verging to absurdity. They—the Hungarians—differed very essentially from their Eastern authorities. For example, *"The soul,"* said the former—I give the words of an acute and intelligent Parisian—*"ne demure qu' un seul fois dans un corps sensible: au reste—un cheval, un chien, un homme meme, n' est que la ressemblance peu tangible de ces animaux."*

The families of Berlifitzing and Metzengerstein had been at variance for centuries. Never before were two houses so illustrious, mutually embittered by hostility so deadly. The origin of this enmity seems to be found in the words of an ancient prophecy—"A lofty name shall have a fearful fall when, as the rider over his horse, the mortality of Metzengerstein shall triumph over the immortality of Berlifitzing."

To be sure the words themselves had little or no meaning. But more trivial causes have given rise—and that no long while ago—to consequences equally eventful. Besides, the estates, which

were contiguous, had long exercised a rival influence in the affairs of a busy government. Moreover, near neighbors are seldom friends; and the inhabitants of the Castle Berlifitzing might look, from their lofty buttresses, into the very windows of the palace Metzengerstein. Least of all had the more than feudal magnificence, thus discovered, a tendency to allay the irritable feelings of the less ancient and less wealthy Berlifitzings. What wonder then, that the words, however silly, of that prediction, should have succeeded in setting and keeping at variance two families already predisposed to quarrel by every instigation of hereditary jealousy? The prophecy seemed to imply —if it implied anything—a final triumph on the part of the already more powerful house; and was of course remembered with the more bitter animosity by the weaker and less influential.

Wilhelm, Count Berlifitzing, although loftily descended, was, at the epoch of this narrative, an infirm and doting old man, remarkable for nothing but an inordinate and inveterate personal antipathy to the family of his rival, and so passionate a love of horses, and of hunting, that neither bodily infirmity, great age, nor mental incapacity, prevented his daily participation in the dangers of the chase.

Frederick, Baron Metzengerstein, was, on the other hand, not yet of age. His father, the Minister G——, died young. His mother, the Lady Mary, followed him quickly. Frederick was, at that time, in his eighteenth year. In a city, eighteen years are no long period; but in a wilderness—in so magnificent a wilderness as that old principality, the pendulum vibrates with a deeper meaning.

From some peculiar circumstances attending the administration of his father, the young Baron, at the decease of the former, entered immediately upon his vast possessions. Such estates were seldom held before by a nobleman of Hungary. His castles were without number. The chief in point of splendor and extent was the "Palace Metzengerstein." The boundary line of his dominions was never clearly defined; but his principal park embraced a circuit of fifty miles.

Upon the succession of a proprietor so young, with a character so well known, to a fortune so unparalleled, little speculation was afloat in regard to his probable course of conduct. And indeed, for the space of three days, the behavior of the heir out-Heroded Herod, and fairly surpassed the expectations of his most enthusiastic admirers. Shameful debaucheries—flagrant treacheries — unheard-of-atrocities — gave his trembling vassals quickly to understand that no servile submission on their part —no punctilios of conscience on his own—were thenceforward to prove any security against the remorseless fangs of a petty Caligula. On the night of the fourth day, the stables of the Castle Berlifitzing were discovered to be on fire; and the unanimous opinion of the neighborhood added the crime of the incendiary to the already hideous list of the Baron's misdemeanors and enormities.

But during the tumult occasioned by this occurrence, the young nobleman himself sat apparently buried in meditation, in a vast and desolate upper apartment of the family palace, of

Metzengerstein. The rich although faded tapestry hangings which swung gloomily upon the walls, represented the shadowy and majestic forms of a thousand illustrious ancestors. *Here,* rich-ermined priests, and pontifical dignitaries, familiarly seated with the autocrat and the sovereign, put a veto on the wishes of a temporal king, or restrained with the fiat of papal supremacy the rebellious sceptre of the Arch-enemy. *There,* the dark, tall statures of the Princes Metzengerstein —their muscular war-coursers plunging over the carcasses of fallen foes—startled the steadiest nerves with their vigorous expression; and *here,* again, the voluptuous and swan-like figures of the dames of days gone by, floated away in the mazes of an unreal dance to the strains of imaginary melody.

But as the Baron listened, or affected to listen, to the gradually increasing uproar in the stables of Berlifitzing—or perhaps pondered upon some more novel, some more decided act of audacity—his eyes were turned unwittingly to the figure of an enormous, and unnaturally colored horse, represented in the tapestry as belonging to a Saracen ancestor of the family of his rival. The horse itself, in the foreground of the design, stood motionless and statute-like—while, farther back, its discomfited rider perished by the dagger of a Metzengerstein.

On Frederick's lip arose a fiendish expression, as he became aware of the direction which his glance had, without his consciousness, assumed. Yet he did not remove it. On the contrary, he could by no means account for the overwhelming anxiety which appeared falling like a pall upon his senses. It was with difficulty that he reconciled his dreamy and incoherent feelings with the certainty of being awake. The longer he gazed the more absorbing became the spell—the more impossible did it appear that he could ever withdraw his glance from the fascination of that tapestry. But the tumult without becoming suddenly more violent, with a compulsory exertion he diverted his attention to the glare of ruddy light thrown full by the flaming stables upon the windows of the apartment.

The action, however, was but momentary; his gaze returned mechanically to the wall. To his extreme horror and astonishment, the head of the gigantic steed had, in the meantime, altered its position. The neck of the animal, before arched, as if in compassion, over the prostrate body of its lord, was now extended, at full length, in the direction of the Baron. The eyes, before invisible, now wore an energetic and human expression, while they gleamed with a fiery and unusual red; and the distended lips of the apparently enraged horse left in full view his sepulchral and disgusting teeth.

Stupefied with terror, the young nobleman tottered to the door. As he threw it open, a flash of red light, streaming far into the chamber, flung his shadow with a clear outline against the quivering tapestry; and he shuddered to perceive that shadow—as he staggered awhile upon the threshold—assuming the exact position, and precisely filling up the contour, of the relentless and triumphant murderer of the Saracen Berlifitzing.

To lighten the depression of his spirits, the Baron hurried into the open

air. At the principal gate of the palace he encountered three equerries. With much difficulty, and at the imminent peril of their lives, they were restraining the convulsive plunges of a gigantic and fiery-colored horse.

"Whose horse? Where did you get him?" demanded the youth, in a querulous and husky tone, as he became instantly aware that the mysterious steed in the tapestried chamber was the very counterpart of the furious animal before his eyes.

"He is your own property, sire," replied one of the equerries, "at least he is claimed by no other owner. We caught him flying, all smoking and foaming with rage, from the burning stables of the Castle Berlifitzing. Supposing him to have belonged to the old Count's stud of foreign horses, we led him back as an estray. But the grooms there disclaim any title to the creature; which is strange, since he bears evident marks of having made a narrow escape from the flames."

"The letters W. V. B. are also branded very distinctly on his forehead," interrupted a second equerry; "I supposed them, of course, to be the initials of William Von Berlifitzing—but all at the castle are positive in denying any knowledge of the horse."

"Extremely singular!" said the young Baron, with a musing air, and apparently unconscious of the meaning of his words. "He is, as you say, a remarkable horse—a prodigious horse! although, as you very justly observe, of a suspicious and untractable character; let him be mine, however," he added, after a pause, "perhaps a rider like Frederick of Metzengerstein, may tame even the devil from the stables of Berlifitzing."

"You are mistaken, my lord; the horse, as I think we mentioned, is *not* from the stables of the Count. If such had been the case, we know our duty better than to bring him into the presence of a noble of your family."

"True!" observed the Baron, dryly; and at that instant a page of the bedchamber came from the palace with a heightened color, and a precipitate step. He whispered into his master's ear an account of the sudden disappearance of a small portion of the tapestry, in an apartment which he designated; entering, at the same time, into particulars of a minute and circumstantial character; but from the low tone of voice in which these latter were communicated, nothing escaped to gratify the excited curiosity of the equerries.

The young Frederick, during the conference, seemed agitated by a variety of emotions. He soon, however, recovered his composure, and an expression of determined malignancy settled upon his countenance, as he gave peremptory orders that the apartment in question should be immediately locked up, and the key placed in his own possession.

"Have you heard of the unhappy death of the old hunter Berlifitzing?" said one of his vassals to the Baron, as, after the departure of the page, the huge steed which that nobleman had adopted as his own, plunged and curveted, with redoubled fury, down the long avenue which extended from the palace to the stables of Metzengerstein.

"No!" said the Baron, turning abruptly toward the speaker, "dead! say you?"

"It is indeed true, my lord; and,

to the noble of your name, will be, I imagine, no unwelcome intelligence."

A rapid smile shot over the countenance of the listener. "How died he?"

"In his rash exertions to rescue a favorite portion of the hunting stud, he has himself perished miserably in the flames."

"I—n—d—e—e—d—!" ejaculated the Baron, as if slowly and deliberately impressed with the truth of some exciting idea.

"Indeed;" repeated the vassal.

"Shocking!" said the youth, calmly, and turned quietly into the palace.

From this date a marked alteration took place in the outward demeanor of the dissolute young Baron Frederick Von Metzengerstein. Indeed, his behavior disappointed every expectation, and proved little in accordance with the views of many a manœuvering mamma; while his habits and manner, still less than formerly, offered any thing congenial with those of the neighboring aristocracy. He was never to be seen beyond the limits of his own domain, and, in his wide and social world, was utterly companionless—unless, indeed, that unnatural, impetuous, and fiery-colored horse, which he henceforward continually bestrode, had any mysterious right to the title of his friend.

Numerous invitations on the part of the neighborhood for a long time, however, periodically came in. "Will the Baron honor our festivals with his presence?" "Will the Baron join us in a hunting of the boar?"—"Metzengerstein does not hunt;" "Metzengerstein will not attend," were the haughty and laconic answers.

These repeated insults were not to be endured by an imperious nobility. Such invitations became less cordial—less frequent—in time they ceased altogether. The widow of the unfortunate Count Berlifitzing was even heard to express a hope "that the Baron might be at home when he did not wish to be at home, since he disdained the company of his equals; and ride when he did not wish to ride, since he preferred the society of a horse." This to be sure was a very silly explosion of hereditary pique; and merely proved how singularly unmeaning our sayings are apt to become, when we desire to be unusually energetic.

The charitable, nevertheless, attributed the alteration in the conduct of the young nobleman to the natural sorrow of a son for the untimely loss of his parents—forgetting, however, his atrocious and reckless behavior during the short period immediately succeeding that bereavement. Some there were, indeed, who suggested a too haughty idea of self-consequence and dignity. Others again (among whom may be mentioned the family physician) did not hesitate in speaking of morbid melancholy, and hereditary ill-health; while dark hints, of a more equivocal nature, were current among the multitude.

Indeed, the Baron's perverse attachment to his lately-acquired charger—an attachment which seemed to attain new strength from every fresh example of the animal's ferocious and demon-like propensities—at length became, in the eyes of all reasonable men, a hideous and unnatural fervor. In the glare of noon—at the dead hour of night—in sickness or in health—in calm or in tempest—the young Metz-

engerstein seemed riveted to the saddle of that colossal horse, whose intractable audacities so well accorded with his own spirit.

There were circumstances, moreover, which coupled with late events, gave an unearthly and portentous character to the mania of the rider, and to the capabilities of the steed. The space passed over in a single leap had been accurately measured, and was found to exceed, by an astounding difference, the wildest expectations of the most imaginative. The Baron, besides, had no particular *name* for the animal, although all the rest in his collection were distinguished by characteristic appellations. His stable, too, was appointed at a distance from the rest; and with regard to grooming and other necessary offices, none but the owner in person had ventured to officiate, or even to enter the enclosure of that horse's particular stall. It was also to be observed, that although the three grooms, who had caught the steed as he fled from the conflagration at Berlifitzing, had succeeded in arresting his course, by means of a chain-bridle and noose—yet not one of the three could with any certainty affirm that he had, during that dangerous struggle, or at any period thereafter, actually placed his hand upon the body of the beast. Instances of peculiar intelligence in the demeanor of a noble and high-spirited horse are not to be supposed capable of exciting unreasonable attention, but there were certain circumstances which intruded themselves per force upon the most skeptical and phlegmatic; and it is said there were times when the animal caused the gaping crowd who stood around to recoil in horror from the deep and impressive meaning of his terrible stamp—times when the young Metzengerstein turned pale and shrunk away from the rapid and searching expression of his human-looking eye.

Among all the retinue of the Baron, however, none were found to doubt the ardor of that extraordinary affection which existed on the part of the young nobleman for the fiery qualities of his horse; at least, none but an insignificant and misshapen little page, whose deformities were in everybody's way, and whose opinions were of the least possible importance. He (if his ideas are worth mentioning at all) had the effrontery to assert that his master never vaulted into the saddle without an unaccountable and almost imperceptible shudder; and that, upon his return from every long-continued and habitual ride, an expression of triumphant malignity distorted every muscle in his countenance.

One tempestuous night, Metzengerstein, awaking from a heavy slumber, descended like a maniac from his chamber, and, mounting in hot haste, bounded away into the mazes of the forest. An occurrence so common attracted no particular attention, but his return was looked for with intense anxiety on the part of his domestics, when, after some hours' absence, the stupendous and magnificent battlements of the Palace Metzengerstein, were discovered crackling and rocking to their very foundation, under the influence of a dense and livid mass of ungovernable fire.

As the flames, when first seen, had already made so terrible a progress that all efforts to save any portion of the building were evidently futile, the as-

tonished neighborhood stood idly around in silent if not pathetic wonder. But a new and fearful object soon riveted the attention of the multitude, and proved how much more intense is the excitement wrought in the feelings of a crowd by the contemplation of human agony, than that brought about by the most appalling spectacles of inanimate matter.

Up the long avenue of aged oaks which led from the forest to the main entrance of the Palace Metzengerstein, a steed, bearing an unbonneted and disordered rider, was seen leaping with an impetuosity which outstripped the very Demon of the Tempest.

The career of the horseman was indisputably, on his own part, uncontrollable. The agony of his countenance, the convulsive struggle of his frame, gave evidence of superhuman exertion: but no sound, save a solitary shriek, escaped from his lacerated lips, which were bitten through and through in the intensity of terror. One instant, and the clattering of hoofs resounded sharply and shrilly above the roaring of the flames and the shrieking of the winds—another, and, clearing at a single plunge the gate-way and the moat, the steed bounded far up the tottering staircases of the palace, and, with its rider, disappeared amid the whirlwind of chaotic fire.

The fury of the tempest immediately died way, and a dead calm sullenly succeeded. A white flame still enveloped the building like a shroud, and, streaming far away into the quiet atmosphere, shot forth a glare of praeternatural light; while a cloud of smoke settled heavily over the battlements in the distinct colossal figure of—*a horse.*

Hop-Frog

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I NEVER knew any one so keenly alive to a joke as the king was. He seemed to live only for joking. To tell a good story of the joke kind, and to tell it well, was the surest road to his favor. Thus it happened that his seven ministers were all noted for their accomplishments as jokers. They all took after the king, too, in being large, corpulent, oily men, as well as inimitable jokers. Whether people grow fat by joking, or whether there is something in fat itself which predisposes to a joke, I have never been quite able to determine; but certain it is that a lean joker is a *rara avis in terris.*

About the refinements, or, as he called them, the "ghost" of wit, the king troubled himself very little. He had an especial admiration for *breadth* in a jest, and would often put up with *length,* for the sake of it. Over-niceties wearied him. He would have preferred Rabelais' "Gargantua" to the "Zadig" of Voltaire: and, upon the whole, practical jokes suited his taste far better than verbal ones.

At the date of my narrative, professing jesters had not altogether gone out of fashion at court. Several of the great continental "powers" still retain their "fools," who wore motley, with

caps and bells, and who were expected to be always ready with sharp witticisms, at a moment's notice, in consideration of the crumbs that fell from the royal table.

Our king, as a matter of course, retained his "fool." The fact is, he *required* something in the way of folly—if only to counterbalance the heavy wisdom of the seven wise men who were his ministers—not to mention himself.

His fool, or professional jester, was not *only* a fool, however. His value was trebled in the eyes of the king, by the fact of his being also a dwarf and a cripple. Dwarfs were as common at court, in those days, as fools; and many monarchs would have found it difficult to get through their days (days are rather longer at court than elsewhere) without both a jester to laugh *with*, and a dwarf to laugh *at*. But, as I have already observed, your jesters, in ninety-nine cases out of a hundred, are fat, round, and unwieldy—so that it was no small source of self-gratulation with our king that, in Hop-Frog (this was the fool's name), he possessed a triplicate treasure in one person.

I believe the name "Hop-Frog" was *not* that given to the dwarf by his sponsors at baptism, but it was conferred upon him, by general consent of the seven ministers, on account of his inability to walk as other men do. In fact, Hop-Frog could only get along by a sort of interjectional gait—something between a leap and a wriggle—a movement that afforded illimitable amusement, and of course consolation, to the king, for (notwithstanding the protuberance of his stomach and a constitutional swelling of the head) the king, by his whole court, was accounted a capital figure.

But although Hop-Frog, through the distortion of his legs, could move only with great pain and difficulty along a road or floor, the prodigious muscular power which nature seemed to have bestowed upon his arms, by way of compensation for deficiency in the lower limbs, enabled him to perform many feats of wonderful dexterity, where trees or ropes were in question, or any thing else to climb. At such exercises he certainly much more resembled a squirrel, or a small monkey, than a frog.

I am not able to say, with precision, from what country Hop-Frog originally came. It was from some barbarous region, however, that no person ever heard of—a vast distance from the court of our king. Hop-Frog, and a young girl very little less dwarfish than himself (although of equisite proportions, and a marvellous dancer), had been forcibly carried off from their respective homes in adjoining provinces, and sent as presents to the king, by one of his ever victorious generals.

Under these circumstances, it is not to be wondered at that a close intimacy arose between the two little captives. Indeed, they soon became sworn friends. Hop-Frog, who, although he made a great deal of sport, was by no means popular, had it not in his power to render Trippetta many services; but *she*, on account of her grace and exquisite beauty (although a dwarf), was universally admired and petted; so she possessed much influence; and never failed to use it, whenever she could, for the benefit of Hop-Frog.

On some grand state occasion—I

forgot what—the king determined to have a masquerade, and whenever a masquerade or any thing of that kind, occurred at our court, then the talents both of Hop-Frog and Trippetta were sure to be called into play. Hop-Frog, in especial, was so inventive in the way of getting up pageants, suggesting novel characters, and arranging costumes, for masked balls, that nothing could be done, it seems, without his assistance.

The night appointed for the fete had arrived. A gorgeous hall had been fitted up, under Trippetta's eye, with every kind of device which could possibly give eclat to a masquerade. The whole court was in a fever of expectation. As for costumes and characters, it might well be supposed that everybody had come to a decision on such points. Many had made up their minds (as to what *roles* they should assume) a week, or even a month, in advance; and, in fact, there was not a particle of indecision anywhere—except in the case of the king and his seven ministers. Why *they* hesitated I never could tell, unless they did it by way of a joke. More probably, they found it difficult, on account of being so fat, to make up their minds. At all events, time flew; and, as a last resort, they sent for Trippetta and Hop-Frog.

When the two little friends obeyed the summons of the king, they found him sitting at his wine with the seven members of his cabinet council; but the monarch appeared to be in a very ill humor. He knew that Hop-Frog was not fond of wine; for it excited the poor cripple almost to madness; and madness is no comfortable feeling. But the king loved his practical jokes, and took pleasure in forcing Hop-Frog to drink and (as the king called it) "to be merry."

"Come here, Hop-Frog," said he, as the jester and his friend entered the room; "swallow this bumper to the health of your absent friends, [here Hop-Frog sighed,] and then let us have the benefit of your invention. We want characters—*characters*, man—something novel—out of the way. We are wearied with this everlasting sameness. Come, drink! the wine will brighten your wits."

Hop-Frog endeavored, as usual, to get up a jest in reply to these advances from the king; but the effort was too much. It happened to be the poor dwarf's birthday, and the command to drink to his "absent friends" forced the tears to his eyes. Many large, bitter drops fell into the goblet as he took it, humbly, from the hand of the tyrant.

"Ah! ha! ha! ha!" roared the latter, as the dwarf reluctantly drained the breaker. "See what a glass of good wine can do! Why, your eyes are shining already!"

Poor fellow! his large eyes *gleamed*, rather than shone; for the effect of wine on his excitable brain was not more powerful than instantaneous. He placed the goblet nervously on the table, and looked round upon the company with a half-insane stare. They all seemed highly amused at the success of the king's "*joke*."

"And now to business," said the prime minister, a *very* fat man.

"Yes," said the king; "Come, Hop-Frog, lend us your assistance. Characters, my fine fellow; we stand in need of characters—all of us—ha! ha! ha!" and as this was seriously meant

for a joke, his laugh was chorused by the seven.

Hop-Frog also laughed although feebly and somewhat vacantly.

"Come, come," said the king, impatiently, "have you nothing to suggest?"

"I am endeavoring to think of something *novel*," replied the dwarf, abstractedly, for he was quite bewildered by the wine.

"Endeavoring!" cried the tyrant, fiercely; "what do you mean by that? Ah, I perceive. You are sulky, and want more wine. Here, drink this!" and he poured out another goblet full and offered it to the cripple, who merely gazed at it, gasping for breath.

"Drink, I say!" shouted the monster, "or by the fiends——"

The dwarf hesitated. The king grew purple with rage. The courtiers smirked. Trippetta, pale as a corpse, advanced to the monarch's seat, and, falling on her knees before him, implored him to spare her friend.

The tyrant regarded her, for some moments, in evident wonder at her audacity. He seemed quite at a loss what to do or say—how most becomingly to express his indignation. At last, without uttering a syllable, he pushed her violently from him, and threw the contents of the brimming goblet in her face.

The poor girl got up the best she could, and, not daring even to sigh, resumed her position at the foot of the table.

There was a dead silence for about half a minute, during which the falling of a leaf, or of a feather, might have been heard. It was interrupted by a low, but harsh and protracted *grating* sound which seemed to come at once from every corner of the room.

"What—what—*what* are you making that noise for?" demanded the king, turning furiously to the dwarf.

The latter seemed to have recovered, in great measure, from his intoxication, and looking fixedly but quietly into the tyrant's face, merely ejaculated:

"I—I? How could it have been me?"

"The sound appeared to come from without," observed one of the courtiers. "I fancy it was the parrot at the window, whetting his bill upon his cage-wires."

"True," replied the monarch, as if much relieved by the suggestion; "but, on the honor of a knight, I could have sworn that it was the gritting of this vagabond's teeth."

Hereupon the dwarf laughed (the king was too confirmed a joker to object to any one's laughing), and displayed a set of large, powerful, and very repulsive teeth. Moreover, he avowed his perfect willingness to swallow as much wine as desired. The monarch was pacified; and having drained another bumper with no very perceptible ill effect, Hop-Frog entered at once, and with spirit, into the plans for the masquerade.

"I cannot tell what was the association of idea," observed he, very tranquilly, and as if he had never tasted wine in his life, "but *just* after your majesty had struck the girl and thrown the wine in her face—*just after* your majesty had done this, and while the parrot was making that odd noise outside the window, there came into my mind a capital diversion—one of my own country frolics—often enacted

among us, at our masquerades: but here it will be new altogether. Unfortunately, however, it requires a company of eight persons and——"

"Here we *are!*" cried the king, laughing at his acute discovery of the coincidence; "eight to a fraction—I and my seven ministers. Come! what is the diversion?"

"We call it," replied the cripple, "the Eight Chained Ourang-Outangs, and it really is excellent sport if well enacted."

"*We* will enact it," remarked the king, drawing himself up, and lowering his eyelids.

"The beauty of the game," continued Hop-Frog, "lies in the fright it occasions among the woman."

"Capital!" roared in chorus the monarch and his ministry.

"I will equip you as ourang-outangs," proceeded the dwarf; "leave all that to me. The resemblance shall be so striking, that the company of masqueraders will take you for real beasts—and of course, they will be as much terrified as astonished."

"Oh, this is exquisite!" exclaimed the king. "Hop-Frog! I will make a man of you."

"The chains are for the purpose of increasing the confusion by their jangling. You are supposed to have escaped, *en masse*, from your keepers. Your majesty cannot conceive the *effect* produced, at a masquerade, by eight chained ourang-outangs, imagined to be real ones by most of the company; and rushing in with savage cries, among the crowd of delicately and gorgeously habited men and women. The *contrast* is inimitable."

"It *must* be," said the king: and the council arose hurriedly (as it was growing late), to put in execution the scheme of Hop-Frog.

His mode of equipping the party as ourang-outangs was very simple, but effective enough for his purposes. The animals in question had, at the epoch of my story, very rarely been seen in any part of the civilized world; and as the imitations made by the dwarf were sufficiently beast-like and more than sufficiently hideous, their truthfulness to nature was thus thought to be secured.

The king and his ministers were first encased in tight-fitting stockinet shirts and drawers. They were then saturated with tar. At this stage of the process, some one of the party suggested feathers; but the suggestion was at once overruled by the dwarf, who soon convinced the eight, by ocular demonstration, that the hair of such a brute as the ourang-outang was much more efficiently represented by *flax*. A thick coating of the latter was accordingly plastered upon the coating of tar. A long chain was now procured. First, it was passed about the waist of the king, *and tied;* then about another of the party, and also tied; then about all successively, in the same manner. When this chaining arrangement was complete, and the party stood as far apart from each other as possible, they formed a circle; and to make all things appear natural, Hop-Frog passed the residue of the chain in two diameters, at right angles, across the circle, after the fashion adopted, at the present day, by those who capture chimpanzees, or other large apes, in Borneo.

The grand saloon in which the masquerade was to take place, was a

circular room, very lofty, and receiving the light of the sun only through a single window at top. At night (the season for which the apartment was especially designed) it was illuminated principally by a large chandelier, depending by a chain from the centre of the sky-light, and lowered, or elevated, by means of a counter-balance as usual; but (in order not to look unsightly) this latter passed outside the cupola and over the roof.

The arrangements of the room had been left to Trippetta's superintendence; but, in some particulars, it seems, she had been guided by the calmer judgment of her friend the dwarf. At his suggestion it was that, on this occasion, the chandelier was removed. Its waxen drippings (which, in weather so warm, it was quite impossible to prevent) would have been seriously detrimental to the rich dresses of the guests, who, on account of the crowded state of the saloon, could not *all* be expected to keep from out its centre—that is to say, from under the chandelier. Additional sconces were set in various parts of the hall, out of the way; and a flambeau, emitting sweet odor, was placed in the right hand of each of the Caryatides that stood against the wall—some fifty or sixty altogether.

The eight ourang-outangs, taking Hop-Frog's advice, waited patiently until midnight (when the room was thoroughly filled with masqueraders) before making their appearance. No sooner had the clock ceased striking, however, than they rushed, or rather rolled in, all together—for the impediments of their chains caused most of the party to fall, and all to stumble as they entered.

The excitement among the masqueraders was prodigious, and filled the heart of the king with glee. As had been anticipated, there were not a few of the guests who supposed the ferocious-looking creatures to be beasts of *some* kind in reality, if not precisely ourang-outangs. Many of the women swooned with affright; and had not the king taken the precaution to exclude all weapons from the saloon, his party might soon have expiated their frolic in their blood. As it was, a general rush was made for the doors; but the king had ordered them to be locked immediately upon his entrance; and, at the dwarf's suggestion, the keys had been deposited with *him*.

While the tumult was at its height, and each masquerader attentive only to his own safety (for, in fact, there was much *real* danger from the pressure of the excited crowd), the chain by which the chandelier ordinarily hung, and which had been drawn up on its removal, might have been seen very gradually to descend, until its hooked extremity came within three feet of the floor.

Soon after this, the king and his seven friends having reeled about the hall in all directions, found themselves, at length, in its centre, and, of course, in immediate contact with the chain. While they were thus situated, the dwarf, who had followed noiselessly at their heels, inciting them to keep up the commotion, took hold of their own chain at the intersection of the two portions which crossed the circle diametrically and at right angles. Here, with the rapidity of thought, he inserted the hook from which the chandelier had been wont to depend; and, in

an instant, by some unseen agency, the chandelier-chain was drawn so far upward as to take the hook out of reach, and, as an inevitable consequence, to drag the ourang-outangs together in close connection, and face to face.

The masqueraders, by this time, had recovered, in some measure, from their alarm; and, beginning to regard the whole matter as a well-contrived pleasantry, set up a loud shout of laughter at the predicament of the apes.

"Leave them to *me!*" now screamed Hop-Frog, his shrill voice making itself easily heard through all the din. "Leave them to *me*. I fancy *I* know them. If I can only get a good look at them, *I* can soon tell who they are."

Here, scrambling over the heads of the crowd, he managed to get to the wall; when, seizing a flambeau from one of the Caryatides, he returned, as he went, to the centre of the room—leaped, with the agility of a monkey, upon the king's head—and thence clambered a few feet up the chain—holding down the torch to examine the group of ourang-outangs, and still screaming: "*I* shall soon find out who they are!"

And now, while the whole assembly (the apes included) were convulsed with laughter, the jester suddenly uttered a shrill whistle; when the chain flew violently up for about thirty feet—dragging with it the dismayed and struggling ourang-outangs, and leaving them suspended in mid-air between the sky-light and the floor. Hop-Frog, clinging to the chain as it rose, still maintained his relative position in respect to the eight maskers, and still (as if nothing were the matter) continued to thrust his torch down toward them, as though endeavoring to discover who they were.

So thoroughly astonished was the whole company at this ascent, that a dead silence, of about a minute's duration, ensued. It was broken by just such a low, harsh, *grating* sound, as had before attracted the attention of the king and his councillors when the former threw the wine in the face of Trippetta. But, on the present occasion, there could be no question as to *whence* the sound issued. It came from the fang-like teeth of the dwarf, who ground them and gnashed them as he foamed at the mouth, and glared, with an expression of maniacal rage, into the upturned countenances of the king and his seven companions.

"Ah, ha!" said at length the infuriated jester. "Ah, ha! I begin to see who these people *are* now!" Here, pretending to scrutinize the king more closely, he held the flambeau to the flaxen coat which enveloped him, and which instantly burst into a sheet of vivid flame. In less than half a minute the whole eight ourang-outangs were blazing fiercely, amid the shrieks of the multitude who gazed at them from below, horror-stricken, and without the power to render them the slightest assistance.

At length the flames, suddenly increasing in virulence, forced the jester to climb higher up the chain, to be out of their reach; and, as he made this movement, the crowd again sank, for a brief instant, into silence. The dwarf seized his opportunity, and once more spoke:

"I now see *distinctly*," he said, "what manner of people these maskers

are. They are a great king and his seven privy-councillors,—a king who does not scruple to strike a defenceless girl, and his seven councillors who abet him in the outrage. As for myself, I am simply Hop-Frog, the jester—and *this is my last jest.*"

Owing to the high combustibility of both the flax and the tar to which it adhered, the dwarf had scarcely made an end of his brief speech before the work of vengeance was complete. The eight corpses swung in their chains, a fetid, blackened, hideous, and indistinguishable mass. The cripple hurled his torch at them, clambered leisurely to the ceiling, and disappeared through the sky-light.

It is supposed that Trippetta, stationed on the roof of the saloon, had been the accomplice of her friend in his fiery revenge, and that, together, they effected their escape to their own country; for neither was seen again.

The Unparalleled Adventures of One Hans Pfaall

(This tale was published in the *Southern Literary Messenger*. Observe the pun in the title Hans Pfaall (Fall). See also Criticism of Richard Adams Locke in the *Literati* of New York. It is known under another title, "A Journey to the Moon."—Ed.)

With a heart of furious fancies,
Whereof I am commander,
With a burning spear *and a horse of air,*
To the wilderness I wander.
—Tom o'Bedlam's Song.

By late accounts from Rotterdam, that city seems to be in a high state of philosophical excitement. Indeed, phenomena have there occurred of a nature so completely unexpected—so entirely novel—so utterly at variance with preconceived opinions—as to leave no doubt on my mind that long ere this all Europe is in an uproar, all physics in a ferment, all reason and astronomy together by the ears.

It appears that on the ——— day of ———, (I am not positive about the date), a vast crowd of people, for purposes not specifically mentioned, were assembled in the great square of the Exchange in the well-conditioned city of Rotterdam. The day was warm—unusually so for the season—there was hardly a breath of air stirring; and the multitude were in no bad humor at being now and then besprinkled with friendly showers of momentary duration, that fell from large white masses of cloud profusely distributed about the blue vault of the firmament. Nevertheless, about noon, a slight but remarkable agitation became apparent in the assembly: the clattering of ten thousand tongues succeeded; and, in an instant afterward,

ten thousand faces were upturned toward the heavens, ten thousand pipes descended simultaneously from the corners of ten thousand mouths, and a shout, which could be compared to nothing but the roaring of Niagara, resounded long, loudly, and furiously, through all the city and through all the environs of Rotterdam.

The origin of this hubbub soon became sufficiently evident. From behind the huge bulk of one of those sharply defined masses of cloud already mentioned, was seen slowly to emerge into an open area of blue space, a queer, heterogeneous, but apparently solid substance, so oddly shaped, so whimsically put together, as not to be in any manner comprehended, and never to be sufficiently admired, by the host of sturdy burghers who stood open-mouthed below. What could it be? In the name of all the devils in Rotterdam, what could it possibly portend? No one knew; no one could imagine; no one—not even the burgomaster Mynheer Superbus Von Underduk—had the slightest clew by which to unravel the mystery; so, as nothing more reasonable could be done, every one to a man replaced his pipe carefully in the corner of his mouth, and maintaining an eye steadily upon the phenomenon, puffed, paused, waddled about, and grunted significantly — then waddled back, grunted, paused, and finally—puffed again.

In the meantime, however, lower and still lower toward the goodly city, came the object of so much curiosity, and the cause of so much smoke. In a very few minutes it arrived near enough to be accurately discerned. It appeared to be—yes! it *was* undoubtedly a species of balloon; but surely no *such* balloon had ever been seen in Rotterdam before. For who, let me ask, ever heard of a balloon manufactured entirely of dirty newspapers? No man in Holland certainly; yet here, under the very noses of the people, or rather at some distance *above* their noses was the identical thing in question, and composed, I have it on the best authority, of the precise material which no one had ever before known to be used for a similar purpose. It was an egregious insult to the good sense of the burghers of Rotterdam. As to the shape of the phenomenon, it was even still more reprehensible. Being little or nothing better than a huge fool's-cap turned upside down. And this similitude was regarded as by no means lessened when, upon nearer inspection, the crowd saw a large tassel depending from its apex, and, around the upper rim or base of the cone, a circle of little instruments, resembling sheep-bells, which kept up a continual tinkling to the tune of Betty Martin. But still worse.—Suspended by blue ribbons to the end of this fantastic machine, there hung, by way of car, an enormous drab beaver hat, with a brim superlatively broad, and a hemispherical crown with a black band and a silver buckle. It is, however, somewhat remarkable that many citizens of Rotterdam swore to having seen the same hat repeatedly before; and indeed the whole assembly seemed to regard it with eyes of familiarity; while the vrow Grettel Pfaall, upon sight of it, uttered an exclamation of joyful surprise, and declared it to be the identical hat of her good man himself. Now this was a circumstance the more

to be observed, as Pfaall, with three companions, had actually disappeared from Rotterdam about five years before, in a very sudden and unaccountable manner, and up to the date of this narrative all attempts at obtaining intelligence concerning them had failed. To be sure, some bones which were thought to be human, mixed up with a quantity of odd-looking rubbish, had been lately discovered in a retired situation to the east of the city; and some people went so far as to imagine that in this spot a foul murder had been committed, and that the sufferers were in all probability Hans Pfaall and his associates. But to return.

The balloon (for such no doubt it was) had now descended to within a hundred feet of the earth, allowing the crowd below a sufficiently distinct view of the person of its occupant. This was in truth a very singular somebody. He could not have been more than two feet in height; but this altitude, little as it was, would have been sufficient to destroy his *equilibrium*, and tilt him over the edge of his tiny car, but for the intervention of a circular rim reaching as high as the breast, and rigged on to the cords of the balloon. The body of the little man was more than proportionately broad, giving to his entire figure a rotundity highly absurd. His feet, of course, could not be seen at all. His hands were enormously large. His hair was gray, and collected into a *queue* behind. His nose was prodigiously long, crooked, and inflammatory; his eyes full, brilliant, and acute; his chin and cheeks, although wrinkled with age, were broad, puffy, and double; but of ears of any kind there was not a semblance to be discovered upon any portion of his head. This odd little gentleman was dressed in a loose surtout of sky-blue satin, with tight breeches to match, fastened with silver buckles at the knees. His vest was of some bright yellow material; a white taffety cap was set jauntily on one side of his head; and, to complete his equipment, a blood-red silk handkerchief enveloped his throat, and fell down, in a dainty manner, upon his bosom, in a fantastic bow-knot of super-eminent dimensions.

Having descended, as I said before, to about one hundred feet from the surface of the earth, the little old gentleman was suddenly seized with a fit of trepidation, and appeared disinclined to make any nearer approach to *terra firma*. Throwing out, therefore, a quantity of sand from a canvas bag, which he lifted with great difficulty, he became stationary in an instant. He then proceeded, in a hurried and agitated manner, to extract from a side-pocket in his surtout a large morocco pocket-book. This he poised suspiciously in his hand, then eyed it with an air of extreme surprise, and was evidently astonished at its weight. He at length opened it, and drawing therefrom a huge letter sealed with red sealing-wax and tied carefully with red tape, let it fall precisely at the feet of the burgomaster, Superbus Von Underduk. His Excellency stooped to take it up. But the aeronaut, still greatly discomposed, and having apparently no further business to detain him in Rotterdam, began at this moment to make busy preparations for departure; and it being necessary to discharge a portion of ballast to enable him to reascend, the half dozen bags which he

threw out, one after another, without taking the trouble to empty their contents, tumbled, every one of them, most unfortunately upon the back of the burgomaster, and rolled him over and over no less than half a dozen times, in the face of every individual in Rotterdam. It is not to be supposed, however, that the great Underduk suffered this impertinence on the part of the little old man to pass off with impunity. It is said, on the contrary, that during each of his half dozen circumvolutions he emitted no less than half a dozen distinct and furious whiffs from his pipe, to which he held fast the whole time with all his might, and to which he intends holding fast (God willing) until the day of his decease.

In the meantime the balloon arose like a lark, and, soaring far away above the city, at length drifted quietly behind a cloud similar to that from which it had so oddly emerged, and was thus lost forever to the wondering eyes of the good citizens of Rotterdam. All attention was now directed to the letter, the descent of which, and the consequences attending thereupon, had proved so fatally subversive of both person and personal dignity to his Excellency, Von Underduk. That functionary, however, had not failed, during his circumgyratory movements, to bestow a thought upon the important object of securing the epistle, which was seen, upon inspection, to have fallen into the most proper hands, being actually addressed to himself and Professor Rubadub, in their official capacities of President and Vice-President of the Rotterdam College of Astronomy. It was accordingly opened by those dignitaries upon the spot, and found to contain the following extraordinary, and indeed very serious, communication:—

"To their Excellencies Von Underduk and Rubadub, President and Vice-President of the States' College of Astronomers, in the city of Rotterdam.

"Your Excellencies may perhaps be able to remember an humble artizan, by name Hans Pfaall, and by occupation a mender of bellows, who, with three others, disappeared from Rotterdam, about five years ago, in a manner which must have been considered unaccountable. If, however, it so please your Excellencies, I, the writer of this communication, am the identical Hans Pfaall himself. It is well known to most of my fellow-citizens, that for the period of forty years I continued to occupy the little square brick building, at the head of the alley called Sauerkraut, in which I resided at the time of my disappearance. My ancestors have also resided therein time out of mind—they, as well as myself, steadily following the respectable and indeed lucrative profession of mending of bellows; for, to speak the truth, until of late years, that the heads of all the people have been set agog with politics, no better business than my own could an honest citizen of Rotterdam either desire or deserve. Credit was good, employment was never wanting, and there was no lack of either money or good-will. But, as I was saying, we soon began to feel the effects of liberty and long speeches, and radicalism, and all that sort of thing.

People who were formerly the best customers in the world, had now not a moment of time to think of us at all. They had as much as they could do to read about the revolutions, and keep up with the march of intellect and the spirit of the age. If a fire wanted fanning, it could readily be fanned with a newspaper; and as the government grew weaker, I have no doubt that leather and iron acquired durability in proportion—for, in a very short time, there was not a pair of bellows in all Rotterdam that ever stood in need of a stitch or required the assistance of a hammer. This was a state of things not to be endured. I soon grew as poor as a rat, and, having a wife and children to provide for, my burdens at length became intolerable, and I spent hour after hour in reflecting upon the most convenient method of putting an end to my life. Duns, in the meantime, left me little leisure for contemplation. My house was literally besieged from morning till night. There were three fellows in particular who worried me beyond endurance, keeping watch continually about my door, and threatening me with the law. Upon these three I vowed the bitterest revenge, if ever I should be so happy as to get them within my clutches; and I believe nothing in the world but the pleasure of this anticipation prevented me from putting my plan of suicide into immediate execution, by blowing my brains out with a blunderbuss. I thought it best, however, to dissemble my wrath, and to treat them with promises and fair words, until, by some good turn of fate, an opportunity of vengeance should be afforded me.

"One day, having given them the slip, and feeling more than usually dejected, I continued for a long time to wander about the most obscure streets without object, until at length I chanced to stumble against the corner of a bookseller's stall. Seeing a chair close at hand, for the use of customers, I threw myself doggedly into it, and, hardly knowing why, opened the pages of the first volume which came within my reach. It proved to be a small pamphlet treatise on Speculative Astronomy, written either by Professor Encke of Berlin or by a Frenchman of somewhat similar name. I had some little tincture of information on matters of this nature, and soon became more and more absorbed in the contents of the book—reading it actually through twice before I awoke to a recollection of what was passing around me. By this time it began to grow dark, and I directed my steps toward home. But the treatise (in conjunction with a discovery in pneumatics, lately communicated to me as an important secret, by a cousin from Nantz) had made an indelible impression on my mind, and, as I sauntered along the dusky streets, I revolved carefully over in my memory the wild and sometimes unintelligible reasonings of the writer. There are some particular passages which affected my imagination in an extraordinary manner. The longer I meditated upon these the more intense grew the interest which had been excited within me. The limited nature of my education in general, and more especially my ignorance on subjects connected with natural philosophy, so far from rendering me diffident of my own ability to comprehend what I had read, or inducing me to mistrust the

many vague notions which had arisen in consequence, merely served as a farther stimulus to imagination; and I was vain enough, or perhaps reasonable enough, to doubt whether those crude ideas which, arising in ill-regulated minds, have all the appearance, may not often in effect possess all the force, the reality, and other inherent properties, of instinct or intuition.

"It was late when I reached home, and I went immediately to bed. My mind, however, was too much occupied to sleep, and I lay the whole night buried in meditation. Arising early in the morning, I repaired eagerly to the bookseller's stall, and laid out what little ready money I possessed, in the purchase of some volumes of Mechanics and Practical Astronomy. Having arrived at home safely with these, I devoted every spare moment to their perusal, and soon made such proficiency in studies of this nature as I thought sufficient for the execution of a certain design with which either the Devil or my better genius had inspired me. In the intervals of this period, I made every endeavor to conciliate the three creditors who had given me so much annoyance. In this I finally succeeded—partly by selling enough of my household furniture to satisfy a moiety of their claim, and partly by a promise of paying the balance upon completion of a little project which I told them I had in view, and for assistance in which I solicited their services. By these means (for they were ignorant men) I found little difficulty in gaining them over to my purpose.

"Matters being thus arranged, I contrived, by the aid of my wife and with the greatest secrecy and caution, to dispose of what property I had remaining, and to borrow, in small sums, under various pretences, and without giving any attention (I am ashamed to say) to my future means of repayment, no inconsiderable quantity of ready money. With the means thus accruing I proceeded to procure at intervals, cambric muslin, very fine, in pieces of twelve yards each; twine; a lot of the varnish of caoutchouc; a large and deep basket of wicker-work, made to order; and several other articles necessary in the construction and equipment of a balloon of extraordinary dimensions. This I directed my wife to make up as soon as possible, and gave her all requisite information as to the particular method of proceeding. In the meantime I worked up the twine into network of sufficient dimensions; rigged it with a hoop and the necessary cords; and made purchase of numerous instruments and materials for experiment in the upper regions of the upper atmosphere. I then took opportunities of conveying by night, to a retired situation east of Rotterdam, five iron-bound casks, to contain about fifty gallons each, and one of a larger size; six tin tubes, three inches in diameter, properly shaped, and ten feet in length; a quantity of a *particular metallic substance, or semi-metal,* which I shall not name, and a dozen demijohns of *a very common acid.* The gas to be formed from these latter materials is a gas never yet generated by any other person than myself—or at least never applied to any similar purpose. I can only venture to say here, that it is *a constituent of azote,* so long considered irreducible, and that its density is about 37.4 times *less than that of hy-*

drogen. It is tasteless, but not odorless; burns, when pure, with a greenish flame; and is instantaneously fatal to animal life. Its full secret I would make no difficulty in disclosing, but that it of right belongs (as I have before hinted) to a citizen of Nantz, in France, by whom it was conditionally communicated to myself. The same individual submitted to me, without being at all aware of my intentions, a method of constructing balloons from the membrane of a certain animal, through which substance any escape of gas was nearly an impossibility. I found it, however, altogether too expensive, and was not sure, upon the whole, whether cambric muslin with a coating of gum caoutchouc, was not equally as good. I mention this circumstance, because I think it probable that thereafter the individual in question may attempt a balloon ascension with the novel gas and material I have spoken of, and I do not wish to deprive him of the honor of a very singular invention.

"On the spot which I intended each of the smaller casks to occupy respectively during the inflation of the balloon, I privately dug a small hole; the holes forming in this manner a circle twenty-five feet in diameter. In the centre of this circle, being the station designed for the large cask, I also dug a hole of greater depth. In each of the five smaller holes, I deposited a canister containing fifty pounds, and in the larger one a keg holding one hundred and fifty pounds, of cannon powder. These—the keg and canisters—I connected in a proper manner with covered trains; and having let into one of the canisters the end of about four feet of slow-match, I covered up the hole, and placed the cask over it, leaving the other end of the match protruding about an inch, and barely visible beyond the cask. I then filled up the remaining holes, and placed the barrels over them in their destined situation!

"Besides the articles above enumerated, I conveyed to the *depot,* and there secreted, one of M. Grimm's improvements upon the apparatus for condensation of the atmospheric air. I found this machine, however, to require considerable alteration before it could be adapted to the purposes to which I intended making it applicable. But, with severe labor and unremitting perseverance, I at length met with entire success in all my preparations. My balloon was soon completed. It would contain more than forty thousand cubic feet of gas; would take me up easily, I calculated, with all my implements, and, if I managed rightly, with one hundred and seventy-five pounds of ballast into the bargain. It had received three coats of varnish, and I found the cambric muslin to answer all the purposes of silk itself, being quite as strong and a good deal less expensive.

"Everything being now ready, I exacted from my wife an oath of secrecy in relation to all my actions from the day of my first visit to the bookseller's stall; and promising, on my part, to return as soon as circumstances would permit, I gave her what little money I had left, and bade her farewell. Indeed I had no fear on her account. She was what people call a notable woman, and could manage matters in the world without my assistance. I

believe, to tell the truth, she always looked upon me as an idle boy—a mere make-weight—good for nothing but building castles in the air—and was rather glad to get rid of me. It was a dark night when I bade her good-bye, and taking with me, as *aides-de-camp*, the three creditors who had given me so much trouble, we carried the balloon, with the car and accoutrements, by a roundabout way, to the station where the other articles were deposited. We there found them all unmolested, and I proceeded immediately to business.

"It was the first of April. The night, as I said before, was dark; there was not a star to be seen; and a drizzling rain, falling at intervals, rendered us very uncomfortable. But my chief anxiety was concerning the balloon, which, in spite of the varnish with which it was defended, began to grow rather heavy with the moisture; the powder also was liable to damage. I therefore kept my three duns working with great diligence, pounding down ice around the central cask, and stirring the acid in the others. They did not cease, however, importuning me with questions as to what I intended to do with all this apparatus, and expressed much dissatisfaction at the terrible labor I made them undergo. They could not perceive (so they said) what good was likely to result from their getting wet to the skin, merely to take a part in such horrible incantations. I began to get uneasy, and worked away with all my might, for I verily believe the idiots supposed that I had entered into a compact with the Devil, and that, in short, what I was now doing was nothing better than it should be. I was, therefore, in great fear of their leaving me altogether. I contrived, however, to pacify them by promises of payment of all scores in full, as soon as I could bring the present business to a termination. To these speeches they gave, of course, their own interpretation; fancying, no doubt, that at all events I should come into possession of vast quantities of ready money; and provided I paid them all I owed, and a trifle more, in consideration of their services, I dare say they cared very little what became of either my soul or my carcass.

"In about four hours and a half I found the balloon sufficiently inflated. I attached the car, therefore, and put all my implements in it: a telescope, a barometer, with some important modifications; a thermometer; an electrometer; a compass; a magnetic needle; a seconds watch; a bell; a speaking-trumpet, etc., etc., etc.; also a globe of glass, exhausted of air and carefully closed with a stopper,—not forgetting the condensing apparatus, some unslacked lime, a stick of sealing-wax, a copious supply of water, and a large quantity of provisions, such as pemmican, in which much nutriment is contained in comparatively little bulk. I also secured in the car a pair of pigeons and a cat.

"It was now nearly daybreak, and I thought it high time to take my departure. Dropping a lighted cigar on the ground, as if by accident, I took the opportunity, in stooping to pick it up, of igniting privately the piece of slow-match, the end of which, as I said before, protruded a little beyond the lower rim of one of the smaller casks. This manœuvre was totally unperceived on the part of the three duns; and,

jumping into the car, I immediately cut the single cord which held me to the earth, and was pleased to find that I shot upward with inconceivable rapidity, carrying with all ease one hundred and seventy-five pounds of leaden ballast, and able to have carried up as many more. As I left the earth, the barometer stood at thirty inches, and the centigrade thermometer at nineteen degrees.

"Scarcely, however, had I attained the height of fifty yards, when, roaring and rumbling up after me in the most tumultuous and terrible manner, came so dense a hurricane of fire, and gravel, and burning wood, and blazing metal, and mangled limbs, that my very heart sunk within me, and I fell down in the bottom of the car, trembling with terror. Indeed, I now perceived that I had entirely overdone the business, and that the main consequences of the shock were yet to be experienced. Accordingly, in less than a second, I felt all the blood in my body rushing to my temples, and immediately thereupon, a concussion, which I shall never forget, burst abruptly through the night, and seemed to rip the very firmament asunder. When I afterward had time for reflection, I did not fail to attribute the extreme violence of the explosion, as regarded myself, to its proper cause—my situation directly above it, and in the line of its greatest power. But at the time, I thought only of preserving my life. The balloon at first collapsed, then furiously expanded, then whirled round and round with sickening velocity, and finally, reeling and staggering like a drunken man, hurled me over the rim of the car, and left me dangling, at a terrific height, with my head downward, and my face outward, by a piece of slender cord about three feet in length, which hung accidentally through a crevice near the bottom of the wicker-work, and in which, as I fell, my left foot became most providentially entangled. It is impossible—utterly impossible—to form any adequate idea of the horror of my situation. I gasped convulsively for breath—a shudder resembling a fit of the ague agitated every nerve and muscle in my frame—I felt my eyes starting from their sockets—a horrible nausea overwhelmed me—and at length I lost all consciousness in a swoon.

"How long I remained in this state it is impossible to say. It must, however, have been no inconsiderable time, for when I partially recovered the sense of existence, I found the day breaking, the balloon at a prodigious height over a wilderness of ocean, and not a trace of land to be discovered far and wide within the limits of the vast horizon. My sensations, however, upon thus recovering, were by no means so replete with agony as might have been anticipated. Indeed, there was much of madness in the calm survey which I began to take of my situation. I drew up to my eyes each of my hands, one after the other, and wondered what occurrence could have given rise to the swelling of the veins, and the horrible blackness of the finger-nails. I afterward carefully examined my head, shaking it repeatedly, and feeling it with minute attention, until I succeeded in satisfying myself that it was not, as I had more than half suspected, larger than my balloon. Then, in a knowing manner, I felt in both my breeches pockets, and, missing therefrom a set

of tablets and a toothpick case, endeavored to account for their disappearance, and not being able to do so, felt inexpressibly chagrined. It now occurred to me that I suffered great uneasiness in the joint of my left ankle, and a dim consciousness of my situation began to glimmer through my mind. But, strange to say! I was neither astonished nor horror-stricken. If I felt any emotion at all, it was a kind of chuckling satisfaction at the cleverness I was about to display in extricating myself from this dilemma; and never, for a moment, did I look upon my ultimate safety as a question susceptible of doubt. For a few minutes I remained wrapped in the profoundest meditation. I have a distinct recollection of frequently compressing my lips, putting my fore-finger to the side of my nose, and making use of other gesticulations and grimaces common to men who, at ease in their arm-chairs, meditate upon matters of intricacy or importance. Having, as I thought, sufficiently collected my ideas, I now, with great caution and deliberation, put my hands behind my back, and unfastened the large iron buckle which belonged to the waistband of my pantaloons. This buckle had three teeth, which, being somewhat rusty, turned with great difficulty on their axis. I brought them, however, after some trouble, at right angles to the body of the buckle, and was glad to find them remain firm in that position. Holding within my teeth the instrument thus obtained, I now proceeded to untie the knot of my cravat. I had to rest several times before I could accomplish this manœuvre; but it was at length accomplished. To one end of the cravat I then made fast the buckle, and the other end I tied, for greater security, tightly around my wrist. Drawing now my body upward, with a prodigious exertion of muscular force, I succeeded, at the very first trial, in throwing the buckle over the car, and entangling it, as I had anticipated, in the circular rim of the wicker-work.

"My body was now inclined toward the side of the car, at an angle of about forty-five degrees; but it must not be understood that I was therefore only forty-five degrees below the perpendicular. So far from it, I still lay nearly level with the plane of the horizon; for the change of situation which I had acquired, had forced the bottom of the car considerably outward from my position, which was accordingly one of the most imminent peril. It should be remembered, however, that when I fell, in the first instance, from the car, if I had fallen with my face turned toward the balloon, instead of turned outwardly from it, as it actually was; or if, in the second place, the cord by which I was suspended had chanced to hang over the upper edge, instead of through a crevice near the bottom of the car,—I say it may readily be conceived that, in either of these supposed cases, I should have been unable to accomplish even as much as I had now accomplished, and the disclosures now made would have been utterly lost to posterity. I had therefore every reason to be grateful; although, in point of fact, I was still too stupid to be anything at all, and hung for, perhaps, a quarter of an hour in that extraordinary manner, without making the slightest farther exertion, and in a singularly tranquil state of idiotic en-

joyment. But this feeling did not fail to die rapidly away, and thereunto succeeded horror, and dismay, and a sense of utter helplessness and ruin. In fact, the blood so long accumulating in the vessels of my head and throat, and which had hitherto buoyed up my spirits with delirium, had now begun to retire within their proper channels, and the distinctness which was thus added to my perception of the danger, merely served to deprive me of the self-possession and courage to encounter it. But this weakness was, luckily for me, of no very long duration. In good time came to my rescue the spirit of despair, and, with frantic cries and struggles, I jerked my way bodily upward, till at length, clutching with a vise-like grip the long-desired rim, I writhed my person over it, and fell headlong and shuddering within the car.

"It was not until some time afterward that I recovered myself sufficiently to attend to the ordinary cares of the balloon. I then, however, examined it with attention, and found it, to my great relief, uninjured. My implements were all safe, and, fortunately, I had lost neither ballast nor provisions. Indeed, I had so well secured them in their places, that such an accident was entirely out of the question. Looking at my watch, I found it six o'clock. I was still rapidly ascending, and the barometer gave a present altitude of three and three-quarter miles. Immediately beneath me in the ocean, lay a small black object, slightly oblong in shape, seemingly about the size of a domino, and in every respect bearing a great resemblance to one of those toys. Bringing my telescope to bear upon it, I plainly discerned it to be a British ninety-four-gun ship, close-hauled, and pitching heavily in the sea with her head to the W. S. W. Besides this ship, I saw nothing but the ocean and the sky, and the sun, which had long arisen.

"It is now high time that I should explain to your Excellencies the object of my voyage. Your Excellencies will bear in mind that distressed circumstances in Rotterdam had at length driven me to the resolution of committing suicide. It was not, however, that to life itself I had any positive disgust, but that I was harassed beyond endurance by the adventitious miseries attending my situation. In this state of mind, wishing to live, yet wearied with life, the treatise at the stall of the bookseller, backed by the opportune discovery of my cousin of Nantz, opened a resource to my imagination. I then finally made up my mind. I determined to depart, yet live—to leave the world, yet continue to exist—in short, to drop enigmas, I resolved, let what would ensue, to force a passage, if I could, *to the moon*. Now, lest I should be supposed more of a madman than I actually am, I will detail, as well as I am able, the considerations which led me to believe that an achievement of this nature, although without doubt difficult, and full of danger, was not absolutely, to a bold spirit, beyond the confines of the possible.

"The moon's actual distance from the earth was the first thing to be attended to. Now, the mean or average interval between the *centres* of the two planets is 59.9643 of the earth's equatorial *radii*, or only about 237,000 miles. I say the mean or average interval, but it must be borne in mind

that the form of the moon's orbit being an ellipse of eccentricity amounting to no less than 0.05484 of the major semi-axis of the ellipse itself, and the earth's centre being situated in its focus, if I could, in any manner, contrive to meet the moon in its perigee, the above mentioned distance would be materially diminished. But, to say nothing at present of this possibility, it was very certain that, at all events, from the 237,000 miles I would have to deduct the *radius* of the earth, say 4,000, and the radius of the moon, say 1,080, in all 5,080, leaving an actual interval to be traversed, under average circumstances, of 231,920 miles. Now this, I reflected, was no very extraordinary distance. Travelling on the land has been repeatedly accomplished at the rate of sixty miles per hour; and indeed a much greater speed may be anticipated. But even at this velocity, it would take me no more than 161 days to reach the surface of the moon. There were, however, many particulars inducing me to believe that my average rate of travelling might possibly very much exceed that of sixty miles per hour, and, as these considerations did not fail to make a deep impression upon my mind, I will mention them more fully hereafter.

"The next point to be regarded was one of far greater importance. From indications afforded by the barometer, we find that, in ascensions from the surface of the earth we have, at the height of 1,000 feet, left below us about one-thirtieth of the entire mass of atmospheric air; that at 10,600 we have ascended through nearly one-third; and that at 18,000, which is not far from the elevation of Cotopaxi, we have surmounted one-half the material, or, at all events, one-half the *ponderable*, body of air incumbent upon our globe. It is also calculated that at an altitude not exceeding the hundredth part of the earth's diameter—that is, not exceeding eighty miles—the rarefaction would be so excessive that animal life could in no manner be sustained, and, moreover, that the most delicate means we possess of ascertaining the presence of the atmosphere would be inadequate to assure us of its existence. But I did not fail to perceive that these latter calculations are founded altogether on our experimental knowledge of the properties of air, and the mechanical laws regulating its dilation and compression, in what may be called, comparatively speaking, *the immediate vicinity* of the earth itself; and, at the same time, it is taken for granted that animal life is and must be essentially *incapable of modification* at any given unattainable distance from the surface. Now, all such reasoning and from such *data* must, of course, be simply analogical. The greatest height ever reached by man was that of 25,000 feet, attained in the aeronautic expedition of Messieurs Gay-Lussac and Biot. This is a moderate altitude, even when compared with the eighty miles in question; and I could not help thinking that the subject admitted room for doubt and great latitude for speculation.

"But, in point of fact, an ascension being made to any given altitude, the ponderable quantity of air surmounted in any *farther* ascension is by no means in proportion to the additional height ascended (as may be plainly seen from what has been stated before), but in a

ratio constantly decreasing. It is therefore evident that, ascend as high as we may, we cannot, literally speaking, arrive at a limit beyond which *no* atmosphere is to be found. It *must exist*, I argued; although it *may* exist in a state of infinite rarefaction.

"On the other hand, I was aware that arguments have not been wanting to prove the existence of a real and definite limit to the atmosphere, beyond which there is absolutely no air whatsoever. But a circumstance which has been left out of view by those who contend for such a limit, seemed to me, although no positive refutation of their creed, still a point worthy very serious investigation. On comparing the intervals between the successive arrivals of Encke's comet at its perihelion, after giving credit, in the most exact manner, for all the disturbances due to the attractions of the planets, it appears that the periods are gradually diminishing; that is to say, the major axis of the comet's ellipse is growing shorter, in a slow but perfectly regular decrease. Now, this is precisely what ought to be the case; if we suppose a resistance experienced from the comet from an extremely *rare ethereal medium* pervading the regions of its orbit. For it is evident that such a medium must, in retarding the comet's velocity, increase its centripetal, by weakening its centrifugal, force. In other words, the sun's attraction would be constantly attaining greater power, and the comet would be drawn nearer at every revolution. Indeed, there is no other way of accounting for the variation in question. But again:—The real diameter of the same comet's nebulosity is observed to contract rapidly as it approaches the sun, and dilate with equal rapidity in its departure towards its aphelion. Was I not justifiable in supposing, with M. Valz, that this apparent condensation of volume has its origin in the compression of the same ethereal medium I have spoken of before, and which is dense in proportion to its vicinity to the sun? The lenticular-shaped phenomenon, also called the zodiacal light, was a matter worthy of attention. This radiance, so apparent in the tropics, and which cannot be mistaken for any meteoric lustre, extends from the horizon obliquely upward, and follows generally the direction of the sun's equator. It appeared to me evidently in the nature of a rare atmosphere extending from the sun outward, beyond the orbit of Venus at least, and I believed indefinitely farther.* Indeed, this medium I could not suppose confined to the path of the comet's ellipse, or to the immediate neighborhood of the sun. It was easy, on the contrary, to imagine it pervading the entire regions of our planetary system, condensed into what we call atmosphere at the planets themselves, and perhaps at some of them modified by considerations purely geological; that is to say, modified, or varied in its proportions (or absolute nature) by matters volatilized from the respective orbs.

"Having adopted this view of the subject, I had little farther hesitation. Granting that on my passage I should meet with atmosphere *essentially* the

*The zodiacal light is probably what the ancients called Trabes. *Emicant Trabes quos docos vocant.*—Pliny, lib. 2, p. 26.

same as at the surface of the earth, I conceived that, by means of the very ingenious apparatus of M. Grimm, I should readily be enabled to condense it in sufficient quantity for the purposes of respiration. This would remove the chief obstacle in a journey to the moon. I had indeed spent some money and great labor in adapting the apparatus to the object intended, and confidently looked forward to its successful application, if I could manage to complete the voyage within any reasonable period. This brings me back to the *rate* at which it would be possible to travel.

"It is true that balloons, in the first stage of their ascensions from the earth, are known to rise with a velocity comparatively moderate. Now, the power of elevation lies altogether in the superior gravity of the atmospheric air compared with the gas in the balloon; and, at first sight, it does not appear probable that, as the balloon acquires altitude, and consequently arrives successively in atmospheric *strata* of densities rapidly diminishing—I say, it does not appear at all reasonable that, in this its progress upward, the original velocity should be accelerated. On the other hand, I was not aware that, in any recorded ascension, a *diminution* had been proved to be apparent in the absolute rate of ascent; although such should have been the case, if on account of nothing else, on account of the escape of gas through balloons ill-constructed, and varnished with no better material than the ordinary varnish. It seemed, therefore, that the effect of such escape was only sufficient to counterbalance the effect of the acceleration attained in the diminishing of the balloon's distance from the gravitating centre. I now considered that, provided in my passage I found the *medium* I had imagined, and provided that it should prove to be *essentially* what we denominate atmospheric air, it could make comparatively little difference at what extreme state of rarefaction I should discover it—that is to say, in regard to my power of ascending—for the gas in the balloon would not only be itself subject to similar rarefaction (in proportion to the occurrence of which, I could suffer an escape of so much as would be requisite to prevent explosion), but, *being what it was,* would, at all events, continue specifically lighter than any compound whatever of mere nitrogen and oxygen. Thus there was a chance—in fact there was a strong probability—that, *at no epoch of my ascent, I should reach a point where the united weights of my immense balloon, the inconceivably rare gas within it, the car, and its contents, should equal the weight of the mass of the surrounding atmosphere displaced;* and this will be readily understood as the sole condition upon which my upward flight would be arrested. But, if this point were even attained, I could dispense with ballast and other weight to the amount of nearly three hundred pounds. In the meantime, the force of gravitation would be constantly diminishing, in proportion to the squares of the distances, and so, with a velocity prodigiously accelerating, I should at length arrive in those distant regions where the force of the earth's attraction would be superseded by that of the moon.

"There was another difficulty, how-

ever, which occasioned me some little disquietude. It has been observed, that, in balloon ascensions to any considerable height, besides the pain attending respiration, great uneasiness is experienced about the head and body, often accompanied with bleeding at the nose, and other symptoms of an alarming kind, and growing more and more inconvenient in proportion to the altitude attained.* This was a reflection of a nature somewhat startling. Was it not probable that these symptoms would increase until terminated by death itself? I finally thought not. Their origin was to be looked for in the progressive removal of the *customary* atmospheric pressure upon the surface of the body, and consequent distention of the superficial blood-vessels—not in any positive disorganization of the animal system, as in the case of difficulty in breathing, where the atmospheric density is *chemically insufficient* for the due renovation of blood in a ventricle of the heart. Unless for default of this renovation, I could see no reason, therefore, why life could not be sustained even in a *vacuum;* for the expansion and compression of chest, commonly called breathing, is action purely muscular, and the *cause,* not the *effect,* of respiration. In a word, I conceived that, as the body should become habituated to the want of atmospheric pressure, the sensations of pain would gradually diminish—and to endure them while they continued, I relied with confidence upon the iron hardihood of my constitution.

"Thus, may it please your Excellencies, I have detailed some, though by no means all, the considerations which led me to form the project of a lunar voyage. I shall now proceed to lay before you the result of an attempt so apparently audacious in conception, and, at all events, so utterly unparalleled in the annals of mankind.

"Having attained the altitude before mentioned—that is to say three miles and three-quarters—I threw out from the car a quantity of feathers, and found that I still ascended with sufficient rapidity; there was, therefore, no necessity for discharging any ballast. I was glad of this, for I wished to retain with me as much weight as I could carry, for the obvious reason that I could not be positive either about the gravitation or the atmospheric density of the moon. I as yet suffered no bodily inconvenience, breathing with great freedom, and feeling no pain whatever in the head. The cat was lying very demurely upon my coat, which I had taken off, and eyeing the pigeons with an air of *nonchalance.* These latter being tied by the leg, to prevent their escape, were busily employed in picking up some grains of rice scattered for them in the bottom of the car.

"At twenty minutes past six o'clock, the barometer showed an elevation of 26,400 feet, or five miles to a fraction. The prospect seemed unbounded. Indeed, it is very easily calculated by

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*Since the original publication of Hans Pfaall, I find that Mr. Green, of Nassau-balloon notoriety, and other late aeronauts, deny the assertions of Humboldt, in this respect, and speak of a *decreasing* inconvenience,—precisely in accordance with the theory here urged.—E. A. P.

means of spherical geometry, how great an extent of the earth's area I beheld. The convex surface of any segment of a sphere is, to the entire surface of the sphere itself, as the versed sine of the segment to the diameter of the sphere. Now, in my case, the versed sine—that is to say, the *thickness* of the segment beneath me—was about equal to my elevation, or the elevation of the point of sight above the surface. 'As five miles, then, to eight thousand,' would express the proportion of the earth's area seen by me. In other words, I beheld as much as a sixteen-hundredth part of the whole surface of the globe. The sea appeared unruffled as a mirror, although, by means of the telescope, I could perceive it to be in a state of violent agitation. The ship was no longer visible, having drifted away, apparently to the eastward. I now began to experience, at intervals, severe pain in the head, especially about the ears—still, however, breathing with tolerable freedom. The cat and pigeons seemed to suffer no inconvenience whatsoever.

"At twenty minutes before seven, the balloon entered a long series of dense cloud, which put me to great trouble, by damaging my condensing apparatus and wetting me to the skin; this was, to be sure, a singular *recontre*, for I had not believed it possible that a cloud of this nature could be sustained at so great an elevation. I thought it best, however, to throw out two five-pound pieces of ballast, reserving still a weight of one hundred and sixty-five pounds. Upon so doing, I soon rose above the difficulty, and perceived immediately, that I had obtained a great increase in my rate of ascent. In a few seconds after my leaving the cloud, a flash of vivid lightning shot from one end of it to the other, and caused it to kindle up, throughout its vast extent, like a mass of ignited charcoal. This, it must be remembered, was in the broad light of day. No fancy may picture the sublimity which might have been exhibited by a similar phenomenon taking place amid the darkness of the night. Hell itself might have been found a fitting image. Even as it was, my hair stood on end, while I gazed afar down within the yawning abysses, letting imagination descend, and stalk about in the strange vaulted halls, and ruddy gulfs, and red ghastly chasms of the hideous and unfathomable fire. I had indeed made a narrow escape. Had the balloon remained a very short while longer within the cloud—that is to say, had not the inconvenience of getting wet, determined me to discharge the ballast—my destruction might, and probably would, have been the consequence. Such perils, although little considered, are perhaps the greatest which must be encountered in balloons. I had by this time, however, attained too great an elevation to be any longer uneasy on this head.

"I was now rising rapidly, and by seven o'clock the barometer indicated an altitude of no less than nine miles and a half. I began to find great difficulty in drawing my breath. My head, too, was excessively painful; and, having felt for some time a moisture about my cheeks, I at length discovered it to be blood, which was oozing quite fast from the drums of my ears. My eyes, also, gave me great uneasiness. Upon passing the hand over them they seemed to have protruded from their

sockets in no inconsiderable degree; and all objects in the car, and even the balloon itself, appeared distorted to my vision. These symptoms were more than I had expected, and occasioned me some alarm. At this juncture, very imprudently, and without consideration, I threw out from the car three five-pound pieces of ballast. The accelerated rate of ascent thus obtained, carried me too rapidly, and without sufficient gradation, into a highly rarefied *stratum* of the atmosphere, and the result had nearly proved fatal to my expedition and to myself. I was suddenly seized with a spasm which lasted for more than five minutes, and even when this, in a measure, ceased, I could catch my breath only at long intervals, and in a gasping manner—bleeding all the while copiously at the nose and ears, and even slightly at the eyes. The pigeons appeared distressed in the extreme, and struggled to escape; while the cat mewed piteously, and, with her tongue hanging out of her mouth, staggered to and fro in the car as if under the influence of poison. I now too late discovered the great rashness of which I had been guilty in discharging the ballast, and my agitation was excessive. I anticipated nothing less than death, and death in a few minutes. The physical suffering I underwent contributed also to render me nearly incapable of making any exertion for the preservation of my life. I had, indeed, little power of reflection left, and the violence of the pain in my head seemed to be greatly on the increase. Thus I found that my senses would shortly give way altogether, and I had already clutched one of the valve ropes with the view of attempting a descent, when the recollection of the trick I had played the three creditors, and the possible consequences to myself, should I return, operated to deter me for the moment. I lay down in the bottom of the car, and endeavoured to collect my faculties. In this I so far succeeded as to determine upon the experiment of losing blood. Having no lancet, however, I was constrained to perform the operation in the best manner I was able, and finally succeeded in opening a vein in my left arm, with the blade of my penknife. The blood had hardly commenced flowing when I experienced a sensible relief, and by the time I had lost about half a moderate basinful, most of the worst symptoms had abandoned me entirely. I nevertheless did not think it expedient to attempt getting on my feet immediately; but, having tied up my arm as well as I could, I lay still for about a quarter of an hour. At the end of this time I arose, and found myself freer from absolute *pain* of any kind than I had been during the last hour and a quarter of my ascension. The difficulty of breathing, however, was diminished in a very slight degree, and I found that it would soon be positively necessary to make use of my condenser. In the meantime, looking toward the cat, who was again snugly stowed away upon my coat, I discovered to my infinite surprise, that she had taken the opportunity of my indisposition to bring into light a litter of three little kittens. This was an addition to the number of passengers on my part altogether unexpected; but I was pleased at the occurrence. It would afford me a chance of bringing to a kind of test the truth of a surmise, which, more than any-

thing else, had influenced me in attempting this ascension. I had imagined that the *habitual* endurance of the atmospheric pressure at the surface of the earth was the cause, or nearly so, of the pain attending animal existence at a distance above the surface. Should the kittens be found to suffer uneasiness *in an equal degree with their mother*, I must consider my theory in fault, but a failure to do so I should look upon as a strong confirmation of my idea.

"By eight o'clock I had actually attained an elevation of seventeen miles above the surface of the earth. Thus it seemed to me evident that my rate of ascent was not only on the increase, but that the progression would have been apparent in a slight degree even had I not discharged the ballast which I did. The pains in my head and ears returned, at intervals, with violence, and I still continued to bleed occasionally at the nose; but, upon the whole, I suffered much less than might have been expected. I breathed, however, at every moment, with more and more difficulty, and each inhalation was attended with a troublesome spasmodic action of the chest. I now unpacked the condensing apparatus, and got it ready for immediate use.

"The view of the earth, at this period of my ascension, was beautiful indeed. To the westward, the northward, and the southward, as far as I could see, lay a boundless sheet of apparently unruffled ocean, which every moment gained a deeper nd deeper tint of blue. At a vast distance to the eastward, although perfectly discernible, extended the islands of Great Britain, the entire Atlantic coasts of France and Spain, with a small portion of the northern part of the continent of Africa. Of individual edifices not a trace could be discovered, and the proudest cities of mankind had utterly faded away from the face of the earth.

"What mainly astonished me, in the appearance of things below, was the seeming concavity of the surface of the globe. I had, thoughtlessly enough, expected to see its real *convexity* become evident as I ascended; but a very little reflection sufficed to explain the discrepancy. A line dropped from my position perpendicularly to the earth, would have formed the perpendicular of a right-angled triangle, of which the base would have extended from the right-angle to the horizon, and the hypothenuse from the horizon to my position. But my height was little or nothing in comparison with my prospect. In other words, the base and hypothenuse of the supposed triangle would, in my case, have been so long, when compared to the perpendicular, that the two former might have been regarded as nearly parallel. In this manner the horizon of the aeronaut appears always to be *upon a level* with the car. But as the point immediately beneath him seems, and is, at a great distance below him, it seems, of course, also at a great distance below the horizon. Hence the impression of concavity; and this impression must remain, until the elevation shall bear so great a proportion to the prospect, that the apparent parallelism of the base and hypothenuse disappears.

"The pigeons about this time seeming to undergo much suffering, I determined upon giving them their liberty. I first untied one of them, a beautiful gray-mottled pigeon, and placed him upon

the rim of the wicker-work. He appeared extremely uneasy, looking anxiously around him, fluttering his wings, and making a loud cooing noise, but could not be persuaded to trust himself from the car. I took him up at last, and threw him to about half a dozen yards from the balloon. He made, however, no attempt to descend as I had expected, but struggled with great vehemence to get back, uttering at the same time very shrill and piercing cries. He at length succeeded in regaining his former station on the rim, but had hardly done so when his head dropped upon his breast, and he fell dead within the car. The other one did not prove so unfortunate. To prevent his following the example of his companion, and accomplishing a return, I threw him downward with all my force, and was pleased to find him continue his descent, with great velocity, making use of his wings with ease, and in a perfectly natural manner. In a very short time he was out of sight, and I have no doubt he reached home in safety. Puss, who seemed in a great measure recovered from her illness, now made a hearty meal of the dead bird, and then went to sleep with much apparent satisfaction. Her kittens were quite lively, and so far evinced not the slightest sign of any uneasiness.

"At a quarter past eight, being no longer able to draw breath without the most intolerable pain, I proceeded forthwith to adjust around the car the apparatus belonging to the condenser. This apparatus will require some little explanation, and your Excellencies will please to bear in mind that my object, in the first place, was to surround myself and car entirely with a barricade against the highly rarefied atmosphere in which I was existing, with the intention of introducing within this barricade, by means of my condenser, a quantity of this same atmosphere sufficiently condensed for the purposes of respiration. With this object in view I had prepred a very strong, perfectly air-tight, but flexible gum-elastic bag. In this bag, which was of sufficient dimensions, the entire car was in a manner placed. That is to say, it (the bag) was drawn over the whole bottom of the car, up its sides, and so on, along the outside of the ropes, to the upper rim or hoop where the net-work is attached. Having pulled the bag up in this way, and formed a complete enclosure on all sides, and at bottom, it was now necessary to fasten up its top or mouth, by passing its material over the hoop of the net-work—in other words, between the net-work and the hoop. But if the net-work were separated from the hoop to admit this passage, what was to sustain the car in the meantime? Now the net-work was not permanently fastened to the hoop, but attached by a series of running loops or nooses. I therefore undid only a few of these loops at one time, leaving the car suspended by the remainder. Having thus inserted a portion of the cloth forming the upper part of the bag, I refastened the loops—not to the hoop, for that would have been impossible, since the cloth now intervened—but to a series of large buttons, affixed to the cloth itself, about three feet below the mouth of the bag; the intervals between the buttons having been made to correspond to the intervals between the loops. This done, a few more of the lops were unfastened from the rim,

a farther portion of the cloth introduced, and the disengaged loops then connected with their proper buttons. In this way it was possible to insert the whole upper part of the bag between the net-work and the hoop. It is evident that the hoop would now drop down within the car, while the whole weight of the car itself, with all its contents, would be held up merely by the strength of the buttons. This, at first sight, would seem an inadequte dependence; but it was, by no means so, for the buttons were not only very strong in themselves, but so close together that a very slight portion of the whole weight was supported by any one of them. Indeed, had the car and contents been three times heavier than they were, I should not have been at all uneasy. I now raised up the hoop again within the covering of gum-elastic, and propped it at nearly its former height by means of three light poles prepared for the occasion. This was done, of course, to keep the bag distended at the top, and to preserve the lower part of the net-work in its proper situation. All that now remained was to fasten up the mouth of the enclosure; and this was readily accomplished by gathering the folds of the material together, and twisting them up very tightly on the inside by means of a kind of stationary *tourniquet*.

"In the sides of the covering thus adjusted round the car, had been inserted three circular panes of thick but clear glass, through which I could see without difficulty around me in every horizontal direction. In that portion of the cloth forming the bottom, was likewise, a fourth window, of the same kind, and corresponding with a small aperture in the floor of the car itself. This enabled me to see perpendicularly down, but having found it impossible to place any similar contrivance overhead, on account of the peculiar manner of closing up the opening there, and the consequent wrinkles in the cloth, I could expect to see no objects situated directly in my zenith. This, of course, was a matter of little consequence; for had I even been able to place a window at top, the balloon itself would have prevented my making any use of it.

"About a foot below one of the side windows was a circular opening, three inches in diameter, and fitted with a brass rim adapted in its inner edge to the windings of a screw. In this rim was screwed the large tube of the condenser, the body of the machine being, of course, within the chamber of gum-elastic. Through this tube a quantity of the rare atmosphere circumjacent being drawn by means of a *vacuum* created in the body of the machine, was thence discharged, in a state of condensation, to mingle with the thin air already in the chamber. This operation being repeated several times, at length filled the chamber with atmosphere proper for all the purposes of respiration; but in so confined a space it would, in a short time, necessarily become foul, and unfit for use from frequent contact with the lungs. It was then ejected by a small valve at the bottom of the car—the dense air readily sinking into the thinner atmosphere below. To avoid the inconvenience of making a total *vacuum* at any moment within the chamber, this purification was never accomplished all at once, but in a gradual manner—the valve

being opened only for a few seconds, then closed again, until one or two strokes from the pump of the condenser had supplied the place of the atmosphere ejected. For the sake of experiment I had put the cat and kittens in a small basket, and suspended it outside the car to a button at the bottom, close by the valve, through which I could feed them at any moment when necessary. I did this at some little risk, and before closing the mouth of the chamber, by reaching under the car with one of the poles before mentioned to which a hook had been attached. As soon as dense air was admitted in the chamber, the hoop and poles became unnecessary; the expansion of the enclosed atmosphere powerfully distending the gum-elastic.

"By the time I had fully completed these arrangements and filled the chamber as explained, it wanted only ten minutes of nine o'clock. During the whole period of my being thus employed, I endured the most terrible distress from difficulty of respiration, and bitterly did I repent the negligence or rather fool-hardiness, of which I had been guilty, of putting off to the last moment a matter of so much importance. But having at length accomplished it, I soon began to reap the benefit of my invention. Once again I breathed with perfect freedom and ease—and indeed why should I not? I was also agreeably surprised to find myself, in a great measure, relieved from the violent pains which had hitherto tormented me. A slight headache, accompanied with a sensation of fulness or distention about the wrists, the ankles, and the throat, was nearly all of which I had now to complain. Thus it seemed evident that a greater part of the uneasiness attending the removal of atmospheric pressure had actually *worn off*, as I had expected, and that much of the pain endured for the last two hours should have been attributed altogether to the effects of a deficient respiration.

"At twenty minutes before nine o'clock—that is to say, a short time prior to my closing up the mouth of the chamber, the mercury attained its limit, or ran down, in the barometer, which, as I mentioned before, was one of an extended construction. It then indicated an altitude on my part of 132,000 feet, or five-and-twenty miles, and I consequently surveyed at that time an extent of the earth's area amounting to no less than the three-hundred-and-twentieth part of its entire superficies. At nine o'clock I had again lost sight of land to the eastward, but not before I became aware that the balloon was drifting rapidly to the N. N. W. The ocean beneath me still retained its apparent concavity, although my view was often interrupted by the masses of cloud which floated to and fro.

"At half past nine I tried the experiment of throwing out a handful of feathers through the valve. They did not float as I had expected; but dropped down perpendicularly, like a bullet, *en masse*, and with the greatest velocity—being out of sight in a very few seconds. I did not at first know what to make of this extraordinary phenomenon; not being able to believe that my rate of ascent had, of a sudden, met with so prodigious an acceleration. But it soon occurred to me that the atmosphere was now far too rare to sustain even the feathers; that they actually

fell, as they appear to do, with great rapidity; and that I had been surprised by the united velocities of their descent and my own elevation.

"By ten o'clock I found that I had very little to occupy my immediate attention. Affairs went swimmingly, and I believed the balloon to be going upward with a speed increasing momently although I had no longer any means of ascertaining the progression of the increase. I suffered no pain or uneasiness of any kind, and enjoyed better spirits than I had at any period since my departure from Rotterdam! busying myself now in examining the state of my various apparatus, and now in regenerating the atmosphere within the chamber. This latter point I determined to attend to at regular intervals of forty minutes, more on account of the preservation of my health, than from so frequent a renovation being absolutely necessary. In the meanwhile I could not help making anticipations. Fancy revelled in the wild and dreamy regions of the moon. Imagination, feeling herself for once unshackled, roamed at will among the ever-changing wonders of a shadowy and unstable land. Now there were hoary and time-honored forests, and craggy precipices, and waterfalls tumbling with a loud noise into abysses without a bottom. Then I came suddenly into still noonday solitudes, where no wind of heaven ever intruded, and where vast meadows of poppies, and slender, lily-looking flowers spread themselves out a weary distance, all silent and motionless for ever. Then again I journeyed far down away into another country where it was all one dim and vague lake, with a boundary line of clouds. But fancies such as these were not the sole possessors of my brain. Horrors of a nature most stern and most appalling would too frequently obtrude themselves upon my mind, and shake the innermost depths of my soul with the bare supposition of their possibility. Yet I would not suffer my thoughts for any length of time to dwell upon these latter speculations, rightly judging the real and palpable dangers of the voyage sufficient for my undivided attention.

"At five o'clock, p. m., being engaged in regenerating the atmosphere within the chamber, I took that opportunity of observing the cat and kittens through the valve. The cat herself appeared to suffer again very much, and I had no hesitation in attributing her uneasiness chiefly to a difficulty in breathing; but my experiment with the kittens had resulted very strangely. I had expected, of course, to see them betray a sense of pain, although in a less degree than their mother; and this would have been sufficient to confirm my opinion concerning the habitual endurance of atmospheric pressure. But I was not prepared to find them, upon close examination, evidently enjoying a high degree of health, breathing with the greatest ease and perfect regularity, and evincing not the slightest sign of any uneasiness. I could only account for all this by extending my theory, and supposing that the highly rarefied atmosphere around might perhaps not be, as I had taken for granted, chemically insufficient for the purposes of life, and that a person born in such a *medium* might, possibly, be unaware of any inconvenience attending its inhalation, while, upon removal to the denser

strata near the earth, he might endure tortures of a similar nature to those I had so lately experienced. It has since been to me a matter of deep regret that an awkward accident, at this time, occasioned me the loss of my little family of cats, and deprived me of the insight into this matter which a continued experiment might have afforded. In passing my hand through the valve, with a cup of water for the old puss, the sleeves of my shirt became entangled in the loop which sustained the basket, and thus, in a moment, loosened it from the bottom. Had the whole actually vanished into air, it could not have shot from my sight in a more abrupt and instantaneous manner. Positively, there could not have intervened the tenth part of a second between the disengagement of the basket and its absolute disappearance with all that it contained. My good wishes followed it to the earth, but of course, I had no hope that either cat or kittens would ever live to tell the tale of their misfortune.

"At six o'clock, I perceived a great portion of the earth's visible area to the eastward involved in thick shadow, which continued to advance with great rapidity, until, at five minutes before seven, the whole surface in view was enveloped in the darkness of night. It was not, however, until long after this time that the rays of the setting sun ceased to illumine the balloon; and this circumstance, although of course fully anticipated, did not fail to give me an infinite deal of pleasure. It was evident that, in the morning, I should behold the rising luminary many hours at least before the citizens of Rotterdam, in spite of their situation so much farther to the eastward, and thus, day after day, in proportion to the height ascended, would I enjoy the light of the sun for a longer and a longer period. I now determined to keep a journal of my passage, reckoning the days from one to twenty-four hours continuously, without taking into consideration the intervals of darkness.

"At ten o'clock, feeling sleepy, I determined to lie down for the rest of the night; but here a difficulty presented itself, which, obvious as it may appear, had escaped my attention up to the very moment of which I am now speaking. If I went to sleep as I proposed, how could the atmosphere in the chamber be regenerated in the *interim?* To breathe it for more than an hour, at the farthest, would be a matter of impossibility; or, if even this term could be extended to an hour and a quarter, the most ruinous consequences might ensue. The consideration of this dilemma gave me no little disquietude; and it will hardly be believed, that, after the dangers I had undergone, I should look upon this business in so serious a light, as to give up all hope of accomplishing my ultimate design, and finally make up my mind to the necessity of a descent. But this hesitation was only momentary. I reflected that man is the veriest slave of custom, and that many points in the routine of his existence are deemed *essentially* important, which are only so *at all* by his having rendered them habitual. It was very certain that I could not do without sleep; but I might easily bring myself to feel no inconvenience from being awakened at intervals of an hour during the whole period of my repose. It would require but five minutes at most to regenerate the atmosphere in the

fullest manner—and the only real difficulty was to contrive a method of arousing myself at the proper moment for so doing. But this was a question which, I am willing to confess, occasioned me no little trouble in its solution. To be sure, I had heard of the student who, to prevent his falling asleep over his books, held in one hand a ball of copper, the din of whose descent into a basin of the same metal on the floor beside his chair, served effectually to startle him up, if, at any moment, he should be overcome with drowsiness. My own case, however, was very different indeed, and left me no room for any similar idea; for I did not wish to keep awake, but to be aroused from slumber at regular intervals of time. I at length hit upon the following expedient, which, simple as it may seem, was hailed by me, at the moment of discovery, as an invention fully equal to that of the telescope, the steam-engine, or the art of printing itself.

"It is necessary to premise, that the balloon, at the elevation now attained, continued its course upward with an even and undeviating ascent, and the car consequently followed with a steadiness so perfect that it would have been impossible to detect in it the slightest vacillation. This circumstance favored me greatly in the project I now determined to adopt. My supply of water had been put on board in kegs containing five gallons each, and ranged very securely around the interior of the car. I unfastened one of these, and taking two ropes tied them tightly across the rim of the wicker-work from one side to the other; placing them about a foot apart and parallel, so as to form a kind of shelf, upon which I placed the keg, and steadied it in a horizontal position. About eight inches immediately below these ropes, and four feet from the bottom of the car I fastened another shelf—but made of thin plank, being the only similar piece of wood I had. Upon this latter shelf, and exactly beneath one of the rims of the keg, a small earthen pitcher was deposited. I now bored a hole in the end of the keg over the pitcher, and fitted in a plug of soft wood, cut in a tapering or conical shape. This plug I pushed in or pulled out, as might happen, until, after a few experiments, it arrived at that exact degree of tightness, at which the water, oozing from the hole, and falling into the pitcher below, would fill the latter to the brim in the period of sixty minutes. This, of course, was a matter briefly and easily ascertained, by noticing the proportion of the pitcher filled in any given time. Having arranged all this, the rest of the plan is obvious. My bed was so contrived upon the floor of the car, as to bring my head, in lying down, immediately below the mouth of the pitcher. It was evident, that, at the expiration of an hour, the pitcher, getting full, would be forced to run over, and to run over at the mouth, which was somewhat lower than the rim. It was also evident, that the water thus falling from a height of more than four feet, could not do otherwise than fall upon my face, and that the sure consequences would be, to waken me up instantaneously, even from the soundest slumber in the world.

"It was fully eleven by the time, I had completed these arrangements, and I immediately betook myself to bed,

with full confidence in the efficiency of my invention. Nor in this matter was I disappointed. Punctually every sixty minutes was I aroused by my trusty chronometer, when, having emptied the pitcher into the bung-hole of the keg, and performed the duties of the condenser, I retired again to bed. These regular interruptions to my slumber caused me even less discomfort than I had anticipated; and when I finally arose for the day, it was seven o'clock, and the sun had attained many degrees above the line of my horizon.

"*April 3d.* I found the balloon at an immense height indeed, and the earth's convexity had now become strikingly manifest. Below me in the ocean lay a cluster of black specks, which undoubtedly were islands. Overhead the sky was of a jetty black, and the stars were brilliantly visible; indeed they had been so constantly since the first day of ascent. Far away to the northward I perceived a thin, white, and exceedingly brilliant line, or streak, on the edge of the horizon, and I had no hesitation in supposing it to be the southern disc of the ices of the Polar Sea. My curiosity was greatly excited, for I had hopes of passing on much farther to the north, and might possibly, at some period, find myself placed directly above the Pole itself. I now lamented that my great elevation would, in this case, prevent my taking as accurate a survey as I could wish. Much, however, might be ascertained.

"Nothing else of an extraordinary nature occurred during the day. My apparatus all continued in good order, and the balloon still ascended without any perceptible vacillation. The cold was intense, and obliged me to wrap up closely in an overcoat. When darkness came over the earth, I betook myself to bed, although it was for many hours afterward broad daylight all around my immediate situation. The water-clock was punctual in its duty, and I slept until next morning soundly, with the exception of the periodical interruption.

"*April 4th.* Arose in good health and spirits, and was astonished at the singular change which had taken place in the appearance of the sea. It had lost, in a great measure, the deep tint of blue it had hitherto worn, being now of a grayish-white, and of a lustre dazzling to the eye. The convexity of the ocean had become so evident, that the entire mass of the distant water seemed to be tumbling headlong over the abyss of the horizon, and I found myself listening on tiptoe for the echoes of the mighty cataract. The islands were no longer visible; whether they had passed down the horizon to the southeast, or whether my increasing elevation had left them out of sight, it is impossible to say. I was inclined, however, to the latter opinion. The rim of ice to the northward was growing more and more apparent. Cold by no means so intense. Nothing of importance occurred, and I passed the day in reading, having taken care to supply myself with books.

"*April 5th.* Beheld the singular phenomenon of the sun rising while nearly the whole visible surface of the earth continued to be involved in darkness. In time, however, the light spread itself over all, and I again saw the line of ice to the northward. It was now very distinct, and appeared of a much darker hue than the waters of the ocean. I was evidently approaching it, and with

great rapidity. Fancied I could again distinguish a strip of land to the eastward, and one also to the westward, but could not be certain. Weather moderate. Nothing of any consequence happened during the day. Went early to bed.

"*April 6th.* Was surprised at finding the rim of ice at a very moderate distance, and an immense field of the same material stretching away off to the horizon in the north. It was evident that if the balloon held its present course, it would soon arrive above the Frozen Ocean, and I had now little doubt of ultimately seeing the Pole. During the whole of the day I continued to near the ice. Toward night the limits of my horizon very suddenly and materially increased, owing undoubtedly to the earth's form being that of an oblate spheroid, and my arriving above the flattened regions in the vicinity of the Arctic circle. When darkness at length overtook me, I went to bed in great anxiety, fearing to pass over the object of so much curiosity when I should have no opportunity of observing it.

"*April 7th.* Arose early, and, to my great joy, at length beheld what there could be no hesitation in supposing the northern Pole itself. It was there, beyond a doubt, and immediately beneath my feet; but, alas! I had now ascended to so vast a distance, that nothing could with accuracy be discerned. Indeed, to judge from the progression of the numbers indicating my various altitudes, respectively, at different periods, between six a. m. on the second of April, and twenty minutes before nine a. m. of the same day (at which time the barometer ran down), it might be fairly inferred that the balloon had now, at four o'clock in the morning of April the seventh, reached a height of *not less*, certainly, than 7,254 miles above the surface of the sea. This elevation may appear immense, but the estimate upon which it is calculated gave a result in all probability far inferior to the truth. At all events I undoubtedly beheld the whole of the earth's major diameter; the entire northern hemisphere lay beneath me like a chart orthographically projected: and the great circle of the equator itself formed the boundary line of my horizon. Your Excellencies, may, however, readily imagine that the confined regions hitherto unexplored within the limits of the Arctic circle, although situated directly beneath me, and therefore seen without any appearance of being foreshortened, were still, in themselves, comparatively too diminutive, and at too great a distance from the point of sight, to admit of any very accurate examination. Nevertheless, what could be seen was of a nature singular and exciting. Northwardly from that huge rim before mentioned, and which, with slight qualification, may be called the limit of human discovery in these regions, one unbroken, or nearly unbroken, sheet of ice continues to extend. In the first few degrees of this its progress, its surface is very sensibly flattened, farther on depressed into a plane, and finally, becoming *not a little concave*, it terminates, at the Pole itself, in a circular centre, sharply defined, whose apparent diameter subtended at the balloon an angle of about sixty-five seconds, and whose dusky hue, varying in intensity, was, at all times, darker than any other spot upon the visible hemisphere, and occasionally deepened into the most ab-

solute blackness. Farther than this, little could be ascertained. By twelve o'clock the circular centre had materially decreased in circumference, and by seven p. m. I lost sight of it entirely; the balloon passing over the western limb of the ice, and floating away rapidly in the direction of the equator.

"April 8th. Found a sensible diminution in the earth's apparent diameter, besides a material alteration in its general color and appearance. The whole visible area partook in different degrees of a tint of pale yellow, and in some portions had acquired a brilliancy even painful to the eye. My view downward was also considerably impeded by the dense atmosphere in the vicinity of the surface being loaded with clouds, between whose masses I could only now and then obtain a glimpse of the earth itself. This difficulty of direct vision had troubled me more or less for the last forty-eight hours; but my present enormous elevation brought closer together, as it were, the floating bodies of vapor, and the inconvenience became, of course, more and more palpable in proportion to my ascent. Nevertheless, I could easily perceive that the balloon now hovered above the range of great lakes in the continent of North America, and was holding a course, due south, which would soon bring me to the tropics. This circumstance did not fail to give me the most heartful satisfaction, and I hailed it as a happy omen of ultimate success. Indeed, the direction I had hitherto taken, had filled me with uneasiness; for it was evident that, had I continued it much longer, there would have been no possibility of my arriving at the moon at all, whose orbit is inclined to the ecliptic at only the small angle of 5° 8′ 48″. Strange as it may seem, it was only at this late period that I began to understand the great error I had committed, in not taking my departure from earth at some point *in the plane of the lunar ellipse.*

April 9th. To-day the earth's diameter was greatly diminished, and the color of the surface assumed hourly a deeper tint of yellow. The balloon kept steadily on her course to the southward, and arrived, at nine p. m., over the northern edge of the Mexican Gulf.

"April 10th. I was suddenly aroused from slumber, about five o'clock this morning, by a loud, crackling, and terrific sound, for which I could in no manner account. It was of very brief duration, but, while it lasted, resembled nothing in the world of which I had any previous experience. It is needless to say that I became excessively alarmed, having, in the first instance, attributed the noise to the bursting of the balloon. I examined all my apparatus, however, with great attention, and could discover nothing out of order. Spent a great part of the day in meditating upon an occurrence so extraordinary, but could find no means whatever of accounting for it. Went to bed dissatisfied, and in a state of great anxiety and agitation.

"April 11th. Found a startling diminution in the apparent diameter of the earth, and a considerable increase, now observable for the first time, in that of the moon itself, which wanted only a few days of being full. It now required long and excessive labor to condense within the chamber sufficient atmospheric air for the sustenance of life.

"*April 12th.* A singular alteration took place in regard to the direction of the balloon, and although fully anticipated, afforded me the most unequivocal delight. Having reached, in its former course, about the twentieth parallel of southern latitude, it turned off suddenly, at an acute angle, to the eastward, and thus proceeded throughout the day, keeping nearly, if not altogether, *in the exact plane of the lunar ellipse.* What was worthy of remark, a very perceptible vacillation in the car was a consequence of this change of route—a vacillation which prevailed, in a more or less degree, for a period of many hours.

"*April 13th.* Was again very much alarmed by a repetition of the loud, crackling noise which terrified me on the tenth. Thought long upon the subject, but was unable to form any satisfactory conclusion. Great decrease in the earth's apparent diameter, which now subtended from the balloon an angle of very little more than twenty-five degrees. The moon could not be seen at all, being nearly in my zenith. I still continued in the plane of the ellipse, but made little progress to the eastward.

"*April 14th.* Extremely rapid decrease in the diameter of the earth. To-day I became strongly impressed with the idea, that the balloon was now actually running up the line of apsides to the point of perigee—in other words, holding the direct course which would bring it immediately to the moon in that part of its orbit the nearest to the earth. The moon itself was directly overhead, and consequently hidden from my view. Great and long-continued labor necessary for the condensation of the atmosphere.

"*April 15th.* Not even the outlines of continents and seas could now be traced upon the earth with distinctness. About twelve o'clock I became aware, for the third time, of that appalling sound which had so astonished me before. It now, however, continued for some moments, and gathered intensity as it continued. At length, while, stupefied and terror-stricken, I stood in expectation of I knew not what hideous destruction, the car vibrated with excessive violence, and a gigantic and flaming mass of some material which I could not distinguish, came with a voice of a thousand thunders, roaring and booming by the balloon. When my fears and astonishment had in some degree subsided, I had little difficulty in supposing it to be some mighty volcanic fragment ejected from that world to which I was so rapidly approaching, and, in all probability, one of that singular class of substances occasionally picked up on the earth, and termed meteoric stones for want of a better appellation.

"*April 16th.* To-day, looking upward as well as I could, through each of the side windows alternately, I beheld, to my great delight, a very small portion of the moon's disk protruding, as it were, on all sides beyond the huge circumference of the balloon. My agitation was extreme; for I had now little doubt of soon reaching the end of my perilous voyage. Indeed, the labor now required by the condenser, had increased to a most oppressive degree, and allowed me scarcely any respite from exertion. Sleep was a matter nearly out of the question. I became quite ill, and my frame trembled with exhaustion. It was impossible that hu-

man nature could endure this state of intense suffering much longer. During the now brief interval of darkness a meteoric stone again passed in my vicinity, and the frequency of these phenomena began to occasion me much apprehension.

"*April 17th.* This morning proved an epoch in my voyage. It will be remembered that, on the thirteenth, the earth subtended an angular breadth of twenty-five degrees. On the fourteenth this had greatly diminished; on the fifteenth a still more remarkable decrease was observable; and, on retiring on the night of the sixteenth, I had noticed an angle of no more than about seven degrees and fifteen minutes. What, therefore, must have been my amazement, on awakening from a brief and disturbed slumber, on the morning of this day, the seventeenth, at finding the surface beneath me so suddenly and wonderfully *augmented* in volume, as to subtend no less than thirty-nine degrees in apparent angular diameter! I was thunderstruck! No words can give any adequate idea of the extreme, the absolute horror and astonishment, with which I was seized possessed, and altogether overwhelmed. My knees tottered beneath me—my teeth chattered—my hair started up on end. 'The balloon, then, had actually burst!' These were the first tumultuous ideas that hurried through my mind: 'The balloon had positively burst!—I was falling—falling with the most impetuous, the most unparalleled velocity! To judge by the immense distance already so quickly passed over, it could not be more than ten minutes, at the farthest, before I should reach the surface of the earth, and be hurled into annihilation!' But at length reflection came to my relief. I paused; I considered; and I began to doubt. The matter was impossible. I could not in any reason have so rapidly come down. Besides, although I was evidently approaching the surface below me, it was with a speed by no means commensurate with the velocity I had at first conceived. This consideration served to calm the perturbation of my mind, and I finally succeeded in regarding the phenomenon in its proper point of view. In fact, amazement must have fairly deprived me of my senses, when I could not see the vast difference, in appearance, between the surface below me, and the surface of my mother earth. The latter was indeed over my head, and completely hidden by the balloon, while the moon—the moon itself in all its glory—lay beneath me and at my feet.

"The stupor and surprise produced in my mind by this extraordinary change in the posture of affairs, was, perhaps after all, that part of the adventure least susceptible of explanation. For the *bouleversement* in itself was not only natural and inevitable, but had been long actually anticipated as a circumstance to be expected whenever I should arrive at that exact point of my voyage where the attraction of the planet should be superseded by the attraction of the satellite—or more precisely, where the gravitation of the balloon toward the earth should be less powerful than its gravitation toward the moon. To be sure I arose from a sound slumber, with all my senses in confusion, to the contemplation of a very startling phenomenon and one which, although expected, was

not expected at the moment. The revolution itself must, of course, have taken place in an easy and gradual manner, and it is by no means clear that, had I even been awake at the time of the occurrence, I should have been made aware of it by any *internal* evidence of an inversion—that is to say, by any inconvenience or disarrangement, either about my person or about my apparatus.

"It is almost needless to say that, upon coming to a due sense of my situation, and emerging from the terror which had absorbed every faculty of my soul, my attention was, in the first place, wholly directed to the contemplation of the general physical appearance of the moon. It lay beneath me like a chart—and although I judged it to be still at no inconsiderable distance, the indentures of its surface were defined to my vision with a most striking and altogether unaccountable distinctness. The entire absence of ocean or sea, and indeed of any lake or river, or body of water whatsoever, struck me, at first glance, as the most extraordinary feature in its geological condition. Yet, strange to say, I beheld vast level regions of a character decidedly alluvial, although by far the greater portion of the hemisphere in sight was covered with innumerable volcanic mountains, conical in shape, and having more the appearance of artificial than of natural protuberance. The highest among them does not exceed three and three-quarter miles in perpendicular elevation; but a map of the volcanic districts of the Campi Phlegræi would afford to your Excellencies a better idea of their general surface than any unworthy description I might think proper to attempt. The greater part of them were in a state of evident eruption, and gave me fearfully to understand their fury and their power, by the repeated thunders of the miscalled meteoric stones, which now rushed upward by the balloon with a frequency more and more appalling.

"*April 18th.* To-day I found an enormous increase in the moon's apparent bulk—and the evidently accelerated velocity of my descent began to fill me with alarm. It will be remembered, that, in the earliest stage of my speculations upon the possibility of a passage to the moon, the existence, in its vicinity, of an atmosphere, dense in proportion to the bulk of the planet, had entered largely into my calculations; this too in spite of many theories to the contrary, and, it may be added, in spite of a general disbelief in the existence of any lunar atmosphere at all. But, in addition to what I have already urged in regard to Encke's comet and the zodiacal light, I had been strengthened in my opinion by certain observations of Mr. Schroeter, of Lilienthal. He observed the moon when two days and a half old, in the evening soon after sunset, before the dark part was visible, and continued to watch it until it became visible. The two cusps appeared tapering in a very sharp faint prolongation, each exhibiting its farthest extremity faintly illuminated by the solar rays, before any part of the dark hemisphere was visible. Soon afterward, the whole dark limb became illuminated. This prolongation of the cusps beyond the semicircle, I thought, must have arisen from the refraction of the sun's rays by the moon's atmosphere. I computed, also, the height of the atmosphere (which

could refract light enough into its dark hemisphere to produce a twilight more luminous than the light reflected from the earth when the moon is about 32° from the new) to be 1,356 Paris feet; in this view, I supposed the greatest height capable of refracting the solar ray, to be 5,376 feet. My ideas on this topic had also received confirmation by a passage in the eighty-second volume of the Philosophical Transactions, in which it is stated, that, at an occultation of Jupiter's satellites, the third disappeared after having been about 1″ or 2″ of time indistinct, and the fourth became indiscernible near the limb.*

*Hevelius writes that he has several times found, in skies perfectly clear, when even stars of the sixth and seventh magnitude were conspicuous, that, at the same altitude of the moon, at the same elongation from the earth, and with one and the same excellent telescope, the moon and its maculæ did not appear equally lucid at all times. From the circumstances of the observation, it is evident that the cause of this phenomenon is not either in our air, in the tube, in the moon, or in the eye of the spectator, but must be looked for in something (an atmosphere?) existing about the moon.

Cassini frequently observed Saturn, Jupiter, and the fixed stars, when approaching the moon to occultation, to have their circular figure changed into an oval one; and, in other occultations, he found no alteration of figure at all. Hence it might be supposed, that *at some times*, and not at others, there is a dense matter encompassing the moon wherein the rays of the stars are refracted.—E. A. P.

"Upon the resistance or, more properly, upon the support of an atmosphere, existing in the state of density imagined, I had, of course, entirely depended for the safety of my ultimate descent. Should I then, after all, prove to have been mistaken, I had in consequence nothing better to expect as a *finale* to my adventure, than being dashed into atoms against the rugged surface of the satellite. And, indeed, I had now every reason to be terrified. My distance from the moon was comparatively trifling, while the labor required by the condenser was diminished not at all, and I could discover no indication whatever of a decreasing rarity in the air.

"*April 19th.* This morning, to my great joy, about nine o'clock, the surface of the moon being frightfully near, and my apprehensions excited to the utmost, the pump of my condenser at length gave evident tokens of an alteration in the atmosphere. By ten, I had reason to believe its density considerably increased. By eleven, very little labor was necessary at the apparatus; and at twelve o'clock, with some hesitation, I ventured to unscrew the *tourniquet*, when, finding no inconvenience from having done so, I finally threw open the gum-elastic chamber, and unrigged it from around the car. As might have been expected, spasms and violent headache were the immediate consequences of an experiment so precipitate and full of danger. But these and other difficulties attending respiration, as they were by no means so great as to put me in peril of my life, I determined to endure as I best could, in consideration of my leaving them behind me momently in my approach to

the denser *strata* near the moon. This approach, however, was still impetuous in the extreme; and it soon became alarmingly certain that, although I had probably not been deceived in the expectation of an atmosphere dense in proportion to the mass of the satellite, still I had been wrong in supposing this density, even at the surface, at all adequate to the support of the great weight contained in the car of my balloon. Yet this *should* have been the case, and in an equal degree as at the surface of the earth, the actual gravity of bodies at either planet supposed in the ratio of the atmospheric condensation. That it *was not* the case, however, my precipitous downfall gave testimony enough; *why* it was not so, can only be explained by a reference to those possible geological disturbances to which I have formerly alluded. At all events I was now close upon the planet, and coming down with the most terrible impetuosity. I lost not a moment, accordingly, in throwing overboard first my ballast, then my water-kegs, then my condensing apparatus and gum-elastic chamber, and finally every article within the car. But it was all to no purpose. I still fell with horrible rapidity, and was now not more than half a mile from the surface. As a last resource, therefore, having got rid of my coat, hat, and boots, I cut loose from the balloon *the car itself*, which was of no inconsiderable weight, and thus, clinging with both hands to the network, I had barely time to observe that the whole country, as far as the eye could reach, was thickly interspersed with diminutive habitations, ere I tumbled headlong into the very heart of a fantastical-looking city, and into the middle of a vast crowd of ugly little people, who none of them uttered a single syllable, or gave themselves the least trouble to render me assistance, but stood, like a parcel of idiots, grinning in a ludicrous manner, and eyeing me and my balloon askant, with their arms set a-kimbo. I turned from them in contempt, and, gazing upward at the earth so lately left, and left perhaps for ever, beheld it like a huge, dull, copper shield, about two degrees in diameter, fixed immovably in the heavens overhead, and tipped on one of its edges with a crescent border of the most brilliant gold. No traces of land or water could be discovered, and the whole was clouded with variable spots, and belted with tropical and equatorial zones.

"Thus, may it please your Excellencies, after a series of great anxieties, unheard-of dangers, and unparalleled escapes, I had, at length, on the nineteenth day of my departure from Rotterdam, arrived in safety at the conclusion of a voyage undoubtedly the most extraordinary, and the most momentous, ever accomplished, undertaken, or conceived by any denizen of earth. But my adventures yet remain to be related. And indeed your Excellencies may well imagine that, after a residence of five years upon a planet not only deeply interesting in its own peculiar character, but rendered doubly so by its intimate connection, in capacity of satellite, with the world inhabited by man, I may have intelligence for the private ear of the State's College of Astronomers of far more importance than the details, however wonderful, of the mere *voyage* which so happily concluded. This is, in fact, the case. I have much—very

much which it would give me the greatest pleasure to communicate. I have much to say of the climate of the planet; of its wonderful alternations of heat and cold; of unmitigated and burning sunshine for one fortnight, and more than polar frigidity for the next; of a constant transfer of moisture, by distillation like that *in vacuo,* from the point beneath the sun to the point the farthest from it; of a variable zone of running water; of the people themselves; of their manners, customs, and political institutions; of their peculiar physical construction; of their ugliness; of their want of ears, those useless appendages in an atmosphere so peculiarly modified; of their consequent ignorance of the use and properties of speech; of their substitute for speech in a singular method of inter-communication; of the incomprehensible connection between each particular individual in the moon with some particular individual on the earth—a connection analogous with, and depending upon, that of the orbs of the planet and the satellite, and by means of which the lives and destinies of the inhabitants of the one are interwoven with the lives and destinies of the inhabitants of the other; and above all, if it so please your Excellencies—above all, of those dark and hideous mysteries which lie in the outer regions of the moon—regions which, owing to the almost miraculous accordance of the satellite's rotation on its own axis with its sidereal revolution about the earth, have never yet been turned, and, by God's mercy, never shall be turned, to the scrutiny of the telescopes of man. All this, and more—much more—would I most willingly detail. But, to be brief, I must have my reward. I am pining for a return to my family and to my home; and as the price of any farther communication on my part—in consideration of the light which I have it in my power to throw upon many very important branches of physical and metaphysical science—I must solicit, through the influence of your honorable body, a pardon for the crime of which I have been guilty in the death of the creditors upon my departure from Rotterdam. This, then, is the object of the present paper. Its bearer, an inhabitant of the moon, whom I have prevailed upon, and properly instructed, to be my messenger to the earth, will await your Excellencies' pleasure, and return to me with the pardon in question, if it can, in any manner, be obtained.

"I have the honor to be, etc., your Excellencies' very humble servant,

"Hans Pfaall."

Upon finishing the perusal of this very extraordinary document, Professor Rubadub, it is said, dropped his pipe upon the ground in the extremity of his surprise, and Mynheer Superbus Von Underduk having taken off his spectacles, wiped them, and deposited them in his pocket, so far forgot both himself and his dignity, as to turn round three times upon his heel in the quintessence of astonishment and admiration. There was no doubt about the matter—the pardon should be obtained. So at least swore, with a round oath, Professor Rubadub, and so finally thought the illustrious Von Underduk, as he took the arm of his brother in science, and without saying a word, began to make the best of his way home to deliberate upon the

measures to be adopted. Having reached the door, however, of the burgomaster's dwelling, the professor ventured to suggest that as the messenger had thought proper to disappear —no doubt frightened to death by the savage appearance of the burghers of Rotterdam—the pardon would be of little use, as no one but a man of the moon would undertake a voyage to so vast a distance. To the truth of this observation the burgomaster assented, and the matter was therefore at an end. Not so, however, rumors and speculations. The letter, having been published, gave rise to a variety of gossip and opinion. Some of the overwise even made themselves ridiculous by decrying the whole business as nothing better than a hoax. But hoax, with these sort of people, is, I believe, a general term for all matters above their comprehension. For my part, I cannot conceive upon what data they have founded such an accusation. Let us see what they say:

Imprimis. That certain wags in Rotterdam have certain especial antipathies to certain burgomasters and astronomers.

Secondly. That an odd little dwarf and bottle conjurer, both of whose ears, for some misdemeanor, have been cut off close to his head, has been missing for several days from the neighboring city of Bruges.

Thirdly. That the newspapers which were stuck all over the little balloon were newspapers of Holland, and therefore could not have been made in the moon. They were dirty papers—very dirty—and Gluck, the printer, would take his Bible oath to their having been printed in Rotterdam.

Fourthly. That Hans Pfaall himself, the drunken villain, and the three very idle gentlemen styled his creditors, were all seen, no longer than two or three days ago, in a tippling house in the suburbs, having just returned, with money in their pockets from a trip beyond the sea.

Lastly. That it is an opinion very generally received, or which ought to be generally received, that the College of Astronomers in the city of Rotterdam, as well as all other colleges in all other parts of the world,—not to mention colleges and astronomers in general,—are, to say the least of the matter, not a whit better, nor greater, nor wiser than they ought to be.*

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*There have been other "voyages to the moon," but none of higher merit than the "Moon-Story" of R. A. Locke. That of Bergerac is utterly meaningless. In the third volume of the *American Quarterly Review* will be found an elaborate criticism upon a certain "Journey" of the kind in question:—a criticism in which it is difficult to say whether the critic most exposes the stupidity of the book, or his own absurd ignorance of astronomy. I forget the title of the work; but the *means* of the voyage are more deplorably ill conceived than are even the *ganzas* of our friend the Signor Gonzales. The adventurer, in digging the earth, happens to discover a peculiar metal for which the moon has a strong attraction, and straightway constructs of it a box, which, when cast loose from its terrestrial fastenings, flies with him, forthwith, to the satellite. The "Flight of Thomas O'Rourke," is a *jeu d'esprit* not altogether contemptible,

and has been translated into German. Thomas, the hero, was, in fact, the game-keeper of an Irish peer, whose eccentricities gave rise to the tale. The "flight" is made on an eagle's back, from Hungry Hill, a lofty mountain at the end of Bantry Bay.

In these various *brochures* the aim is always satirical; the theme being a description of Lunarian customs as compared with ours. In none is there any effort at *plausibility* in the details of the voyage itself. The writers seem, in each instance, to be utterly uninformed in respect to astronomy. In "Hans Pfaall" the design is original, inasmuch as regards an attempt at *verisimilitude*, in the application of scientific principles (so far as the whimsical nature of the subject would permit), to the actual passage between the earth and the moon.—E. A. P.

The Balloon-Hoax

(Astounding News by Express, *via* Norfolk!—The Atlantic Crossed in Three Days! Signal Triumph of Mr. Monck Mason's Flying Machine!—Arrival at Sullivan's Island, near Charleston, S. C., of Mr. Mason, Mr. Robert Holland, Mr. Henson, Mr. Harrison Ainsworth, and four others, in the Steering Balloon, "Victoria," after a Passage of Seventy-five Hours from Land to Land! Full Particulars of the Voyage!

The subjoined *jeu d'esprit* with the preceding heading in magnificent capitals, well interspersed with notes of admiration, was originally published, as matter of fact, in the *New York Sun*, a daily newspaper, and therein fully subserved the purpose of creating indigestible aliment for the *quidnuncs* during the few hours intervening between a couple of the Charleston mails. The rush for the "sole paper which had the news" was something beyond even the prodigious; and, in fact, if (as some assert) the "Victoria" *did* not absolutely accomplish the voyage recorded, it will be difficult to assign a reason why she *should* not have accomplished it.—E. A. P.)

THE great problem is at length solved! The air, as well as the earth and the ocean, has been subdued by science, and will become a common and convenient highway for mankind. *The Atlantic has been actually crossed in a Balloon!* and this too without difficulty —without any great apparent danger— with thorough control of the machine— and in the inconceivably brief period of seventy-five hours from shore to shore! By the energy of an agent at Charleston, S. C., we are enabled to be the first to furnish the public with a detailed account of this most extraordinary voyage, which was performed between Saturday, the 6th instant, at 11 A. M. and 2 P. M., on Tuesday, the 9th instant, by Sir Everard Bringhurst; Mr. Osborne, a nephew of Lord Bentinck's; Mr. Monck Mason and Mr. Robert Holland, the well-known aeronauts; Mr. Harrison Ainsworth, author of "Jack Sheppard," etc.; and Mr.

Henson, the projector of the late unsuccessful flying machine—with two seamen from Woolwich—in all, eight persons. The particulars furnished below may be relied on as authentic and accurate in every respect, as, with a slight exception, they are copied *verbatim* from the joint diaries of Mr. Monck Mason and Mr. Harrison Ainsworth, to whose politeness our agent is also indebted for much verbal information respecting the balloon itself, its construction, and other matters of interest. The only alteration in the MS. received, has been made for the purpose of throwing the hurried account of our agent, Mr. Forsyth, into a connected and intelligible form.

THE BALLOON

"Two very decided failures, of late, —those of Mr. Henson and Sir George Cayley,—had much weakened the public interest in the subject of aerial navigation. Mr. Henson's scheme (which at first was considered very feasible even by men of science) was founded upon the principle of an inclined plane, started from an eminence by an extrinsic force, applied and continued by the revolution of impinging vanes, in form and number resembling the vanes of a windmill. But, in all the experiments made with models at the Adelaide Gallery, it was found that the operation of these fans not only did not propel the machine, but actually impeded its flight. The only propelling force it ever exhibited, was the mere *impetus* acquired from the descent of the inclined plane; and this *impetus* carried the machine farther when the vanes were at rest, than when they were in motion—a fact which sufficiently demonstrates their inutility; and in the absence of the propelling, which was also the *sustaining*, power, the whole fabric would necessarily descend. This consideration led Sir George Cayley to think only of adapting a propeller to some machine having of itself an independent power of support—in a word, to a balloon; the idea, however, being novel, or original, with Sir George, only so far as regards the mode of its application to practice. He exhibited a model of his invention at the Polytechnic Institution. The propelling principle, or power, was here, also, applied to interrupted surfaces, or vanes, put in revolution. These vanes were four in number, but were found entirely ineffectual in moving the balloon, or in aiding its ascending power. The whole project was thus a complete failure.

"It was at this juncture that Mr. Monck Mason (whose voyage from Dover to Weilburg in the balloon 'Nassau' occasioned so much excitement in 1837) conceived the idea of employing the principle of the Archimedean screw for the purpose of propulsion through the air—rightly attributing the failure of Mr. Henson's scheme, and of Sir George Cayley's to the interruption of surface in the independent vanes. He made the first public experiment at Willis's Rooms, but afterward removed his model to the Adelaide Gallery.

"Like Sir George Cayley's balloon, his own was an ellipsoid. Its length was thirteen feet six inches—height, six feet eight inches. It contained about three hundred and twenty cubic feet of gas, which, if pure hydrogen, would support twenty-one pounds upon

its first inflation, before the gas has time to deteriorate or escape. The weight of the whole machine and apparatus was seventeen pounds—leaving about four pounds to spare. Beneath the centre of the balloon, was a frame of light wood, about nine feet long, and rigged on to the balloon itself with a network in the customary manner. From this framework was suspended a wicker basket or car.

"The screw consists of an axis of hollow brass tube, eighteen inches in length, through which, upon a semi-spiral inclined at fifteen degrees, pass a series of steel-wire radii, two feet long, and thus projecting a foot on either side. These radii are connected at the outer extremities by two bands of flattened wire—the whole in this manner forming the framework of the screw, which is completed by a covering of oiled silk cut into gores, and tightened so as to present a tolerably uniform surface. At each end of its axis this screw is supported by pillars of hollow brass tube descending from the hoop. In the lower ends of these tubes are holes in which the pivots of the axis revolve. From the end of the axis which is next the car, proceeds a shaft of steel, connecting the screw with the pinion of a piece of spring machinery fixed in the car. By the operation of this spring, the screw is made to revolve with great rapidity, communicating a progressive motion to the whole. By means of the rudder, the machine was readily turned in any direction. The spring was of great power, compared with its dimensions, being capable of raising forty-five pounds upon a barrel of four inches diameter, after the first turn, and gradually increasing as it was wound up. It weighed, altogether, eight pounds six ounces. The rudder was a light frame of cane covered with silk, shaped somewhat like a battledoor, and was about three feet long, and at the widest, one foot. Its weight was about two ounces. It could be turned *flat*, and directed upward or downward, as well as to the right or left; and thus enabled the aeronaut to transfer the resistance of the air which in an inclined position it must generate in its passage, to any side upon which he might desire to act; thus determining the balloon in the opposite direction.

"This model (which, through want of time, we have necessarily described in an imperfect manner) was put in action at the Adelaide Gallery, where it accomplished a velocity of five miles per hour; although, strange to say, it excited very little interest in comparison with the previous complex machine of Mr. Henson—so resolute is the world to despise anything which carries with it an air of simplicity. To accomplish the great desideratum of aerial navigation, it was very generally supposed that some exceedingly complicated application must be made of some unusually profound principle in dynamics.

"So well satisfied, however, was Mr. Mason of the ultimate success of his invention, that he determined to construct immediately, if possible, a balloon of sufficient capacity to test the question by a voyage of some extent—the original design being to cross the British Channel, as before, in the Nassau balloon. To carry out his views, he solicited and obtained the patronage of Sir Everard Bringhurst and Mr.

Osborne, two gentlemen well known for scientific acquirement, and especially for the interest they have exhibited in the progress of aerostation. The project, at the desire of Mr. Osborne, was kept a profound secret from the public—the only persons entrusted with the design being those actually engaged in the construction of the machine, which was built (under the superintendence of Mr. Mason, Mr. Holland, Sir Everard Bringhurst, and Mr. Osborne) at the seat of the latter gentleman near Penstruthal, in Wales. Mr. Henson, accompanied by his friend Mr. Ainsworth, was admitted to a private view of the balloon, on Saturday last—when the two gentlemen made final arrangements to be included in the adventure. We are not informed for what reason the two seamen were also included in the party—but, in the course of a day or two, we shall put our readers in possession of the minutest particulars respecting this extraordinary voyage.

"The balloon is composed of silk, varnished with the liquid gum caoutchouc. It is of vast dimensions, containing more than 40,000 cubic feet of gas; but as coal-gas was employed in place of the more expensive and inconvenient hydrogen, the supporting power of the machine, when fully inflated, and immediately after inflation, is not more than about 2500 pounds. The coal-gas is not only much less costly, but is easily procured and managed.

"For its introduction into common use for purposes of aerostation, we are indebted to Mr. Charles Green. Up to his discovery, the process of inflation was not only exceedingly expensive, but uncertain. Two and even three days have frequently been wasted in futile attempts to procure a sufficiency of hydrogen to fill a balloon, from which it had great tendency to escape, owing to its extreme subtlety, and its affinity for the surrounding atmosphere. In a balloon sufficiently perfect to retain its contents of coal-gas unaltered, in quantity or amount, for six months, an equal quantity of hydrogen could not be maintained in equal purity for six weeks.

"The supporting power being estimated at 2500 pounds, and the united weights of the party amounting only to about 1200, there was left a surplus of 1300, of which again 1200 was exhausted by ballast, arranged in bags of different sizes, with their respective weights marked upon them—by cordage, barometers, telescopes, barrels containing provision for a fortnight, water-casks, cloaks, carpet-bags, and various other indispensable matters, including a coffee-warmer, contrived for warming coffee by means of slack-lime, so as to dispense altogether with fire, if it should be judged prudent to do so. All these articles, with the exception of the ballast, and a few trifles, were suspended from the hoop overhead. The car is much smaller and lighter, in proportion, than the one appended to the model. It is formed of a light wicker, and is wonderfully strong, for so frail-looking a machine. Its rim is about four feet deep. The rudder is also very much larger, in proportion, than that of the model; and the screw is considerably smaller. The balloon is furnished besides with a grapnel, and a guide-rope; which latter is of the most indispensable importance. A few words, in explanation,

will here be necessary for such of our readers as are not conversant with the details of aerostation.

"As soon as the balloon quits the earth, it is subjected to the influence of many circumstances tending to create a difference in its weight; augmenting or diminishing its ascending power. For example, there may be a deposition of dew upon the silk, to the extent, even, of several hundred pounds; ballast has then to be thrown out, or the machine may descend. This ballast being discarded, and a clear sunshine evaporating the dew, and at the same time expanding the gas in the silk, the whole will again rapidly ascend. To check this ascent, the only recourse is (or rather *was*, until Mr. Green's invention of the guide-rope) the permission of the escape of gas from the valve; but, in the loss of gas, is a proportionate general loss of ascending power; so that, in a comparatively brief period, the best-constructed balloon must necessarily exhaust all its resources, and come to the earth. This was the great obstacle to voyages of length.

"The guide-rope remedies the difficulty in the simplest manner conceivable. It is merely a very long rope which is suffered to trail from the car, and the effect of which is to prevent the balloon from changing its level in any material degree. If, for example, there should be a deposition of moisture upon the silk, and the machine begins to descend in consequence, there will be no necessity for discharging ballast to remedy the increase of weight, for it is remedied, or counteracted, in an exactly just proportion, by the deposit on the ground of just so much of the end of the rope as is necessary. If, on the other hand, any circumstances should cause undue levity, and consequent ascent, this levity is immediately counteracted by the additional weight of rope upraised from the earth. Thus, the balloon can neither ascend nor descend, except within very narrow limits, and its resources, either in gas or ballast, remain comparatively unimpaired. When passing over an expanse of water, it becomes necessary to employ small kegs of copper or wood, filled with liquid ballast of a lighter nature than water. These float, and serve all the purposes of a mere rope on land. Another most important office of the guide-rope, is to point out the *direction* of the balloon. The rope *drags*, either on land or sea, while the balloon is free; the latter, consequently, is always in advance, when any progress whatever is made: a comparison, therefore, by means of the compass, of the relative positions of the two objects, will always indicate the *course*. In the same way, the angle formed by the rope with the vertical axis of the machine, indicates the *velocity*. When there is *no* angle—in other words, when the rope hangs perpendicularly, the whole apparatus is stationary; but the larger the angle, that is to say, the farther the balloon precedes the end of the rope, the greater the velocity; and the converse.

"As the original design was to cross the British Channel, and alight as near Paris as possible, the voyagers had taken the precaution to prepare themselves with passports directed to all parts of the Continent, specifying the nature of the expedition, as in the case of the 'Nassau' voyage, and entitling

the adventurers to exemption from the usual formalities of office; unexpected events, however, rendered these passports superfluous.

"The inflation was commenced very quietly at day-break, on Saturday morning, the 6th instant, in the court-yard of Wheal-Vor House, Mr. Osborne's seat, about a mile from Penstruthal, in North Wales; and at seven minutes past eleven, everything being ready for departure, the balloon was set free, rising gently but steadily, in a direction nearly south; no use being made, for the first half hour, of either the screw or the rudder. We proceed now with the journal, as transcribed by Mr. Forsyth from the joint MSS. of Mr. Monck Mason and Mr. Ainsworth. The body of the journal, as given, is in the handwriting of Mr. Mason, and a P. S. is appended, each day, by Mr. Ainsworth, who has in preparation, and will shortly give the public a more minute and, no doubt, a thrillingly interesting account of the voyage.

THE JOURNAL

"Saturday, April the 6th.—Every preparation likely to embarrass us having been made overnight, we commenced the inflation this morning at daybreak; but owing to a thick fog, which encumbered the folds of the silk and rendered it unmanageable, we did not get through before nearly eleven o'clock. Cut loose, then, in high spirits, and rose gently but steadily, with a light breeze at north, which bore us in the direction of the British Channel. Found the ascending force greater than we had expected; and as we arose higher and so got clear of the cliffs, and more in the sun's rays, our ascent became very rapid. I did not wish, however, to lose gas at so early a period of the adventure, and so concluded to ascend for the present. We soon ran out our guide-rope; but even when we had raised it clear of the earth, we still went up very rapidly. The balloon was unusually steady, and looked beautifully. In about ten minutes after starting, the barometer indicated an altitude of 15,000 feet. The weather was remarkably fine, and the view of the subjacent country—a most romantic one when seen from any point—was now especially sublime. The numerous deep gorges presented the appearance of lakes, on account of the dense vapors with which they were filled, and the pinnacles and crags to the east, piled in inextricable confusion, resembling nothing so much as the giant cities of Eastern fable. We were rapidly approaching the mountains in the south, but our elevation was more than sufficient to enable us to pass them in safety. In a few minutes we soared over them in fine style; and Mr. Ainsworth, with the seamen, was surprised at their apparent want of altitude when viewed from the car, the tendency of great elevation in a balloon being to reduce inequalities of the surface below, to nearly a dead level. At half-past eleven still proceeding nearly south, we obtained our first view of the Bristol Channel; and, in fifteen minutes afterward, the line of breakers on the coast appeared immediately beneath us, and we were fairly out at sea. We now resolved to let off enough gas to bring our guide-rope, with the buoys affixed, into the water. This was immediately done, and we commenced a

gradual descent. In about twenty minutes our first buoy dipped, and at the touch of the second soon afterward, we remained stationary as to elevation. We were all now anxious to test the efficiency of the rudder and screw, and we put them both into requisition forthwith, for the purpose of altering our direction more to the eastward, and in a line for Paris. By means of the rudder we instantly effected the necessary change of direction, and our course was brought nearly at right angles to that of the wind; when we set in motion the spring of the screw, and were rejoiced to find it propel us readily as desired. Upon this we gave nine hearty cheers, and dropped in the sea a bottle, inclosing a slip of parchment with a brief account of the principle of the invention. Hardly, however, had we done with our rejoicings, when an unforeseen accident occurred which discouraged us in no little degree. The steel rod connecting the spring with the propeller was suddenly jerked out of place, at the car end, (by a swaying of the car through some movement of one of the two seamen we had taken up,) and in an instant hung dangling out of reach, from the pivot of the axis of the screw. While we were endeavoring to regain it, our attention being completely absorbed, we became involved in a strong current of wind from the east, which bore us, with rapidly increasing force, toward the Atlantic. We soon found ourselves driving out to sea at the rate of not less, certainly, than fifty or sixty miles an hour, so that we came up with Cape Clear, at some forty miles to our north, before we had secured the rod, and had time to think what we were about. It was now that Mr. Ainsworth made an extraordinary but, to my fancy, a by no means unreasonable or chimerical proposition, in which he was instantly seconded by Mr. Holland—viz.: that we should take advantage of the strong gale which bore us on, and in place of beating back to Paris, make an attempt to reach the coast of North America. After slight reflection, I gave a willing assent to this bold proposition, which (strange to say) met with objection from the two seamen only. As the stronger party, however, we overruled their fears, and kept resolutely upon our course. We steered due west; but as the trailing of the buoys materially impeded our progress, and we had the balloon abundantly at command, either for ascent or descent, we first threw out fifty pounds of ballast, and then wound up (by means of a windlass) so much of the rope as brought it quite clear of the sea. We perceived the effect of this manœuvre immediately, in a vastly increased rate of progress; and, as the gale freshened, we flew with a velocity nearly inconceivable; the guide-rope flying out behind the car, like a streamer from a vessel. It is needless to say that a very short time sufficed us to lose sight of the coast. We passed over innumerable vessels of all kinds, a few of which were endeavoring to beat up, but the most of them lying to. We occasioned the greatest excitement on board all—an excitement greatly relished by ourselves, and especially by our two men, who, now under the influence of a dram of Geneva, seemed resolved to give all scruple, or fear, to the wind. Many of the vessels fired signal guns; and in all we were saluted with loud cheers

(which we heard with surprising distinctness) and the waving of caps and handkerchiefs. We kept on in this manner throughout the day with no material incident, and, as the shades of night closed around us, we made a rough estimate of the distance traversed. It could not have been less than five hundred miles, and was probably much more. The propeller was kept in constant operation, and, no doubt, aided our progress materially. As the sun went down, the gale freshened into an absolute hurricane, and the ocean beneath was clearly visible on account of its phosphorescence. The wind was from the east all night, and gave us the brightest omen of success. We suffered no little from cold, and the dampness of the atmosphere was most unpleasant; but the ample space in the car enabled us to lie down, and by means of cloaks and a few blankets we did sufficiently well.

"P. S. [by Mr. Ainsworth.] The last nine hours have been unquestionably the most exciting of my life. I can conceive nothing more sublimating than the strange peril and novelty of an adventure such as this. May God grant that we succeed! I ask not success for mere safety to my insignificant person, but for the sake of human knowledge and—for the vastness of the triumph. And yet the feat is only so evidently feasible that the sole wonder is why men have scrupled to attempt it before. One single gale such as now befriends us—let such a tempest whirl forward a balloon for four or five days (these gales often last longer) and the voyager will be easily borne, in that period, from coast to coast. In view of such a gale the broad Atlantic becomes a mere lake. I am more struck, just now, with the supreme silence which reigns in the sea beneath us, notwithstanding its agitation, than with any other phenomenon presenting itself. The waters give up no voice to the heavens. The immense flaming ocean writhes and is tortured uncomplainingly. The mountainous surges suggest the idea of innumerable dumb gigantic fiends struggling in impotent agony. In a night such as is this to me, a man *lives*—lives a whole century of ordinary life—nor would I forego this rapturous delight for that of a whole century of ordinary existence.

"*Sunday, the 7th.* [Mr. Mason's MS.] This morning the gale, by ten, had subsided to an eight- or nine-knot breeze (for a vessel at sea), and bears us, perhaps, thirty miles per hour, or more. It has veered, however, very considerably to the north; and now, at sundown, we are holding our course due west, principally by the screw and rudder, which answer their purposes to admiration. I regard the project as thoroughly successful, and the easy navigation of the air in any direction (not exactly in the teeth of a gale) as no longer problematical. We could not have made head against the strong wind of yesterday; but, by ascending, we might have got out of its influence, if requisite. Against a pretty stiff breeze, I feel convinced, we can make our way with the propeller. At noon, to-day, ascended to an elevation of nearly 25,000 feet, by discharging ballast. Did this to search for a more direct current, but found none so favorable as the one we are now in. We have an abundance of gas to take us across this small pond, even should

the voyage last three weeks. I have not the slightest fear for the result. The difficulty has been strangely exaggerated and misapprehended. I can choose my current, and should I find *all* currents against me, I can make very tolerable headway with the propeller. We have had no incidents worth recording. The night promises fair.

"P. S. [By Mr. Ainsworth.] I have little to record, except the fact (to me quite a surprising one) that, at an elevation equal to that of Cotopaxi, I experienced neither very intense cold, nor headache, nor difficulty of breathing; neither, I find, did Mr. Mason, nor Mr. Holland, nor Sir Everard. Mr. Osborne complained of constriction of the chest—but this soon wore off. We have flown at a great rate during the day, and we must be more than half way across the Atlantic. We have passed over some twenty or thirty vessels of various kinds, and all seem to be delightfully astonished. Crossing the ocean in a balloon is not so difficult a feat after all. *Omne ignotum pro magnifico. Mem.:* at 25,000 feet elevation the sky appears nearly black, and the stars are distinctly visible; while the sea does not seem convex (as one might suppose) but absolutely and most unequivocally *concave.**

*"Monday, the 8th. [Mr. Mason's MS.] This morning we had again some little trouble with the rod of the propeller, which must be entirely remodelled, for fear of serious accident—I mean the steel rod, not the vanes. The latter could not be improved. The wind has been blowing steadily and strongly from the northeast all day; and so far fortune seems bent upon favoring us. Just before day, we were all somewhat alarmed at some odd noises and concussions in the balloon, accompanied with the apparent rapid subsidence of the whole machine. These phenomena were occasioned by the expansion of the gas, through increase of heat in the atmosphere, and the consequent disruption of the minute particles of ice with which the network

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*"Mr. Ainsworth has not attempted to account for this phenomenon, which, however, is quite susceptible of explanation. A line dropped from an elevation of 25,000 feet, perpendicularly to the surface of the earth (or sea), would form the perpendicular of a right-angled triangle, of which the base would extend from the right angle to the horizon, and the hypothenuse from the horizon to the balloon. But the 25,000 feet of altitude is little or nothing, in comparison with the extent of the prospect. In other words, the base and hypothenuse of the supposed triangle would be so long, when compared with the perpendicular, that the two former may be regarded as nearly parallel. In this manner the horizon of the aeronaut would appear to be *on a level* with the car. But, as the point immediately beneath him seems, and is, at a great distance below him, it seems, of course, also, at a great distance below the horizon. Hence the impression of *concavity;* and this impression must remain, until the elevation shall bear so great a proportion to the extent of prospect, that the apparent parallelism of the base and hypothenuse disappears—when the earth's real convexity must become apparent

had become encrusted during the night. Threw down several bottles to the vessels below. See one of them picked up by a large ship—seemingly one of the New York line packets. Endeavored to make out her name, but could not be sure of it. Mr. Osborne's telescope made it out something like 'Atalanta.' It is now twelve at night, and we are still going nearly west, at a rapid pace. The sea is peculiarly phosphorescent.

"P. S. [By Mr. Ainsworth.] It is now two A. M., and nearly calm, as well as I can judge—but it is very difficult to determine this point, since we move *with* the air so completely. I have not slept since quitting Wheal-Vor, but can stand it no longer, and must take a nap. We cannot be far from the American coast.

"Tuesday, the 9th. [Mr. Ainsworth's MS.] *One,* P. M. *We are in full view of the low coast of South Carolina.* The great problem is accomplished. We have crossed the Atlantic —fairly and *easily* crossed it in a balloon! God be praised! Who shall say that anything is impossible hereafter?"

The Journal here ceases. Some particulars of the descent were communicated, however, by Mr. Ainsworth to Mr. Forsyth. It was nearly dead calm when the voyagers first came in view of the coast, which was immediately recognized by both the seamen, and by Mr. Osborne. The latter gentleman having acquaintances at Fort Moultrie, it was immediately resolved to descend in its vicinity. The balloon was brought over the beach (the tide being out and the sand hard, smooth, and admirably adapted for a descent), and the grapnel let go, which took firm hold at once. The inhabitants of the island, and of the fort, thronged out, of course, to see the balloon; but it was with the greatest difficulty that any one could be made to credit the actual voyage—*the crossing of the Atlantic.* The grapnel caught at two P. M. precisely; and thus the whole voyage was completed in seventy-five hours; or rather less, counting from shore to shore. No serious accident occurred. No real danger was at any time apprehended. The balloon was exhausted and secured without trouble; and when the MS. from which this narrative is compiled was despatched from Charleston, the party were still at Fort Moultrie. Their further intentions were not ascertained; but we can safely promise our readers some additional information either on Monday or in the course of the next day, at furthest.

This is unquestionably the most stupendous, the most interesting, and the most important undertaking ever accomplished or even attempted by man. What magnificent events may ensue, it would be useless now to think of determining.

Mellonta Tauta

(This tale was published in *Godey's Lady's Book*. Mellonta Tauta are two Greek words meaning "Things of the Future." The idea is a great favorite of Poe.—Ed.)

ON BOARD BALLOON "SKYLARK," APRIL 1, 2848.

Now, my dear friend—now, for your sins, you are to suffer the infliction of a long gossiping letter. I tell you distinctly that I am going to punish you for all your impertinences by being as tedious, as discursive, as incoherent, and as unsatisfactory as possible. Besides, here I am, cooped up in a dirty balloon, with some one or two hundred of the *canaille*, all bound on a *pleasure* excursion, (what a funny idea some people have of pleasure!) and I have no prospect of touching *terra firma* for a month at least. Nobody to talk to. Nothing to do. When one has nothing to do, then is the time to correspond with one's friends. You perceive, then, why it is that I write you this letter—it is on account of my *ennui* and your sins.

Get ready your spectacles and make up your mind to be annoyed. I mean to write at you every day during this odious voyage.

Heigho! when will any *Invention* visit the human pericranium? Are we forever to be doomed to the thousand inconveniences of the balloon? Will *nobody* contrive a more expeditious mode of progress? The jog-trot movement, to my thinking, is little less than positive torture. Upon my word we have not made more than a hundred miles the hour since leaving home! The very birds beat us—at least some of them. I assure you that I do not exaggerate at all. Our motion, no doubt, seems slower than it actually is—this on account of our having no objects about us by which to estimate our velocity, and on account of our going with the wind. To be sure, whenever we meet a balloon we have a chance of perceiving our rate, and then, I admit, things do not appear so very bad. Accustomed as I am to this mode of travelling, I cannot get over a kind of giddiness whenever a balloon passes us in a current directly overhead. It always seems to me like an immense bird of prey about to pounce upon us and carry us off in its claws. One went over us this morning about sunrise, and so nearly overhead that its drag-rope actually brushed the network suspending our car, and caused us very serious apprehension. Our captain said that if the material of the bag had been the trumpery varnished "silk" of five hundred or a thousand years ago, we should inevitably have been damaged. This silk, as he explained it to me, was a fabric composed of the entrails of a species of earth-worm. The worm was carefully fed on mulberries—a kind of fruit resembling a watermelon—and, when sufficiently fat, was crushed in a mill. The paste thus arising was

called *papyrus* in its primary state, and went through a variety of processes until it finally became "silk." Singular to relate, it was once much admired as an article of *female dress!* Balloons were also very generally constructed from it. A better kind of material, it appears, was subsequently found in the down surrounding the seed-vessels of a plant vulgarly called *euphorbium,* and at that time botanically termed milk-weed. This latter kind of silk was designated as silk-buckingham, on account of its superior durability, and was usually prepared for use by being varnished with a solution of gum caoutchouc—a substance which in some respects must have resembled the *guttapercha* now in common use. This caoutchouc was occasionally called Indian rubber or rubber of twist, and was no doubt one of the numerous *fungi.* Never tell me again that I am not at heart an antiquarian.

Talking of drag-ropes—our own, it seems, has this moment knocked a man overboard from one of the small magnetic propellers that swarm in ocean below us—a boat of about six thousand tons, and, from all accounts, shamefully crowded. These diminutive barques should be prohibited from carrying more than a definite number of passengers. The man, of course, was not permitted to get on board again, and was soon out of sight, he and his life-preserver. I rejoice, my dear friend, that we live in an age so enlightened that no such a thing as an individual is supposed to exist. It is the mass for which the true Humanity cares. By-the-by, talking of Humanity, do you know that our immortal Wiggins is not so original in his views of the Social Condition and so forth, as his contemporaries are inclined to suppose? Pundit assures me that the same ideas were put nearly in the same way, about a thousand years ago, by an Irish philosopher called Furrier, on account of his keeping a retail shop for cat peltries and other furs. Pundit *knows,* you know; there can be no mistake about it. How very wonderfully do we see verified every day, the profound observation of the Hindoo Aries Tottle (as quoted by Pundit)—"Thus must we say that, not once or twice, or a few times, but with almost infinite repetitions, the same opinions came round in a circle among men."

April 2d.—Spoke to-day the magnetic cutter in charge of the middle section of floating telegraph wires. I learn that when this species of telegraph was first put into operation by Horse, it was considered quite impossible to convey the wires over sea, but now we are at a loss to comprehend where the difficulty lay! So wags the world. *Tempora mutantur*—excuse me for quoting the Etruscan. What *would* we do without the Atlantic telegraph? (Pundit says Atlantic was the ancient adjective.) We lay to a few minutes to ask the cutter some questions, and learned, among other glorious news, that civil war is raging in Africa, while the plague is doing its good work beautifully both in Yurope and Ayesher. Is it not truly remarkable that, before the magnificent light shed upon philosophy by Humanity, the world was accustomed to regard War and Pestilence as calamities? Do you know that prayers were actually offered up in the ancient temples to the end that these *evils* (!) might not be visited upon mankind? Is it

not really difficult to comprehend upon what principle of interest our forefathers acted? Were they so blind as not to perceive that the destruction of a myriad of individuals is only so much positive advantage to the mass!

April 3d.—It is really a very fine amusement to ascend the rope-ladder leading to the summit of the balloon-bag, and thence survey the surrounding world. From the car below you know the prospect is not so comprehensive—you can see little vertically. But seated here (where I write this) in the luxuriously-cushioned open piazza of the summit, one can see every thing that is going on in all directions. Just now there is quite a crowd of balloons in sight, and they present a very animated appearance, while the air is resonant with the hum of so many millions of human voices. I have heard it asserted that when Yellow or (Pundit *will* have it) Violet, who is supposed to have been the first æronaut, maintained the practicability of traversing the atmosphere in all directions, by merely ascending or descending until a favorable current was attained, he was scarcely hearkened to at all by his contemporaries, who looked upon him as merely an ingenious sort of madman, because the philosophers (!) of the day declared the thing impossible. Really now it does seem to me *quite* unaccountable how any thing so obviously feasible could have escaped the sagacity of the ancient *savans*. But in all ages the great obstacles to advancement in Art have been opposed by the so-called men of science. To be sure, *our* men of science are not quite so bigoted as those of old:—oh, I have something *so* queer to tell you on this topic. Do you know that it is not more than a thousand years ago since the metaphysicians consented to relieve the people of the singular fancy that there existed but *two possible roads for the attainment of Truth!* Believe it if you can! It appears that long, long ago, in the night of Time, there lived a Turkish philosopher (or Hindoo possibly) called Aries Tottle. This person introduced, or at all events propagated what was termed the deductive or *a priori* mode of investigation. He started with what he maintained to be *axioms* or "self-evident truths," and thence proceeded "logically" to results. His greatest disciples were one Neuclid, and one Cant. Well, Aries Tottle flourished supreme until advent of one Hog, surnamed the "Ettrick Shepherd," who preached an entirely different system, which he called the *a posteriori* or *inductive*. His plan referred altogether to Sensation. He proceeded by observing, analyzing, and classifying facts—*instantiæ naturæ*, as they were affectedly called—into general laws. Aries Tottle's mode, in a word, was based on *noumena;* Hog's on *phenomena* Well, so great was the admiration excited by this latter system that, at its first introduction, Aries Tottle fell into disrepute; but finally he recovered ground and was permitted to divide the realm of Truth with his more modern rival. The *savans* now maintained the Aristotelian and *Baconian* roads were the sole possible avenues to knowledge. "Baconian," you must know, was an adjective invented as equivalent to Hog-ian and more euphonious and dignified.

Now, my dear friend, I do assure you, most positively, that I represent

this matter fairly, on the soundest authority; and you can easily understand how a notion so absurd on its very face must have operated to retard the progress of all true knowledge—which makes its advances almost invariably by intuitive bounds. The ancient idea confined investigations to *crawling;* and for hundreds of years so great was the infatuation about Hog especially, that a virtual end was put to all thinking, properly so called. No man dared utter a truth to which he felt himself indebted to his *Soul* alone. It mattered not whether the truth was even *demonstrably* a truth, for the bullet-headed *savans* of the time regarded only *the road* by which he had attained it. They would not even *look* at the end. "Let us see the means," they cried, "the means!" If, upon investigation of the means, it was found to come under neither the category Aries (that is to say Ram) nor under the category Hog, why then the savans went no farther, but pronounced the "theorist" a fool, and would have nothing to do with him or his truth.

Now, it cannot be maintained, even, that by the crawling system the greatest amount of truth would be attained in any long series of ages, for the repression of *imagination* was an evil not to be compensated for by any superior *certainty* in the ancient modes of investigation. The error of these Jurmains, these Vrinch, these Inglitch, and these Amriccans (the latter, by the way, were our own immediate progenitors), was an error quite analogous with that of the wiseacre who fancies that he must necessarily see an object the better the more closely he holds it to his eyes. These people blinded themselves by details. When they proceeded Hoggishly, their "facts" were by no means always facts—a matter of little consequence had it not been for assuming that they *were* facts and must be facts because they appeared to be such. When they proceeded on the path of the Ram, their course was scarcely as straight as a ram's horn, for they *never had* an axiom which was an axiom at all. They must have been very blind not to see this, even in their own day; for even in their own day many of the long "established" axioms had been rejected. For example—*"Ex nihilo nihil fit";* "a body cannot act where it is not"; "there cannot exist antipodes"; "darkness cannot come out of light"—all these, and a dozen other similar propositions, formerly admitted without hesitation as axioms, were, even at the period of which I speak, seen to be untenable. How absurd in these people, then, to persist in putting faith in "axioms" as immutable bases of Truth! But even out of the mouths of their soundest reasoners it is easy to demonstrate the futility, the impalpability of their axioms in general. Who *was* the soundest of their logicians? Let me see! I will go and ask Pundit and be back in a minute. * * * Ah, here we have it! Here is a book written nearly a thousand years ago and lately translated from the Inglitch—which, by the way, appears to have been the rudiment of the Amriccan. Pundit says it is decidedly the cleverest ancient work on its topic, Logic. The author (who was much thought of in his day) was one Miller, or Mill; and we find it recorded of him, as a point of some importance, that he had a mill-

horse called Bentham. But let us glance at the treatise!

Ah!—"Ability or inability to conceive," says Mr. Mill, very properly, "is in no case to be received as a criterion of axiomatic truth." What *modern* in his senses would ever think of disputing this truism? The only wonder with us must be, how it happened that Mr. Mill conceived it necessary even to hint at any thing so obvious. So far good—but let us turn over another paper. What have we here?—"Contradictories cannot both be true—that is, cannot co-exist in nature." Here Mr. Mill means, for example that a tree must be either a tree or not a tree—that it cannot be at the same time a tree and not a tree. Very well; but I ask him *why*. His reply is this—and never pretends to be any thing else than this—"Because it is impossible to conceive that contradictories can both be true." But this is no answer at all, by his own showing; for has he not just admitted as a truism that "ability or inability to conceive is *in no case* to be received as a criterion of axiomatic truth."

Now I do not complain of these ancients so much because their logic is, by their own showing, utterly baseless, worthless and fantastic altogether, as because of their pompous and imbecile proscription of all *other* roads of Truth, of all *other* means for its attainment than the two preposterous paths—the one of creeping and the one of crawling—to which they have dared to confine the Soul that loves nothing so well as to *soar*.

By the by, my dear friend, do you not think it would have puzzled these ancient dogmaticians to have determined by which of their two roads it was that the most important and most sublime of *all* their truths was, in effect, attained? I mean the truth of Gravitation. Newton owed it to Kepler. Kepler admitted that his three laws were *guessed at*—these three laws of all laws which led the great Inglitch mathematician to his principle, the basis of all physicial principle—to go behind which we must enter the Kingdom of Metaphysics: Kepler guessed—that is to say *imagined*. He was essentially a "theorist"—that word now of so much sanctity, formerly an epithet of contempt. Would it not have puzzled these old moles too, to have explained by which of the two "roads" a cryptographist unriddles a cryptograph of more than usual secrecy, or by which of the two roads Champollion directed mankind to those enduring and almost innumerable truths which resulted from his deciphering the Hieroglyphics.

One word more on this topic and I will be done boring you. Is it not *passing* strange that, with their eternal prattling about *roads* to Truth, these bigoted people missed what we now so clearly perceive to be the great highway—that of Consistency? Does it not seem singular how they should have failed to deduce from the works of God the vital fact that a perfect consistency *must* be an absolute truth! How plain has been our progress since the late announcement of this proposition! Investigation has been taken out of the hands of the ground-moles and given, as a task, to the true and only true thinkers, the men of ardent imagination. These latter *theorize*. Can you not fancy the shout of scorn with which my words would be received by

our progenitors were it possible for them to be now looking over my shoulder? These men, I say, *theorize;* and their theories are simply corrected, reduced, systematized—cleared, little by little, of their dross of inconsistency—until, finally, a perfect consistency stands apparent which even the most stolid admit, because it *is* a consistency, to be an absolute and an unquestionable *truth.*

April 4th.—The new gas is doing wonders, in conjunction with the new improvement with gutta percha. How very safe, commodious, manageable, and in every respect convenient are our modern balloons! Here is an immense one approaching us at the rate of at least a hundred and fifty miles an hour. It seems to be crowded with people—perhaps there are three or four hundred passengers—and yet it soars to an elevation of nearly a mile, looking down upon poor us with sovereign contempt. Still a hundred or even two hundred miles an hour is slow travelling after all. *Do* you remember our flight on the railroad across the Kanadaw continent?—fully three hundred miles the hour—*that* was travelling. Nothing to be seen though—nothing to be done but flirt, feast and dance in the magnificent saloons. Do you remember what an odd sensation was experienced when, by chance, we caught a glimpse of external objects while the cars were in full flight? Every thing seemed unique—in one mass. For my part, I cannot say but that I preferred the travelling by the slow train of a hundred miles the hour. Here we were permitted to have glass windows—even to have them open—and something like a distinct view of the country was attainable. * * * Pundit says that *the route* for the great Kanadaw railroad must have been in some measure marked out about nine hundred years ago! In fact, he goes so far as to assert that actual traces of a road are still discernible—traces referable to a period quite as remote as that mentioned. The track, it appears was *double* only; ours, you know, has twelve paths; and three or four new ones are in preparation. The ancient rails are very slight, and placed so close together as to be, according to modern notions, quite frivolous, if not dangerous in the extreme. The present width of track—fifty feet—is considered, indeed, scarcely secure enough. For my part, I make no doubt that a track of some sort *must* have existed in very remote times, as Pundit asserts; for nothing can be clearer, to my mind, than that, at some period—not less than seven centuries ago, certainly—the Northern and Southern Kanadaw continents were *united;* the Kanawdians, then, would have been driven, by necessity, to a great railroad across the continent.

April 5th.—I am almost devoured by *ennui.* Pundit is the only conversible person on board; and he, poor soul! can speak of nothing but antiquities. He has been occupied all the day in the attempt to convince me that the ancient Amriccans *governed themselves!*—did ever anybody hear of such an absurdity?—that they existed in a sort of every man-for-himself confederacy, after the fashion of the "prairie dogs" that we read of in fable. He says that they started with the queerest idea conceivable, viz: that all men are born free and equal—this in the very teeth of the

laws of *gradation* so visibly impressed upon all things both in the moral and physical universe. Every man "voted," as they called it—that is to say meddled with public affairs—until, at length, it was discovered that what is everybody's business is nobody's, and that the "Republic" (so the absurd thing was called) was without a government at all. It is related, however, that the first circumstance which disturbed, very particularly, the self-complacency of the philosophers who constructed this "Republic," was the startling discovery that universal suffrage gave opportunity for fraudulent schemes, by means of which any desired number of votes might at any time be polled, without the possibility of prevention or even detection, by any party which should be merely villainous enough not to be ashamed of the fraud. A little reflection upon this discovery sufficed to render evident the consequences, which were that rascality *must* predominate—in a word, that a republican government *could* never be any thing but a rascally one. While the philosophers, however, were busied in blushing at their stupidity in not having foreseen these inevitable evils, and intent upon the invention of new theories, the matter was put to an abrupt issue by a fellow of the name of *Mob*, who took every thing into his own hands and set up a despotism, in comparison with which those of the fabulous Zeros and Hellofagabaluses were respectable and delectable. This Mob (a foreigner, by-the-by), is said to have been the most odious of all men that ever encumbered the earth. He was a giant in stature—insolent, rapacious, filthy; had the gall of a bullock with the heart of a hyena and the brains of a peacock. He died, at length, by dint of his own energies, which exhausted him. Nevertheless, he had his uses, as every thing has, however vile, and taught mankind a lesson which to this day it is in no danger of forgetting—never to run directly contrary to the natural analogies. As for Republicanism, no analogy could be found for it upon the face of the earth—unless we except the case of the "prairie dogs," an exception which seems to demonstrate, if any thing, that democracy is a very admirable form of government—for dogs.

April 6th.—Last night had a fine view of Alpha Lyræ, whose disk, through our captain's spy-glass, subtends an angle of half a degree, looking very much as our sun does to the naked eye on a misty day. Alpha Lyræ, although so *very* much larger than our sun, by the by, resembles him closely as regards its spots, its atmosphere, and in many other particulars. It is only within the last century, Pundit tells me, that the binary relation existing between these two orbs began even to be suspected. The evident motion of our system in the heavens was (strange to say!) referred to an orbit about a prodigious star in the centre of the galaxy. About this star, or at all events about a centre of gravity common to all the globes of the Milky Way and supposed to be near Alcyone in the Pleiades, every one of these globes was declared to be revolving, our own performing the circuit in a period of 117,000,000 of years! *We*, with our present lights, our vast telescopic improvements, and so forth, of course find it difficult to comprehend *the ground* of

an idea such as this. Its first propagator was one Mudler. He was led, we must presume, to this wild hypothesis by mere analogy in the first instance; but, this being the case, he should have at least adhered to analogy in its development. A great central orb *was*, in fact, suggested; so far Mudler was consistent. This central orb, however, dynamically, should have been greater than all its surrounding orbs taken together. The question might then have been asked—"Why do we not see it?" —*we*, especially, who occupy the mid region of the cluster—the very locality *near* which, at least, must be situated this inconceivable central sun. The astronomer, perhaps, at this point, took refuge in the suggestion of non-luminosity; and here analogy was suddenly let fall. But even admitting the central orb non-luminous, how did he manage to explain its failure to be rendered visible by the incalculable host of glorious suns glaring in all directions about it? No doubt what he finally maintained was merely a centre of gravity common to all the revolving orbs—but here again analogy must have been let fall. Our system revolves, it is true, about a common centre of gravity, but it does this in connection with and in consequence of a material sun whose mass more than counterbalances the rest of the system. The mathematical circle is a curve composed of an infinity of straight lines; but this idea of the circle—this idea of it which, in regard to all earthly geometry, we consider as merely the mathematical, in contradistinction from the practical, idea—is, in sober fact, the *practical* conception which alone we have any right to entertain in respect to those Titanic circles with which we have to deal, at least in fancy, when we suppose our system, with its fellows, revolving about a point in the centre of the galaxy. Let the most vigorous of human imaginations but attempt to take a single step toward the comprehension of a circuit so unutterable! It would scarcely be paradoxical to say that a flash of lightning itself, travelling *forever* upon the circumference of this inconceivable circle, would still *forever* be travelling in a straight line. That the path of our sun along such a circumference—that the direction of our system in such an orbit—would, to any human perception, deviate in the slightest degree from a straight line even in a million of years, is a proposition not to be entertained; and yet these ancient astronomers were absolutely cajoled, it appears, into believing that a decisive curvature had become apparent during the brief period of their astronomical history—during the mere point—during the utter nothingness of two or three thousand years! How incomprehensible, that considerations such as this did not at once indicate to them the true state of affairs —that of the binary revolution of our sun and Alpha Lyræ around a common centre of gravity!

April 7th.—Continued last night our astronomical amusements. Had a fine view of the five Neptunian asteroids, and watched with much interest the putting up of a huge impost on a couple of lintels in the new temple at Daphnis in the moon. It was amusing to think that creatures so diminutive as the lunarians, and bearing so little resemblance to humanity, yet evinced a mechanical ingenuity so much superior to

our own. One finds it difficult, too, to conceive the vast masses which these people handle so easily, to be as light as our own reason tell us they actually are.

April 8th.—Eureka! Pundit is in his glory. A balloon from Kanadaw spoke us to-day and threw on board several late papers; they contain some exceedingly curious information relative to Kanawdian or rather Amriccan antiquities. You know, I presume, that laborers have for some months been employed in preparing the ground for a new fountain at Paradise, the Emperor's principal pleasure garden. Paradise, it appears, has been, *literally* speaking, an island time out of mind—that is to say, its northern boundary was always (as far back as any record extends) a rivulet, or rather a very narrow arm of the sea. This arm was gradually widened until it attained its present breadth—a mile. The whole length of the island is nine miles; the breadth varies materially. The entire area (so Pundit says) was, about eight hundred years ago, densely packed with houses, some of them twenty stories high: land (for some most unaccountable reason) being considered as especially precious just in this vicinity. The disastrous earthquake, however, of the year 2050, so totally uprooted and overwhelmed the town (for it was almost too large to be called a village) that the most indefatigable of our antiquarians have never yet been able to obtain from the site any sufficient data (in the shape of coins, medals or inscriptions) wherewith to build up even the ghost of a theory concerning the manners, customs, etc., etc., etc., of the aboriginal inhabitants. Nearly all that we have hitherto known of them is, that they were a portion of the Knickerbocker tribe of savages infesting the continent at its first discovery by Recorder Riker, a knight of the Golden Fleece. They were by no means uncivilized, however, but cultivated various arts and even sciences after a fashion of their own. It is related of them that they were acute in many respects, but were oddly afflicted with monomania for building what, in the ancient Amriccan, was denominated "churches"—a kind of pagoda instituted for the worship of two idols that went by the names of Wealth and Fashion. In the end, it is said, the island became, nine tenths of it, church. The women, too, it appears, were oddly deformed by a natural protuberance of the region just below the small of the back—although, most unaccountably, this deformity was looked upon altogether in the light of a beauty. One or two pictures of these singular women have in fact, been miraculously preserved. They look very odd, *very*—like something between a turkey-cock and a dromedary.

Well, these few details are nearly all that have descended to us respecting the ancient Knickerbockers. It seems, however, that while digging in the centre of the emperor's garden, (which you know, covers the whole island) some of the workmen unearthed a cubical and evidently chiseled block of granite, weighing several hundred pounds. It was in good preservation, having received, apparently, little injury from the convulsion which entombed it. On one of its surfaces was a marble slab with (only think of it!) *an inscription—a legible inscription*. Pundit is in ecstacies. Upon detaching

the slab, a cavity appeared, containing a leaden box filled with various coins, a long scroll of names, several documents which appear to resemble newspapers, with other matters of intense interest to the antiquarian! There can be no doubt that all these are genuine Amriccan relics belonging to the tribe called Knickerbocker. The papers thrown on board our balloon are filled with fac-similes of the coins, MSS., typography, etc., etc. I copy for your amusement the Knickerbocker inscription on the marble slab:—

This Corner Stone of a Monument to
the Memory of
GEORGE WASHINGTON
was laid with appropriate ceremonies
on the
19TH DAY OF OCTOBER, 1847
the anniversary of the surrender of
Lord Cornwallis
to General Washington at Yorktown
A. D. 1781
under the auspices of the
Washington Monument Association of
the city of New York.

This, as I give it, is a verbatim translation done by Pundit himself, so there *can* be no mistake about it. From the few words thus preserved, we glean several important items of knowledge, not the least interesting of which is the fact that a thousand years ago *actual* monuments had fallen into disuse—as was all very proper—the people contenting themselves, as we do now, with a mere indication of the design to erect a monument at some future time; a corner-stone being cautiously laid by itself "solitary and alone" (excuse me for quoting the great American poet Benton!), as a guarantee of the magnanimous *intention*. We ascertain, too, very distinctly, from this admirable inscription, the how as well as the where and the what, of the great surrender in question. As to the *where*, it was Yorktown (wherever that was), and as to the *what*, it was General Cornwallis (no doubt some wealthy dealer in corn). *He* was surrendered. The inscription commemorates the surrender of—what? why, "of Lord Cornwallis." The only question is what could the savages wish him surrendered for. But when we remember that these savages were undoubtedly cannibals, we are led to the conclusion that they intended him for sausage. As to the *how* of the surrender, no language can be more explicit. Lord Cornwallis was surrendered (for sausage) "under the auspices of the Washington Monument Association"—no doubt a charitable institution for the depositing of corner-stones.—— But, Heaven bless me! what is the matter? Ah, I see—the balloon has collapsed, and we shall have a tumble into the sea. I have, therefore, only time enough to add that, from a hasty inspection of the fac-similes of newspapers, etc., etc., I find that *the* great men in those days among the Amriccans, were one John, a smith, and one Zacchary, a tailor.

Good-bye, until I see you again. Whether you ever get this letter or not is point of little importance, as I write altogether for my own amusement. I shall cork the MS. up in a bottle, however, and throw it into the sea.

Yours everlastingly,

PUNDITA.

*Mesmeric Revelation**

(Published in *Columbian Magazine*, 1845.—Ed.)

WHATEVER doubt may still envelop the *rationale* of mesmerism, its startling *facts* are now almost universally admitted. Of these latter, those who doubt, are your mere doubters by profession—an unprofitable and disreputable tribe. There can be no more absolute waste of time than the attempt to *prove*, at the present day, that man, by mere exercise of will, can so impress his fellow as to cast him into an abnormal condition, in which the phenomena resemble very closely those of *death*, or at least resemble them more nearly than they do the phenomena of any other normal condition within our cognizance; that, while in this state, the person so impressed employs only with effort, and then feebly, the external organs of sense, yet perceives, with keenly refined perception, and through channels supposed unknown, matters beyond the scope of the physical organs; that, moreover, his intellectual faculties are wonderfully exalted and invigorated; that his sympathies with the person so impressing him are profound; and, finally, that his susceptibility to the impression increases with its frequency, while in the same proportion, the peculiar phenomena elicited are more extended and more *pronounced*.

I say that these—which are the laws of mesmerism in its general features—it would be supererogation to demonstrate; nor shall I inflict upon my readers so needless a demonstration to-day. My purpose at present is a very different one indeed. I am impelled, even in the teeth of a world of prejudice, to detail, without comment, the very remarkable substance of a colloquy occurring between a sleep-waker and myself.

I had long been in the habit of mesmerizing the person in question (Mr. Vankirk), and the usual acute susceptibility and exaltation of the mesmeric perception had supervened. For many months he had been laboring under confirmed phthisis, the more distressing effects of which had been relieved by my manipulations; and on the night of Wednesday, the fifteenth instant, I was summoned to his bedside.

The invalid was suffering with acute pain in the region of the heart, and breathed with great difficulty, having all the ordinary symptoms of asthma. In spasms such as these he had usually found relief from the application of mustard to the nervous centres, but to-night this had been attempted in vain.

As I entered his room he greeted me with a cheerful smile, and although evidently in much bodily pain, appeared to be, mentally, quite at ease.

"I sent for you to-night," he said, "not so much to administer to my bodily ailment, as to satisfy me concerning certain physical impressions which, of late, have occasioned me much anxiety and surprise. I need not tell you how skeptical I have hitherto been on the topic of the soul's immortality. I can-

*See Contents *Marginalia* for British reprint.—Ed.

not deny that there has always existed, as if in that very soul which I have been denying, a vague half-sentiment of its own existence. But this half-sentiment at no time amounted to conviction. With it my reason had nothing to do. All attempts at logical inquiry resulted, indeed, in leaving me more sceptical than before. I had been advised to study Cousin. I studied him in his own works as well as in those of his European and American echoes. The 'Charles Elwood' of Mr. Brownson for example, was placed in my hands. I read it with profound attention. Throughout I found it logical, but the portions which were not *merely* logical were unhappily the initial arguments of the disbelieving hero of the book. In his summing up it seemed evident to me that the reasoner had not even succeeded in convincing himself. His end had plainly forgotten his beginning, like the government of Trinculo. In short, I was not long in perceiving that if man is to be intellectually convinced of his own immortality, he will never be so convinced by the mere abstractions which have been so long the fashion of the moralists of England, of France, and of Germany. Abstractions may amuse and exercise, but take no hold on the mind. Here upon earth, at least, philosophy, I am persuaded, will always in vain call upon us to look upon qualities as things. The will may assent —the soul—the intellect, never.

"I repeat, then, that I only half felt, and never intellectually believed, But latterly there has been a certain deepening of the feeling, until it has come so nearly to resemble the acquiescence of reason, that I find it difficult to distinguish between the two. I am enabled, too, plainly to trace this effect to the mesmeric influence. I cannot better explain my meaning than by the hypothesis that the mesmeric exaltation enables me to perceive a train of ratiocination which, in my abnormal existence, convinces, but which, in full accordance with the mesmeric phenomena, does not extend, except through its *effect*, into my normal condition. In sleep-waking, the reasoning and its conclusion—the cause and its effect—are present together. In my natural state, the cause vanishing, the effect only, and perhaps only partially, remains.

"These considerations have led me to think that some good results might ensue from a series of well-directed questions propounded to me while mesmerized. You have often observed the profound self-cognizance evinced by the sleep-waker—the extensive knowledge he displays upon all points relating to the mesmeric condition itslf; and from this self-cognizance may be deduced hints for the proper conduct of a catechism."

I consented of course to make this experiment. A few passes threw Mr. Vankirk into the mesmeric sleep. His breathing became immediately more easy, and he seemed to suffer no physical uneasiness. The following conversation then ensued:—V. in the dialogue representing the patient, and P. myself.

P. Are you asleep?

V. Yes—no; I would rather sleep more soundly.

P. [*After a few more passes.*] Do you sleep now?

V. Yes.

P. How do you think your present illness will result?

V. [*After a long hesitation and speaking as if with effort.*] I must die.

P. Does the idea of death afflict you?

V. [*Very quickly.*] No—no!

P. Are you pleased with the prospect?

V. If I were awake I should like to die, but now it is no matter. The mesmeric condition is so near death as to content me.

P. I wish you would explain yourself, Mr. Vankirk.

V. I am willing to do so, but it requires more effort than I feel able to make. You do not question me properly.

P. What then shall I ask?

V. You must begin at the beginning.

P. The beginning! But where is the beginning?

V. You know that the beginning is God. [*This was said in a low, fluctuating tone, and with every sign of the most profound veneration.*]

P. What, then, is God?

V. [*Hesitating for many minutes.*] I cannot tell.

P. Is not God spirit?

V. While I was awake I knew what you meant by "spirit," but now it seems only a word—such, for instance, as truth, beauty—a quality, I mean.

P. Is not God immaterial?

V. There is no immateriality; it is a mere word. That which is not matter, is not at all—unless qualities are things.

P. Is God, then, material?

V. No. [*This reply startled me very much.*]

P. What, then, is he?

V. [*After a long pause, and mutteringly.*] I see—but it is a thing difficult to tell. [*Another long pause.*] He is not spirit, for he exists. Nor is he matter, *as you understand it.* But there are *gradations* of matter of which man knows nothing; the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example, impels the electric principle, while the electric principle permeates the atmosphere. These gradations of matter increase in rarity or fineness until we arrive at a matter *unparticled*—without particles—indivisible—*one;* and here the law of impulsion and permeation is modified. The ultimate or unparticled matter not only permeates all things but impels all things; and thus *is* all things within itself. This matter is God. What men attempt to embody in the word "thought," is this matter in motion.

P. The metaphysicians maintain that all action is reducible to motion and thinking, and that the latter is the origin of the former.

V. Yes; and I now see the confusion of idea. Motion is the action of *mind*, not of *thinking*. The unparticled matter, or God, in quiescence is (as nearly as we can conceive it) what men call mind. And the power of self-movement (equivalent in effect to human volition) is, in the unparticled matter, the result of its unity and omnipresence; *how,* I know not, and now clearly see that I shall never know. But the unparticled matter, set in motion by a law or quality existing within itself, is thinking.

P. Can you give me no more precise idea of what you term the unparticled matter?

V. The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece

of wood, a drop of water, the atmosphere, a gas, caloric, electricity, the luminiferous ether. Now, we call all these things matter, and embrace all matter in one general definition; but in spite of this, there can be no two ideas more essentially distinct than that which we attach to a metal, and that which we attach to the luminiferous ether. When we reach the latter, we feel an almost irresistible inclination to class it with spirit, or with nihility. The only consideration which restrains us is our conception of its atomic constitution; and here, even, we have to seek aid from our notion of an atom, as something possessing in infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution and we should no longer be able to regard the ether as an entity, or, at least, as matter. For want of a better word we might term it spirit. Take, now, a step beyond the luminiferous ether; conceive a matter as much more rare than the ether, as this ether is more rare than the metal, and we arrive at once (in spite of all the school dogmas) at a unique mass—an unparticled matter. For although we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point—there will be a degree of rarity at which, if the atoms are sufficiently numerous, the interspaces must vanish, and the mass absolutely coalesce. But the consideration of the atomic constitution being now taken away, the nature of the mass inevitably glides into what we conceive of spirit. It is clear, however, that it is as fully matter as before. The truth is, it is impossible to conceive spirit, since it is impossible to imagine what is not. When we flatter ourselves that we have formed its conception, we have merely deceived our understanding by the consideration of infinitely rarified matter.

P. There seems to me an insurmountable objection to the idea of absolute coalescence;—and that is the very slight resistance experienced by the heavenly bodies in their revolutions through space—a resistance now ascertained, it is true, to exist in *some* degree, but which is, nevertheless, so slight as to have been quite overlooked by the sagacity even of Newton. We know that the resistance of bodies is, chiefly, in proportion to their density. Absolute coalescence is absolute density. Where there are no interspaces, there can be no yielding. An ether, absolutely dense, would put an infinitely more effectual stop to the progress of a star than would an ether of adamant or of iron.

V. Your objection is answered with an ease which is nearly in the ratio of its apparent unanswerability.—As regards the progress of the star, it can make no difference whether the star passes through the ether *or the ether through it.* There is no astronomical error more unaccountable than that which reconciles the known retardation of the comets with the idea of their passage through an ether; for, however rare this ether be supposed, it would put a stop to all sidereal revolution in a very far briefer period than has been admitted by those astronomers who have endeavored to slur over a point which they found it impossible to comprehend. The retardation actually experienced is, on the other hand,

about that which might be expected from the *friction* of the ether in the instantaneous passage through the orb. In the one case, the retarding force is momentary and complete within itself —in the other it is endlessly accumulative.

P. But in all this—in this identification of mere matter with God—is there nothing of irreverence? [*I was forced to repeat this question before the sleep-waker fully comprehended my meaning.*]

V. Can you say *why* matter should be less reverenced than mind? But you forget that the matter of which I speak is, in all respects, the very "mind" or "spirit" of the schools, so far as regards its high capacities, and is, moreover, the "matter" of these schools at the same time. God, with all the powers attributed to spirit, is but the perfection of matter.

P. You assert, then, that the unparticled matter, in motion, is thought.

V. In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God.

P. You say, "in general."

V. Yes. The universal mind is God. For new individualities, *matter* is necessary.

P. But you now speak of "mind" and "matter" as do the metaphysicians.

V. Yes—to avoid confusion. When I say "mind," I mean the unparticled or ultimate matter; by "matter," I intend all else.

P. You were saying that "for new individualities matter is necessary."

V. Yes; for mind, existing unincorporate, is merely God. To create individual, thinking beings, it was necessary to incarnate portions of the divine mind. Thus man is individualized. Divested of corporate investiture he were God. Now the particular motion of the incarnated portions of the unparticled matter is the thought of man; as the motion of the whole is that of God.

P. You say that divested of the body man will be God?

V. [*After much hesitation.*] I could not have said this; it is an absurdity.

P. [*Referring to my notes.*] You *did* say that "divested of corporate investiture man were God."

V. And this is true. Man thus divested *would be* God—would be unindividualized. But he can never be thus divested—at least never *will be*—else we must imagine an action of God returning upon itself—a purposeless and futile action. Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrevocable.

P. I do not comprehend. You say that man will never put off the body?

V. I say that he will never be bodiless.

P. Explain.

V. There are two bodies—the rudimental and the complete, corresponding with the two conditions of the worm and the butterfly. What we call "death," is but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design.

P. But of the worm's metamorphosis we are palpably cognizant.

V. We, certainly—but not the worm

The matter of which our rudimental body is composed, is within the ken of the organs of that body; or, more distinctly, our rudimental organs are adapted to the matter of which is formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body thus escapes our rudimental senses, and we perceive only the shell which falls, in decaying, from the inner form not that inner form itself; but this inner form as well as the shell, is appreciable by those who have already acquired the ultimate life.

P. You have often said that the mesmeric state very nearly resembles death. How is this?

V. When I say that it resembles death, I mean that it resembles the ultimate life; for when I am entranced the senses of my rudimental life are in abeyance and I perceive external things directly, without organs, through a medium which I shall employ in the ultimate, unorganized life.

P. Unorganized?

V. Yes; organs are contrivances by which the individual is brought into sensible relation with particular classes and forms of matter, to the exclusion of other classes and forms. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, is of unlimited comprehension in all points but one—the nature of the volition of God—that is to say, the motion of the unparticled matter. You may have a distinct idea of the ultimate body by conceiving it to be entire brain. This it is *not;* but a conception of this nature will bring you near a comprehension of what it *is*. A luminous body imparts vibration to the luminiferous ether. The vibrations generate similar ones within the retina; these again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain; the brain, also, similar ones to the unparticled matter which permeates it. The motion of this latter is thought, of which perception is the first undulation. This is the mode by which the mind of the rudimental life communicates with the external world; and this external world is, to the rudimental life, limited, through the idiosyncrasy of its organs. But in the ultimate, unorganized life, the external world reaches the whole body, (which is of a substance having affinity to brain, as I have said,) with no other intervention than that of an infinitely rarer ether than even the luminiferous; and to this ether—in unison with it—the whole body vibrates, setting in motion the unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we must attribute the nearly unlimited perception of the ultimate life. To rudimental beings, organs are the cages necessary to confine them until fledged.

P. You speak of rudimental "beings." Are there other rudimental thinking beings than man?

V. The multitudinous conglomeration of rare matter into nebulæ, planets, suns, and other bodies which are neither nebulæ, suns, nor planets, is for the sole purpose of supplying *pabulum* for the idiosyncrasy of the organs of an infinity of rudimental beings. But for the necessity of the rudimental, prior to the ultimate life, there would have been no bodies such as these.

Each of these is tenanted by a distinct variety of organic rudimental, thinking creatures. In all, the organs vary with the features of the place tenanted. At death, or metamorphosis, these creatures, enjoying the ultimate life—immortality—and cognizant of all secrets but *the one*, act all things and pass every where by mere volition:—indwelling, not the stars, which to us seem the sole palpabilities, and for the accommodation of which we blindly deem space created—but that SPACE itself—that infinity of which the truly substantive vastness swallows up the star-shadows—blotting them out as non-entities from the perception of the angels.

P. You say that "but for the *necessity* of the rudimental life, there would have been no stars. But why this necessity?

V. In the inorganic life, as well as in the inorganic matter generally, there is nothing to impede the action of one simple *unique* law—the Divine Volition. With the view of producing impediment, the organic life and matter (complex, substantial, and law-encumbered) were contrived.

P. But again—why need this impediment have been produced?

V. The result of law inviolate is perfection—right—negative happiness. The result of law violate is imperfection, wrong, positive pain. Through the impediments afforded by the number, complexity, and substantiality of the laws of organic life and matter, the violation of law is rendered, to a certain extent, practicable. Thus pain, which in the inorganic life is impossible, is possible in the organic.

P. But to what good end is pain thus rendered possible?

V. All things are either good or bad by comparison. A sufficient analysis will show that pleasure, in all cases, is but the contrast of pain. *Positive* pleasure is a mere idea. To be happy at any one point we must have suffered at the same. Never to suffer would have been never to have been blessed. But it has been shown that, in the inorganic life, pain cannot be; thus the necessity for the organic. The pain of the primitive life of Earth, is the sole basis of the bliss of the ultimate life in Heaven.

P. Still, there is one of your expressions which I find it impossible to comprehend—"the truly *substantive* vastness of infinity."

V. This, probably, is because you have no sufficiently generic conception of the term *"substance"* itself. We must not regard it as a quality, but as a sentiment:—it is the perception, in thinking beings, of the adaptation of matter to their organization. There are many things on the Earth, which would be nihility to the inhabitants of Venus —many things visible and tangible in Venus, which we could not be brought to appreciate as existing at all. But to the inorganic beings—to the angels —the whole of the unparticled matter is substance; that is to say, the whole of what we term "space," is to them the truest substantiality;—the stars, meantime, through what we consider their materiality, escaping the angelic sense, just in proportion as the unparticled matter, through what we consider its immateriality, eludes the organic.

As the sleep-waker pronounced these latter words, in a feeble tone, I observed on his countenance a singular expression, which somewhat alarmed me, and induced me to awake him at once. No sooner had I done this than, with a bright smile irradiating all his features, he fell back upon his pillow and expired. I noticed that in less than a minute afterward his corpse had all the stern rigidity of stone. His brow was of the coldness of ice. Thus, ordinarily, should it have appeared, only after long pressure from Azrael's hand. Had the sleep-waker, indeed, during the latter portion of his discourse, been addressing me from out the regions of the shadows?

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*The Case of M. Valdemar**

(Published in *American Review*, December, 1845.—Ed.)

Of course I shall not pretend to consider it any matter for wonder, that the extraordinary case of M. Valdemar has excited discussion. It would have been a miracle had it not—especially under the circumstances. Through the desire of all parties concerned, to keep the affair from the public, at least for the present, or until we had further opportunities for investigation—through our endeavors to effect this—a garbled or exaggerated account made its way into society, and became the source of many unpleasant misrepresentations; and, very naturally, of a great deal of disbelief.

It is now rendered necessary that I give the *facts*—as far as I comprehend them myself. They are, succinctly, these:

My attention, for the last three years, had been repeatedly drawn to the subject of Mesmerism; and, about nine months ago, it occurred to me, quite suddenly, that in the series of experiments made hitherto, there had been a very remarkable and most unaccountable omission:—no person had as yet been mesmerized *in articulo mortis*. It remained to be seen, first, whether, in such condition, there existed in the patient any susceptibility to the magnetic influence; secondly, whether, if any existed, it was impaired or increased by the condition; thirdly, to what extent, or for how long a period, the encroachments of Death might be arrested by the process. There were other points to be ascertained, but these most excited my curiosity—the last in especial, from the immensely important character of its consequences.

In looking around me for some subject by whose means I might test these particulars, I was brought to think of my friend, M. Ernest Valdemar, the well-known compiler of the "Bibliotheca Forensica," and author (under the *nom de plume* of Issachar Marx) of the Polish versions of "Wallenstein" and "Gargantua." M. Valdemar, who has resided principally at Harlem, N. Y., since the year 1839, is (or was)

*See Contents, *Marginalia*, for British reprint.—Ed.

particularly noticeable for the extreme spareness of his person—his lower limbs much resembling those of John Randolph; and, also, for the whiteness of his whiskers, in violent contrast to the blackness of his hair—the latter, in consequence, being very generally mistaken for a wig. His temperament was markedly nervous, and rendered him a good subject for mesmeric experiment. On two or three occasions I had put him to sleep with little difficulty, but was disappointed in other results which his peculiar constitution had naturally led me to anticipate. His will was at no period positively, or thoroughly, under my control, and in regard to *clairvoyance,* I could accomplish with him nothing to be relied upon. I always attributed my failure at these points to the disordered state of his health. For some months previous to my becoming acquainted with him, his physicians had declared him in a confirmed phthisis. It was his custom, indeed, to speak calmly of his approaching dissolution, as of a matter neither to be avoided nor regretted.

When the ideas to which I have alluded first occurred to me, it was of course very natural that I should think of M. Valdemar. I knew the steady philosophy of the man too well to apprehend any scruples from *him;* and he had no relatives in America who would be likely to interfere. I spoke to him frankly upon the subject; and, to my surprise, his interest seemed vividly excited. I say to my surprise, for, although he had always yielded his person freely to my experiments, he had never before given me any tokens of sympathy with what I did. His disease was of that character which would admit of exact calculation in respect to the epoch of its termination in death; and it was finally arranged between us that he would send for me about twenty-four hours before the period announced by his physicians as that of his decease.

It is now rather more than seven months since I received, from M. Valdemar himself, the subjoined note:

"My Dear P——.

"You may as well come *now.* D—— and F—— are agreed that I cannot hold out beyond to-morrow midnight; and I think they have hit the time very nearly. Valdemar."

I received this note within half an hour after it was written, and in fifteen minutes more I was in the dying man's chamber. I had not seen him for ten days, and was appalled by the fearful alteration which the brief interval had wrought in him. His face wore a leaden hue; the eyes were utterly lustreless; and the emaciation was so extreme, that the skin had been broken through by the cheek-bones. His expectoration was excessive. The pulse was barely perceptible. He retained, nevertheless, in a very remarkable manner, both his mental power and a certain degree of physical strength. He spoke with distinctness—took some palliative medicines without aid—and, when I entered the room, was occupied in penciling memoranda in a pocket-book. He was propped up in the bed by pillows. Doctors D—— and F—— were in attendance.

After pressing Valdemar's hand, I took these gentlemen aside, and obtained from them a minute account of the patient's condition. The left lung

had been for eighteen months in a semi-osseous or cartilaginous state, and was, of course, entirely useless for all purposes of vitality. The right, in its upper portion, was also partially, if not thoroughly, ossified, while the lower region was merely a mass of purulent tubercles, running one into another. Several extensive perforations existed; and, at one point, permanent adhesion to the ribs had taken place. These appearances in the right lobe were of comparatively recent date. The ossification had proceeded with very unusual rapidity; no sign of it had been discovered a month before, and the adhesion had only been observed during the three previous days. Independently of the phthisis, the patient was suspected of aneurism of the aorta; but on this point the osseous symptoms rendered an exact diagnosis impossible. It was the opinion of both physicians that M. Valdemar would die about midnight on the morrow (Sunday). It was then seven o'clock on Saturday evening.

On quitting the invalid's bedside to hold conversation with myself, Doctors D—— and F—— had bidden him a final farewell. It had not been their intention to return; but, at my request, they agreed to look in upon the patient about ten the next night.

When they had gone, I spoke freely with M. Valdemar on the subject of his approaching dissolution, as well as, more particularly, of the experiment proposed. He still professed himself quite willing and even anxious to have it made, and urged me to commence it at once. A male and a female nurse were in attendance; but I did not feel myself altogether at liberty to engage in a task of this character with no more reliable witnesses than these people, in case of sudden accident, might prove. I therefore postponed operations until about eight the next night, when the arrival of a medical student, with whom I had some acquaintance (Mr. Theodore L——l), relieved me from further embarrassment. It had been my design, originally, to wait for the physicians; but I was induced to proceed, first, by the urgent entreaties of M. Valdemar, and secondly, by my conviction that I had not a moment to lose, as he was evidently sinking fast.

Mr. L——l was so kind as to accede to my desire that he would take notes of all that occurred; and it is from his memoranda that what I now have to relate is, for the most part, either condensed or copied *verbatim*.

It wanted about five minutes of eight when, taking the patient's hand, I begged him to state, as distinctly as he could, to Mr. L——, whether he (M. Valdemar) was entirely willing that I should make the experiment of mesmerizing him in his then condition.

He replied feebly, yet quite audibly: "Yes, I wish to be mesmerized"—adding immediately afterward: "I fear you have deferred it too long."

While he spoke thus, I commenced the passes which I had already found most effectual in subduing him. He was evidently influenced with the first lateral stroke of my hand across his forehead; but, although I exerted all my powers, no further perceptible effect was induced until some minutes after ten o'clock, when Doctors D—— and F—— called, according to appointment. I explained to them, in a few words, what I designed, and as they

opposed no objection, saying that the patient was already in the death agony, I proceeded without hesitation—exchanging, however, the lateral passes for downward ones, and directing my gaze entirely into the right eye of the sufferer.

By this time his pulse was imperceptible and his breathing was stertorious, and at intervals of half a minute.

This condition was nearly unaltered for a quarter of an hour. At the expiration of this period, however, a natural although a very deep sigh escaped from the bosom of the dying man, and the stertorious breathing ceased—that is to say, its stertoriousness was no longer apparent; the intervals were undiminished. The patient's extremities were of an icy coldness.

At five minutes before eleven, I perceived unequivocal signs of the mesmeric influence. The glassy roll of the eye was changed for that expression of uneasy *inward* examination which is never seen except in cases of sleep-waking, and which it is quite impossible to mistake. With a few rapid lateral passes I made the lids quiver, as in incipient sleep, and with a few more I closed them altogether. I was not satisfied, however, with this, but continued the manipulations vigorously, and with the fullest exertion of the will, until I had completely stiffened the limbs of the slumberer, after placing them in a seemingly easy position. The legs were at full length; the arms were nearly so, and reposed on the bed at a moderate distance from the loins. The head was very slightly elevated.

When I had accomplished this, it was fully midnight, and I requested the gentlemen present to examine M. Valdemar's condition. After a few experiments, they admitted him to be in an unusually perfect state of mesmeric trance. The curiosity of both the physicians was greatly excited. Dr. D—— resolved at once to remain with the patient all night, while Dr. F—— took leave with a promise to return at daybreak. Mr. L——l and the nurses remained.

We left M. Valdemar entirely undisturbed until about three o'clock in the morning, when I approached him and found him in precisely the same condition as when Dr. F—— went away—that is to say, he lay in the same position; the pulse was imperceptible; the breathing was gentle (scarcely noticeable, unless through the application of a mirror to the lips); the eyes were closed naturally; and the limbs were as rigid and as cold as marble. Still, the general appearance was certainly not that of death.

As I approached M. Valdemar I made a kind of half effort to influence his right arm into pursuit of my own, as I passed the latter gently to and fro above his person. In such experiments with this patient, I had never perfectly succeeded before, and assuredly I had little thought of succeeding now; but to my astonishment, his arm very readily, although feebly, followed every direction I assigned it with mine. I determined to hazard a few words of conversation.

"M. Valdemar," I said, "are you asleep?" He made no answer, but I perceived a tremor about the lips, and was thus induced to repeat the question, again and again. At its third repetition, his whole frame was agitated by a very slight shivering; the eyelids unclosed

themselves so far as to display a white line of a ball; the lips moved sluggishly, and from between them, in a barely audible whisper, issued the words:

"Yes—asleep now. Do not wake me!—let me die so!"

I here felt the limbs, and found them as rigid as ever. The right arm, as before, obeyed the direction of my hand. I questioned the sleep-waker again:

"Do you still feel pain in the breast, M. Valdemar?"

The answer now was immediate, but even less audible than before:

"No pain—I am dying!"

I did not think it advisable to disturb him further just then, and nothing more was said or done until the arrival of Dr. F——, who came a little before sunrise, and expressed unbounded astonishment at finding the patient still alive. After feeling the pulse and applying a mirror to the lips, he requested me to speak to the sleep-waker again. I did so, saying:

"M. Valdemar, do you still sleep?"

As before, some minutes elapsed ere a reply was made; and during the interval the dying man seemed to be collecting his energies to speak. At my fourth repetition of the question, he said very faintly, almost inaudibly:

"Yes; still asleep—dying."

It was now the opinion, or rather the wish, of the physicians, that M. Valdemar should be suffered to remain undisturbed in his present apparently tranquil condition, until death should supervene—and this, it was generally agreed, must now take place within a few minutes. I concluded, however, to speak to him once more, and merely repeated my previous question.

While I spoke, there came a marked change over the countenance of the sleep-waker. The eyes rolled themselves slowly open, the pupils disappearing upwardly; the skin generally assumed a cadaverous hue, resembling not so much parchment as white paper; and the circular hectic spots which, hitherto, had been strongly defined in the centre of each cheek, *went out* at once. I use this expression, because the suddenness of their departure put me in mind of nothing so much as the extinguishment of a candle by a puff of the breath. The upper lip, at the same time, writhed itself away from the teeth, which it had previously covered completely; while the lower jaw fell with an audible jerk, leaving the mouth widely extended, and disclosing in full view the swollen and blackened tongue. I presume that no member of the party then present had been unaccustomed to death-bed horrors; but so hideous beyond conception was the appearance of M. Valdemar at this moment, that there was a general shrinking back from the region of the bed.

I now feel that I have reached a point of this narrative at which every reader will be startled into positive disbelief. It is my business, however, simply to proceed.

There was no longer the faintest sign of vitality in M. Valdemar; and concluding him to be dead, we were consigning him to the charge of the nurses, when a strong vibratory motion was observable in the tongue. This continued for perhaps a minute. At the expiration of this period, there issued from the distended and motionless jaws a voice—such as it would be madness in me to attempt describing. There

are, indeed, two or three epithets which might be considered as applicable to it in part; I might say, for example, that the sound was harsh, and broken and hollow; but the hideous whole is indescribable, for the simple reason that no similar sounds have ever jarred upon the ear of humanity. There were two particulars, nevertheless, which I thought then, and still think, might fairly be stated as characteristic of the intonation—as well adapted to convey some idea of its unearthly peculiarity. In the first place, the voice seemed to reach our ears—at least mine—from a vast distance, or from some deep cavern within the earth. In the second place, it impressed me (I fear, indeed, that it will be impossible to make myself comprehended) as gelatinous or glutinous matters impress the sense of touch.

I have spoken both of "sound" and of "voice." I mean to say that the sound was one of distinct—of even wonderfully, thrillingly distinct—syllabification. M. Valdemar *spoke*—obviously in reply to the question I had propounded to him a few minutes before. I had asked him, it will be remembered, if he still slept. He now said:

"Yes;—no;—I *have been* sleeping—and now—now—*I am dead.*"

No person present even affected to deny, or attempted to repress, the unutterable, shuddering horror which these few words, thus uttered, were so well calculated to convey. Mr. L——l (the student) swooned. The nurses immediately left the chamber, and could not be induced to return. My own impressions I would not pretend to render intelligible to the reader. For nearly an hour, we busied ourselves, silently—without the utterance of a word—in endeavors to revive Mr. L——l. When he came to himself, we addressed ourselves again to an investigation of M. Valdemar's condition.

It remained in all respects as I have last described it, with the exception that the mirror no longer afforded evidence of respiration. An attempt to draw blood from the arm failed. I should mention, too, that this limb was no further subject to my will. I endeavored in vain to make it follow the direction of my hand. The only real indication, indeed, of the mesmeric influence, was now found in the vibratory movement of the tongue, whenever I addressed M. Valdemar a question. He seemed to be making an effort to reply, but had no longer sufficient volition. To queries put to him by any other person than myself he seemed utterly insensible—although I endeavored to place each member of the company in mesmeric *rapport* with him. I believe that I have now related all that is necessary to an understanding of the sleep-waker's state at this epoch. Other nurses were procured; and at ten o'clock I left the house in company with the two physicians and Mr. L——l.

In the afternoon we all called again to see the patient. His condition remained precisely the same. We had now some discussion as to the propriety and feasibility of awakening him; but we had little difficulty in agreeing that no good purpose would be served by so doing. It was evident that, so far, death (or what is usually termed death) had been arrested by the mesmeric process. It seemed clear to us all that to awaken M. Valdemar would be

merely to insure his instant, or at least his speedy, dissolution.

From this period until the close of last week—*an interval of nearly seven months*—we continued to make daily calls at M. Valdemar's house, accompanied, now and then, by medical and other friends. All this time the sleep-waker remained *exactly* as I have last described him. The nurses' attentions were continual.

It was on Friday last that we finally resolved to make the experiment of awakening, or attempting to awaken him; and it is the (perhaps) unfortunate result of this latter experiment which has given rise to so much discussion in private circles—to so much of what I cannot help thinking unwarranted popular feeling.

For the purpose of relieving M. Valdemar from the mesmeric trance, I made use of the customary passes. These for a time were unsuccessful. The first indication of revival was afforded by a partial descent of the iris. It was observed, as especially remarkable, that this lowering of the pupil was accompanied by the profuse outflowing of a yellowish ichor (from beneath the lids) of a pungent and highly offensive odor.

It was now suggested that I should attempt to influence the patient's arm as heretofore. I made the attempt and failed. Dr. F—— then intimated a desire to have me put a question. I did so, as follows:

"M. Valdemar, can you explain to us what are your feelings or wishes now?"

There was an instant return of the hectic circles on the cheeks: the tongue quivered, or rather rolled violently in the mouth (although the jaws and lips remained rigid as before), and at length the same hideous voice which I have already described, broke forth:

"For God's sake!—quick!—quick!—put me to sleep—or, quick!—waken me!—quick!—*I say to you that I am dead!*"

I was thoroughly unnerved, and for an instant remained undecided what to do. At first I made an endeavor to recompose the patient; but, failing in this through total abeyance of the will, I retracted my steps and as earnestly struggled to awaken him. In this attempt I soon saw that I should be successful—or at least I soon fancied that my success would be complete—and I am sure that all in the room were prepared to see the patient awaken.

For what really occurred, however, it is quite impossible that any human being could have been prepared.

As I rapidly made the mesmeric passes, amid ejaculations of "dead! dead!" absolutely *bursting* from the tongue and not from the lips of the sufferer, his whole frame at once—within the space of a single minute, or even less, shrunk—crumbled, absolutely *rotted* away beneath my hands. Upon the bed, before that whole company, there lay a nearly liquid mass of loathsome—of detestable putrescence.

The Premature Burial

(See tale, The Man of the Crowd.—Ed.)

THERE are certain themes of which the interest is all-absorbing, but which are too entirely horrible for the purposes of legitimate fiction. These the mere romanticist must eschew, if he do not wish to offend or to disgust. They are with propriety handled only when the severity and majesty of truth sanctify and sustain them. We thrill, for example, with the most intense of "pleasurable pain" over the accounts of the Passage of the Beresina, of the Earthquake at Lisbon, of the Plague at London, of the Massacre of St. Bartholomew, or of the stifling of the hundred and twenty-three prisoners in the Black Hole at Calcutta. But in these accounts it is the fact—it is the reality—it is the history which excites. As inventions, we should regard them with simple abhorrence.

I have mentioned some few of the more prominent and august calamities on record; but in these it is the extent, not less than the character of the calamity, which so vividly impresses the fancy. I need not remind the reader that, from the long and weird catalogue of human miseries, I might have selected many individual instances more replete with essential suffering than any of these vast generalities of disaster. The true wretchedness, indeed—the ultimate woe—is particular, not diffuse. That the ghastly extremes of agony are endured by man the unit, and never by man the mass—for this let us thank a merciful God!

To be buried while alive is, beyond question, the most terrific of these extremes which has ever fallen to the lot of mere mortality. That it has frequently, very frequently, so fallen will scarcely be denied by those who think. The boundaries which divide Life from Death are at best shadowy and vague. Who shall say where the one ends, and where the other begins? We know that there are diseases in which occur total cessations of all the apparent functions of vitality, and yet in which these cessations are merely suspensions, properly so called. They are only temporary pauses in the incomprehensible mechanism. A certain period elapses, and some unseen mysterious principle again sets in motion the magic pinions and the wizard wheels. The silver cord was not for ever loosed, nor the golden bowl irreparably broken. But where, meantime, was the soul?

Apart, however, from the inevitable conclusion, *a priori* that such causes must produce such effects—that the well-known occurrence of such cases of suspended animation must naturally give rise, now and then, to premature interments—apart from this consideration, we have the direct testimony of medical and ordinary experience to prove that a vast number of such interments have actually taken place. I might refer at once, if necessary to a hundred well-authenticated instances. One of very remarkable character, and of which the circumstances may be fresh in the memory of some of my readers, occurred, not very long ago, in the

neighboring city of Baltimore, where it occasioned a painful, intense, and widely-extended excitement. The wife of one of the most respectable citizens —a lawyer of eminence and a member of Congress—was seized with a sudden and unaccountable illness, which completely baffled the skill of her physicians. After much suffering she died, or was supposed to die. No one suspected, indeed, or had reason to suspect, that she was not actually dead. She presented all the ordinary appearances of death. The face assumed the usual pinched and sunken outline. The lips were of the usual marble pallor. The eyes were lustreless. There was no warmth. Pulsation had ceased. For three days the body was preserved unburied, during which it had acquired a stony rigidity. The funeral, in short, was hastened, on account of the rapid advance of what was supposed to be decomposition.

The lady was deposited in her family vault, which, for three subsequent years, was undisturbed. At the expiration of this term it was opened for the reception of a sarcophagus—but, alas! how fearful a shock awaited the husband, who, personally, threw open the door! As its portals swung outwardly back, some white-apparelled object fell rattling within his arms. It was the skeleton of his wife in her yet unmoulded shroud.

A careful investigation rendered it evident that she had revived within two days after her entombment; that her struggles within the coffin had caused it to fall from a ledge, or shelf to the floor, where it was so broken as to permit her escape. A lamp which had been accidentally left, full of oil, within the tomb, was found empty; it might have been exhausted, however, by evaporation. On the uppermost of the steps which led down into the dread chamber was a large fragment of the coffin, with which, it seemed, that she had endeavored to arrest attention by striking the iron door. While thus occupied, she probably swooned, or possibly died, through sheer terror; and, in falling, her shroud became entangled in some iron-work which projected interiorly. Thus she remained, and thus she rotted, erect.

In the year 1810, a case of living inhumation happened in France, attended with circumstances which go far to warrant the assertion that truth is, indeed, stranger than fiction. The heroine of the story was a Mademoiselle Victorine Lafourcade, a young girl of illustrious family, of wealth, and of great personal beauty. Among her numerous suitors was Julien Bossuet, a poor *litterateur,* or journalist of Paris. His talents and general amiability had recommended him to the notice of the heiress, by whom he seems to have been truly beloved; but her pride of birth decided her, finally, to reject him, and to wed a Monsieur Renelle, a banker and a diplomatist of some eminence. After marriage, however, this gentleman neglected, and, perhaps, even more positively ill-treated her. Having passed with him some wretched years, she died —at least her condition so closely resembled death as to deceive every one who saw her. She was buried—not in a vault, but in an ordinary grave in the village of her nativity. Filled with despair, and still inflamed by the memory of profound atttachment, the lover journeys from the capital to the remote

province in which the village lies, with the romantic purpose of disinterring the corpse, and possessing himself of its luxuriant tresses. He reaches the grave. At midnight he unearths the coffin, opens it, and is in the act of detaching the hair, when he is arrested by the unclosing of the beloved eyes. In fact, the lady had been buried alive. Vitality had not altogether departed, and she was aroused by the caresses of her lover from the lethargy which had been mistaken for death. He bore her frantically to his lodgings in the village. He employed certain powerful restoratives suggested by no little medical learning. In fine, she revived. She recognized her preserver. She remained with him until, by slow degrees, she fully recovered her original health. Her woman's heart was not adamant, and this last lesson of love sufficed to soften it. She bestowed it upon Bossuet. She returned no more to her husband, but, concealing from him her resurrection, fled with her lover to America. Twenty years afterward, the two returned to France, in the persuasion that time had so greatly altered the lady's appearance that her friends would be unable to recognize her. They were mistaken, however; for, at the first meeting, Monsieur Renelle did actually recognize and make claim to his wife. This claim she resisted, and a judicial tribunal sustained her in her resistance, deciding that the peculiar circumstances, with the long lapse of years, had extinguished, not only equitably, but legally, the authority of the husband.

The *Chirurgical Journal* of Leipsic, a periodical of high authority and merit, which some American book-seller would do well to translate and republish, records in a late number a very distressing event of the character in question.

An officer of artillery, a man of gigantic stature and of robust health, being thrown from an unmanageable horse, received a very severe contusion upon the head, which rendered him insensible at once; the skull was slightly fractured, but no immediate danger was apprehended. Trepanning was accomplished successfully. He was bled, and many other of the ordinary means of relief were adopted. Gradually, however, he fell into a more and more hopeless state of stupor, and, finally, it was thought that he died.

The weather was warm, and he was buried with indecent haste in one of the public cemeteries. His funeral took place on Thursday. On the Sunday following, the grounds of the cemetery were, as usual, much thronged with visitors, and about noon an intense excitement was created by the declaration of a peasant that, while sitting upon the grave of the officer, he had distinctly felt a commotion of the earth, as if occasioned by some one struggling beneath. At first little attention was paid to the man's asseveration; but his evident terror, and the dogged obstinacy with which he persisted in his story, had at length their natural effect upon the crowd. Spades were hurriedly procured, and the grave, which was shamefully shallow, was in a few minutes so far thrown open that the head of its occupant appeared. He was then seemingly dead; but he sat nearly erect within his coffin, the lid of which, in his furious struggles, he had partially uplifted.

He was forthwith conveyed to the nearest hospital, and there pronounced

to be still living, although in an asphytic condition. After some hours he revived, recognized individuals of his acquaintance, and, in broken sentences spoke of his agonies in the grave.

From what he related, it was clear that he must have been conscious of life for more than an hour, while inhumed, before lapsing into insensibility. The grave was carelessly and loosely filled with an exceedingly porous soil; and thus some air was necessarily admitted. He heard the footsteps of the crowd overhead, and endeavored to make himself heard in turn. It was the tumult within the grounds of the cemetery, he said, which appeared to awaken him from a deep sleep, but no sooner was he awake than he became fully aware of the awful horrors of his position.

This patient, it is recorded, was doing well, and seemed to be in a fair way of ultimate recovery, but fell a victim to the quackeries of medical experiment. The galvanic battery was applied, and he suddenly expired in one of those ecstatic paroxysms which, occasionally, it superinduces.

The mention of the galvanic battery, nevertheless, recalls to my memory a well-known and very extraordinary case in point, where its action proved the means of restoring to animation a young attorney of London, who had been interred for two days. This occurred in 1831, and created, at the time, a very profound sensation wherever it was made the subject of converse.

The patient, Mr. Edward Stapleton, had died, apparently, of typhus fever, accompanied with some anomalous symptoms which had excited the curiosity of his medical attendants. Upon his seeming decease, his friends were requested to sanction a *post-mortem* examination, but declined to permit it. As often happens, when such refusals are made, the practitioners resolved to disinter the body and dissect it at leisure, in private. Arrangements were easily effected with some of the numerous corps of body-snatchers, with which London abounds; and, upon the third night after the funeral, the supposed corpse was unearthed from a grave eight feet deep, and deposited in the operating chamber of one of the private hospitals.

An incision of some extent had been actually made in the abdomen, when the fresh and undecayed appearance of the subject suggested an application of the battery. One experiment succeeded another, and the customary effects supervened, with nothing to characterize them in any respect, except, upon one or two occasions, a more than ordinary degree of life-likeness in the convulsive action.

It grew late. The day was about to dawn; and it was thought expedient, at length, to proceed at once to the dissection. A student, however, was especially desirous of testing a theory of his own, and insisted upon applying the battery to one of the pectoral muscles. A rough gash was made, and a wire hastily brought in contact; when the patient, with a hurried but quite unconvulsive movement, arose from the table, stepped into the middle of the floor, gazed about him uneasily for a few seconds, and then—spoke. What he said was unintelligible; but words were uttered; the syllabification was distinct. Having spoken, he fell heavily to the floor.

For some moments all were paralyzed with awe—but the urgency of the case soon restored them their presence of mind. It was seen that Mr. Stapleton was alive, although in a swoon. Upon exhibition of ether he revived and was rapidly restored to health, and to the society of his friends—from whom, however, all knowledge of his resuscitation was withheld, until a relapse was no longer to be apprehended. Their wonder—their rapturous astonishment —may be conceived.

The most thrilling peculiarity of this incident, nevertheless, is involved in what Mr. S. himself asserts. He declares that at no period was he altogether insensible—that, dully and confusedly, he was aware of everything which happened to him, from the moment in which he was pronounced *dead* by his physicians, to that in which he fell swooning to the floor of the hospital. "I am alive," were the uncomprehended words which, upon recognizing the locality of the dissecting-room, he had endeavored, in his extremity, to utter.

It were an easy matter to multiply such histories as these—but I forbear—for, indeed, we have no need of such to establish the fact that premature interments occur. When we reflect how very rarely, from the nature of the case, we have it in our power to detect them, we must admit that they may *frequently* occur without our cognizance. Scarcely, in truth, is a graveyard ever encroached upon, for any purpose, to any great extent, that skeletons are not found in postures which suggest the most fearful of suspicions.

Fearful indeed the suspicion—but more fearful the doom! It may be asserted, without hesitation, that *no* event is so terribly well adapted to inspire the supremeness of bodily and of mental distress, as is burial before death. The unendurable oppression of the lungs—the stifling fumes of the damp earth—the clinging to the death garments—the rigid embrace of the narrow house—the blackness of the absolute Night—the silence like a sea that overwhelms—the unseen but palpable presence of the Conqueror Worm—these things, with the thoughts of the air and grass above, with memory of dear friends who would fly to save us if but informed of our fate, and with consciousness that of this fate they can *never* be informed—that our hopeless portion is that of the really dead—these considerations, I say, carry into the heart, which still palpitates, a degree of appalling and intolerable horror from which the most daring imagination must recoil. We know of nothing so agonizing upon Earth—we can dream of nothing half so hideous in the realms of the nethermost Hell. And thus all narratives upon this topic have an interest profound; an interest, nevertheless, which, through the sacred awe of the topic itself, very properly and very peculiarly depends upon our conviction of the *truth* of the matter narrated. What I have now to tell is of my own actual knowledge—of my own positive and personal experience.

For several years I had been subject to attacks of the singular disorder which physicians have agreed to term catalepsy, in default of a more definitive title. Although both the immediate and the predisposing causes, and even the actual diagnosis, of this disease are still mysterious, its obvious and apparent

character is sufficiently well understood. Its variations seem to be chiefly of degree. Sometimes the patient lies, for a day only, or even for a shorter period, in a species of exaggerated lethargy. He is senseless and externally motionless; but the pulsation of the heart is still faintly perceptible; some traces of warmth remain; a slight color lingers within the centre of the cheek; and, upon application of a mirror to the lips, we can detect a torpid, unequal, and vacillating action of the lungs. Then again the duration of the trance is for weeks—even for months; while the closest scrutiny, and the most rigorous medical tests, fail to establish any material distinction between the state of the sufferer and what we conceive of absolute death. Very usually he is saved from premature interment solely by the knowledge of his friends that he has been previously subject to catalepsy, by the consequent suspicion excited, and, above all, by the non-appearance of decay. The advances of the malady are, luckily, gradual. The first manifestations, although marked, are unequivocal. The fits grow successively more and more distinctive, and endure each for a longer term than the preceding. In this lies the principal security from inhumation. The unfortunate whose *first* attack should be of the extreme character which is occasionally seen, would almost inevitably be consigned alive to the tomb.

My own case differed in no important particular from those mentioned in medical books. Sometimes, without any apparent cause, I sank, little by little, into a condition of semi-syncope, or half swoon; and, in this condition, without pain, without ability to stir, or, strictly speaking, to think, but with a dull lethargic consciousess of life and of the presence of those who surrounded my bed, I remained, until the crisis of the disease restored me, suddenly, to perfect sensation. At other times I was quickly and impetuously smitten. I grew sick, and numb, and chilly, and dizzy, and so fell prostrate at once. Then, for weeks, all was void, and black, and silent, and Nothing became the universe. Total annihilation could be no more. From these latter attacks I awoke, however, with a gradation slow in proportion to the suddenness of the seizure. Just as the day dawns to the friendless and houseless beggar who roams the streets throughout the long desolate winter night—just so tardily—just so wearily—just so cheerily came back the light of the Soul to me.

Apart from the tendency to trance, however, my general health appeared to be good; nor could I perceive that it was at all affected by the one prevalent malady—unless, indeed, an idiosyncrasy in my ordinary *sleep* may be looked upon as superinduced. Upon awaking from slumber, I could never gain, at once, thorough possession of my senses, and always remained, for many minutes, in much bewilderment and perplexity—the mental faculties in general, but the memory in especial, being in a condition of absolute abeyance.

In all that I endured there was no physical suffering, but of moral distress an infinitude. My fancy grew charnel. I talked "of worms, of tombs, and epitaphs." I was lost in reveries of death, and the idea of premature burial held continual possession of my brain.

The ghastly Danger to which I was subjected haunted me day and night. In the former, the torture of meditation was excessive; in the latter, supreme. When the grim Darkness overspread the Earth, then, with every horror of thought, I shook—shook as the quivering plumes upon the hearse. When Nature could endure wakefulness no longer, it was with a struggle that I consented to sleep—for I shuddered to reflect that, upon awaking, I might find myself the tenant of a grave. And when, finally, I sank into slumber, it was only to rush at once into a world of phantasms, above which, with vast, sable, overshadowing wings, hovered, predominant, the one sepulchral Idea.

From the innumerable images of gloom which thus oppressed me in dreams, I select for record but a solitary vision. Methought I was immersed in a cataleptic trance of more than usual duration and profundity. Suddenly there came an icy hand upon my forehead, and an impatient, gibbering voice whispered the word "Arise!" within my ear.

I sat erect. The darkness was total. I could not see the figure of him who had aroused me. I could call to mind neither the period at which I had fallen into the trance, nor the locality in which I then lay. While I remained motionless, and busied in endeavors to collect my thought, the cold hand grasped me fiercely by the wrist, shaking it petulantly, while the gibbering voice said again:

"Arise! did I not bid thee arise?"

"And who," I demanded, "art thou?"

"I have no name in the regions which I inhabit," replied the voice, mournfully; "I was mortal, but am fiend. I was merciless, but am pitiful. Thou dost feel that I shudder. My teeth chatter as I speak, yet it is not with the chilliness of the night—of the night without end. But this hideousness is insufferable. How canst *thou* tranquilly sleep? I cannot rest for the cry of these great agonies. These sights are more than I can bear. Get thee up! Come with me into the outer Night, and let me unfold to thee the graves. Is not this a spectacle of woe? —Behold!"

I looked; and the unseen figure, which still grasped me by the wrist, had caused to be thrown open the graves of all mankind; and from each issued the faint phosphoric radiance of decay; so that I could see into the innermost recesses, and there view the shrouded bodies in their sad and solemn slumbers with the worm. But alas! the real sleepers were fewer, by many millions, than those who slumbered not at all; and there was a feeble struggling; and there was a general and sad unrest; and from out the depths of the countless pits there came a melancholy rustling from the garments of the buried. And of those who seemed tranquilly to repose, I saw that a vast number had changed, in a greater or less degree, the rigid and uneasy position in which they had originally been entombed. And the voice again said to me as I gazed:

"Is it not—oh! is it *not* a pitiful sight?" But, before I could find words to reply, the figure had ceased to grasp my wrist, the phosphoric lights expired, and the graves were closed with a sudden violence, while from out them arose a tumult of despairing cries, saying

again: "Is it not—O, God, is it *not* a very pitiful sight?"

Phantasies such as these, presenting themselves at night, extended their terrific influence far into my waking hours. My nerves became thoroughly unstrung, and I fell a prey to perpetual horror. I hesitated to ride, or to walk, or to indulge in any exercise that would carry me from home. In fact, I no longer dared trust myself out of the immediate presence of those who were aware of my proneness to catalepsy, lest, falling into one of my usual fits, I should be buried before my real condition could be ascertained. I doubted the care, the fidelity of my dearest friends. I dreaded that, in some trance of more than customary duration, they might be prevailed upon to regard me as irrecoverable. I even went so far as to fear that, as I occasioned much trouble, they might be glad to consider any very protracted attack as sufficient excuse for getting rid of me altogether. It was in vain they endeavored to reassure me by the most solemn promises. I exacted the most sacred oaths, that under no circumstances they would bury me until decomposition had so materially advanced as to render further preservation impossible. And, even then, my mortal terrors would listen to no reason—would accept no consolation. I entered into a series of elaborate precautions. Among other things, I had the family vault so remodelled as to admit of being readily opened from within. The slightest pressure upon a long lever that extended far into the tomb would cause the iron portals to fly back. There were arrangements also for the free admission of air and light, and convenient receptacles for food and water, within immediate reach of the coffin intended for my reception. This coffin was warmly and softly padded, and was provided with a lid, fashioned upon the principle of the vault-door, with the addition of springs so contrived that the feeblest movement of the body would be sufficient to set it at liberty. Besides all this, there was suspended from the roof of the tomb, a large bell, the rope of which, it was designed, should extend through a hole in the coffin, and so be fastened to one of the hands of the corpse. But, alas! what avails the vigilance against the Destiny of man? Not even these well-contrived securities sufficed to save from the uttermost agonies of living inhumation, a wretch to these agonies foredoomed!

There arrived an epoch—as often before there had arrived—in which I found myself emerging from total unconsciousness into the first feeble and indefinite sense of existence. Slowly—with a tortoise gradation—approached the faint gray dawn of the psychal day. A torpid uneasiness. An apathetic endurance of dull pain. No care—no hope—no effort. Then, after a long interval, a ringing in the ears; then, after a lapse still longer, a prickling or tingling sensation in the extremities; then a seemingly eternal period of pleasurable quiescence, during which the awakening feelings are struggling into thought; then a brief re-sinking into nonentity; then a sudden recovery. At length the slight quivering of an eyelid, and immediately thereupon, an electric shock of a terror, deadly and indefinite, which sends the blood in torrents from the temples to the heart. And now the first positive effort to

think. And now the first endeavor to remember. And now a partial and evanescent success. And now the memory has so far regained its dominion, that, in some measure, I am cognizant of my state. I feel that I am not awaking from ordinary sleep. I recollect that I have been subject to catalepsy. And now, at last, as if by the rush of an ocean, my shuddering spirit is overwhelmed by the one grim Danger —by the one spectral and ever-prevalent idea.

For some minutes after this fancy possessed me, I remained without motion. And why? I could not summon courage to move. I dared not make the effort which was to satisfy me of my fate—and yet there was something at my heart which whispered me *it was sure*. Despair—such as no other species of wretchedness ever calls into being—despair alone urged me, after long irresolution, to uplift the heavy lids of my eyes. I uplifted them. It was dark—all dark. I knew that the fit was over. I knew that the crisis of my disorder had long passed. I knew that I had now fully recovered the use of my visual faculties—and yet it was dark—all dark—the intense and utter raylessness of the Night that endureth for evermore.

I endeavored to shriek; and my lips and my parched tongue moved convulsively together in the attempt—but no voice issued from the cavernous lungs, which oppressed as if by the weight of some incumbent mountain, gasped and palpitated, with the heart, at every elaborate and struggling inspiration.

The movement of the jaws, in this effort to cry aloud, showed me that they were bound up, as is usual with the dead. I felt, too, that I lay upon some hard substance; and by something similar my sides were, also, closely compressed. So far, I had not ventured to stir any of my limbs—but now I violently threw up my arms, which had been lying at length, with the wrists crossed. They struck a solid wooden substance, which extended above my person at on elevation of not more than six inches from my face. I could no longer doubt that I reposed within a coffin at last.

And now, amid all my infinite miseries, came sweetly the cherub Hope—for I thought of my precautions. I writhed, and made spasmodic exertions to force open the lid: it would not move. I felt my wrists for the bell-rope: it was not to be found. And now the Comforter fled for ever, and a still sterner Despair reigned triumphant; for I could not help perceiving the absence of the paddings which I had so carefully prepared—and then, too, there came suddenly to my nostrils the strong peculiar odor of moist earth. The conclusion was irresistible. I was *not* within the vault. I had fallen into a trance while absent from home—while among strangers—when, or how, I could not remember—and it was they who had buried me as a dog—nailed up in some common coffin—and thrust deep, deep, and for ever, into some ordinary and nameless *grave*.

As this awful conviction forced itself, thus, into the innermost chambers of my soul, I once again struggled to cry aloud. And in this second endeavor I succeeded. A long, wild, and continuous shriek, or yell, of agony, resounded through the realms of the subterranean Night.

"Hillo! hillo, there!" said a gruff voice, in reply.

"What the devil's the matter now!" said a second.

"Get out o' that!" said a third.

"What do you mean by yowling in that ere kind of style, like a catty-mount?" said a fourth; and hereupon I was seized and shaken without ceremony, for several minutes, by a junto of very rough-looking individuals. They did not arouse me from my slumber—for I was wide-awake when I screamed—but they restored me to the full possession of my memory.

This adventure occurred near Richmond, in Virginia. Accompanied by a friend, I had proceeded, upon a gunning expedition, some miles down the banks of the James River. Night approached, and we were overtaken by a storm. The cabin of a small sloop lying at anchor in the stream, and laden with garden mould, afforded us the only available shelter. We made the best of it, and passed the night on board. I slept in one of the only two berths in the vessel—and the berths of a sloop of sixty or seventy tons need scarcely be described. That which I occupied had no bedding of any kind. Its extreme width was eighteen inches. The distance of its bottom from the deck overhead was precisely the same. I found it a matter of exceeding difficulty to squeeze myself in. Nevertheless, I slept soundly; and the whole of my vision—for it was no dream, and no nightmare—arose naturally from the circumstances of my position—from my ordinary bias of thought—and from the difficulty, to which I have alluded, of collecting my senses, and especially of regaining my memory, for a long time after awaking from slumber. The men who shook me were the crew of the sloop, and some laborers engaged to unload it. From the load itself came the earthly smell. The bandage about the jaws was a silk handkerchief in which I had bound up my head, in default of my customary nightcap.

The tortures endured, however, were indubitably quite equal, for the time, to those of actual sepulture. They were fearfully—they were inconceivably hideous; but out of Evil proceeded Good; for their very excess wrought in my spirit an inevitable revulsion. My soul acquired tone—acquired temper. I went abroad. I took vigorous exercise. I breathed the free air of Heaven. I thought upon other subjects than Death. I discarded my medical books. "Buchan" I burned. I read no "Night Thoughts"—no fustian about churchyards—no bugaboo tales—*such as this*. In short I became a new man, and lived a man's life. From that memorable night, I dismissed forever my charnel apprehensions, and with them vanished the cataleptic disorder, of which, perhaps, they had been less the consequence than the cause.

There are moments when, even to the sober eye of Reason, the world of our sad Humanity may assume the semblance of a Hell—but the imagination of man is no Carathis, to explore with impunity its every cavern. Alas! the grim legion of sepulchral terrors cannot be regarded as altogether fanciful—but, like the Demons in whose company Afrasiab made his voyage down the Oxus, they must sleep, or they will devour us—they must be suffered to slumber, or we perish.

VOLUME V

The Narrative of A. Gordon Pym

INTRODUCTORY NOTE

Upon my return to the United States a few months ago, after the extraordinary series of adventure in the South Seas and elsewhere, of which an account is given in the following pages, accident threw me into the society of several gentlemen in Richmond, Va., who felt deep interest in all matters relating to the regions I had visited, and who were constantly urging it upon me, as a duty, to give my narrative to the public. I had several reasons, however, for declining to do so, some of which were of a nature altogether private, and concern no person but myself; others not so much so. One consideration which deterred me was, that having kept no journal during a greater portion of the time in which I was absent, I feared I should not be able to write, from mere memory, a statement so minute and connected as to have the *appearance* of that truth it would really possess, barring only the natural and unavoidable exaggeration to which all of us are prone when detailing events which have had powerful influence in exciting the imaginative faculties. Another reason was, that the incidents to be narrated were of a nature so positively marvellous that, unsupported as my assertions must necessarily be (except by the evidence of a single individual, and he a half-breed Indian), I could only hope for belief among my family, and those of my friends who have had reason, through life, to put faith in my veracity—the probability being that the public at large would regard what I should put forth as merely an impudent and ingenious fiction. A distrust in my own abilities as a writer was, nevertheless, one of the principal causes which prevented me from complying with the suggestion of my advisers.

Among those gentlemen in Virginia who expressed the greatest interest in my statement, more particularly in regard to that portion of it which related to the Antartic Ocean, was Mr. Poe, lately editor of the *Southern Literary Messenger*, a monthly magazine, published by Mr. Thomas W. White, in the city of Richmond. He strongly advised me, among others, to prepare at once a full account of what I had seen and undergone, and trust to the shrewdness and common-sense of the public—insisting, with great plausibility, that however roughly, as regards mere authorship, my book should be got up, its very uncouthness, if there were any, would give it all the better chance of being received as truth.

Notwithstanding this representation, I did not make up my mind to do as he suggested. He afterward proposed (finding that I would not stir in the matter) that I should allow him to draw up, in his own words, a narrative of the earlier portion of my adventures from facts afforded by myself, publish-

ing it in the *Southern Messenger under the garb of fiction.* To this, perceiving no objection, I consented, stipulating only that my real name should be retained. Two numbers of the pretended fiction appeared, consequently, in the *Messenger* for January and February, (1837), and, in order that it might certainly be regarded as fiction, the name of Mr. Poe was affixed to the articles in the table of contents of the magazine.

The manner in which this *ruse* was received has induced me at length to undertake a regular compilation and publication of the adventures in question; for I found that, in spite of the air of fable which had been so ingeniously thrown around that portion of my statement which appeared in the *Messenger* (without altering or distorting a single fact), the public were still not at all disposed to receive it as fable, and several letters were sent to Mr. P.'s address, distinctly expressing a conviction to the contrary. I thence concluded that the facts of my narrative would prove of such a nature as to carry with them sufficient evidence of their own authenticity, and that I had consequently little to fear on the score of popular incredulity.

This *expose* being made, it will be seen at once how much of what follows I claim to be in my own writing; and it will also be understood that no fact is misrepresented in the first few pages which were written by Mr. Poe. Even to those readers who have not seen the *Messenger,* it will be unnecessary to point out where his portion ends and my own commences; the difference in point of style will be readily perceived.

A. G. PYM.

Chapter I

My name is Arthur Gordon Pym. My father was a respectable trader in sea-stores at Nantucket, where I was born. My maternal grandfather was an attorney in good practice. He was fortunate in every thing, and had speculated very successfully in stocks of the Edgarton New Bank, as it was formerly called. By these and other means he had managed to lay by a tolerable sum of money. He was more attached to myself, I believe, than to any other person in the world, and I expected to inherit the most of his property at his death. He sent me, at six years of age, to the school of old Mr. Ricketts, a gentleman with only one arm, and of eccentric manners—he is well known to almost every person who has visited New Bedford. I stayed at his school until I was sixteen, when I left him for Mr. E. Ronald's academy on the hill. Here I became intimate with the son of Mr. Barnard, a sea-captain, who generally sailed in the employ of Lloyd and Vredenburgh—Mr. Barnard is also very well known in New Bedford, and has many relations, I am certain, in Edgarton. His son was named Augustus, and he was nearly two years older than myself. He had been on a whaling voyage with his father in the John Donaldson, and was always talking to me of his adventures in the South Pacific Ocean. I used frequently to go home with him, and remain all day, and sometimes all night. We occupied the same bed, and he would be sure to keep me awake until almost light, telling me stories of the natives of the Island of Tinian, and other places he had visited in his travels. At last I

could not help being interested in what he said, and by degrees I felt the greatest desire to go to sea. I owned a sail-boat called the Ariel, and worth about seventy-five dollars. She had a half deck or cuddy, and was rigged sloop-fashion—I forget her tonnage, but she would hold ten persons without much crowding. In this boat we were in the habit of going on some of the maddest freaks in the world; and, when I now think of them, it appears to me a thousand wonders that I am alive to-day.

I will relate one of these adventures by way of introduction to a longer and more momentous narrative. One night there was a party at Mr. Barnard's, and both Augustus and myself were not a little intoxicated toward the close of it. As usual, in such cases, I took part of his bed in preference to going home. He went to sleep, as I thought, very quietly (it being near one when the party broke up), and without saying a word on his favorite topic. It might have been half an hour from the time of our getting in bed, and I was just about falling into a doze, when he suddenly started up, and swore with a terrible oath that he would not go to sleep for any Arthur Pym in Christendom, when there was so glorious a breeze from the southwest. I never was so astonished in my life, not knowing what he intended, and thinking that the wines and liquors he had drunk had set him entirely beside himself. He proceeded to talk very coolly, however, saying he knew that I supposed him intoxicated, but that he was never more sober in his life. He was only tired, he added, of lying in bed on such a fine night like a dog, and was determined to get up and dress, and go out on a frolic with the boat. I can hardly tell what possessed me, but the words were no sooner out of his mouth than I felt a thrill of the greatest excitement and pleasure, and thought his mad idea one of the most delightful and most reasonable things in the world. It was blowing almost a gale, and the weather was very cold—it being late in October. I sprang out of bed, nevertheless, in a kind of ecstacy, and told him I was quite as brave as himself, and quite as tired as he was of lying in bed like a dog, and quite as ready for any fun or frolic as any Augustus Barnard in Nantucket.

We lost no time in getting on our clothes and hurrying down to the boat. She was lying at the old decayed wharf by the lumber-yard of Pankey & Co., and almost thumping her side out against the rough logs. Augustus got into her and bailed her, for she was nearly half full of water. This being done, we hoisted jib and mainsail, kept full, and started boldly out to sea.

The wind, as I before said, blew freshly from the southwest. The night was very clear and cold. Augustus had taken the helm, and I stationed myself by the mast, on the deck of the cuddy. We flew along at a great rate—neither of us having said a word since casting loose from the wharf. I now asked my companion what course he intended to steer, and what time he thought it probable we should get back. He whistled for a few minutes, and then said crustily: "*I* am going to sea—*you* may go home if you think proper." Turning my eyes upon him, I perceived at once that, in spite of his assumed *nonchalance*, he was greatly agitated. I could see him distinctly by the light of the

moon—his face was paler than any marble, and his hand shook so excessively that he could scarcely retain hold of the tiller. I found that something had gone wrong, and became seriously alarmed. At this period I knew little about the management of a boat, and was now depending entirely upon the nautical skill of my friend. The wind, too, had suddenly increased, and we were fast getting out of the lee of the land—still I was ashamed to betray any trepidation, and for almost half an hour maintained a resolute silence. I could stand it no longer, however, and spoke to Augustus about the propriety of turning back. As before, it was nearly a minute before he made answer, or took any notice of my suggestion. "By and by," said he at length—"time enough—home by and by." I had expected such a reply, but there was something in the tone of these words which filled me with an indescribable feeling of dread. I again looked at the speaker attentively. His lips were perfectly livid, and his knees shook so violently together that he seemed scarcely able to stand. "For God's sake, Augustus," I screamed, now heartily frightened, "what ails you?—what is the matter?—what *are* you going to do?" "Matter!" he stammered, in the greatest apparent surprise, letting go the tiller at the same moment, and falling forward into the bottom of the boat—"matter—why, nothing is the —matter—going home—d—d—don't you see?" The whole truth now flashed upon me. I flew to him and raised him up. He was drunk—beastly drunk—he could no longer either stand, speak or see. His eyes were perfectly glazed; and as I let him go in the extremity of my despair, he rolled like a mere log into the bilgewater, from which I had lifted him. It was evident that, during the evening, he had drunk far more than I suspected, and that his conduct in bed had been the result of a highly-concentrated state of intoxication—a state which, like madness, frequently enables the victim to imitate the outward demeanor of one in perfect possession of his senses. The coolness of the night air, however, had had its usual effect—the mental energy began to yield before its influence—and the confused perception which he no doubt then had of his perilous situation had assisted in hastening the catastrophe. He was now thoroughly insensible, and there was no probability that he would be otherwise for many hours.

It is hardly possible to conceive the extremity of my terror. The fumes of the wine lately taken had evaporated, leaving me doubly timid and irresolute. I knew that I was altogether incapable of managing the boat, and that a fierce wind and strong ebb-tide were hurrying us to destruction. A storm was evidently gathering behind us; we had neither compass nor provisions; and it was clear that, if we held our present course, we should be out of sight of land before daybreak. These thoughts, with a crowd of others equally fearful, flashed through my mind with a bewildering rapidity, and for some moments paralyzed me beyond the possibility of making any exertion. The boat was going through the water at a terrible rate—full before the wind—no reef in either jib or mainsail—running her bows completely under the foam. It was a thousand wonders she did not broach to—Augustus having let go the

tiller, as I said before, and I being too much agitated to think of taking it myself. By good luck, however, she kept steady, and gradually I recovered some degree of presence of mind. Still the wind was increasing fearfully; and whenever we rose from a plunge forward, the sea behind fell combing over our counter, and deluged us with water. I was so utterly benumbed, too, in every limb, as to be nearly unconscious of sensation. At length I summoned up the resolution of despair, and rushing to the mainsail, let it go by the run. As might have been expected, it flew over the bows, and, getting drenched with water, carried away the mast short off by the board. This latter accident alone saved me from instant destruction. Under the jib only, I now boomed along before the wind, shipping heavy seas occasionally, but relieved from the terror of immediate death. I took the helm, and breathed with greater freedom, as I found that there yet remained to us a chance of ultimate escape. Augustus still lay senseless in the bottom of the boat; and as there was imminent danger of his drowning (the water being nearly a foot deep just where he fell), I contrived to raise him partially up, and keep him in a sitting position, by passing a rope round his waist, and lashing it to a ring-bolt in the deck of the cuddy. Having thus arranged every thing as well as I could in my chilled and agitated condition, I recommended myself to God, and made up my mind to bear whatever might happen with all the fortitude in my power.

Hardly had I come to this resolution, when, suddenly, a loud and long scream or yell, as if from the throats of a thousand demons, seemed to pervade the whole atmosphere around and above the boat. Never while I live shall I forget the intense agony of terror I experienced at that moment. My hair stood erect on my head—I felt the blood congealing in my veins—my heart ceased utterly to beat, and without having once raised my eyes to learn the source of my alarm, I tumbled headlong and insensible upon the body of my fallen companion.

I found myself, upon reviving, in the cabin of a large whaling-ship (the Penguin) bound to Nantucket. Several persons were standing over me, and Augustus, paler than death, was busily occupied in chafing my hands. Upon seeing me open my eyes, his exclamations of gratitude and joy excited alternate laughter and tears from the rough-looking personages who were present. The mystery of our being in existence was now soon explained. We had been run down by the whaling-ship, which was close-hauled, beating up to Nantucket with every sail she could venture to set, and consequently running almost at right angles to our own course. Several men were on the look-out forward, but did not perceive our boat until it was an impossibility to avoid coming in contact—their shouts of warning upon seeing us were what so terribly alarmed me. The huge ship, I was told, rode immediately over us with as much ease as our own little vessel would have passed over a feather, and without the least perceptible impediment to her progress. Not a scream arose from the deck of the victim—there was a slight grating sound to be heard mingling with the roar of wind and water, as the frail bark which was

swallowed up rubbed for a moment along the keel of her destroyer—but this was all. Thinking our boat (which it will be remembered was dismasted) some mere shell cut adrift as useless, the captain (Captain E. T. V. Block, of New London) was for proceeding on his course without troubling himself further about the matter. Luckily, there were two of the look-out who swore positively to having seen some person at our helm, and represented the possibility of yet saving him. A discussion ensued, when Block grew angry, and, after a while, said that "it was no business of his to be eternally watching for egg-shells; that the ship should *not* put about for any such nonsense; and if there was a man run down, it was nobody's fault but his own—he might drown and be d—d," or some language to that effect. Henderson, the first mate, now took the matter up, being justly indignant, as well as the whole ship's crew, at a speech evincing such a degree of heartless atrocity. He spoke plainly, seeing himself upheld by the men, told the captain he considered him a fit subject for the gallows, and that he would disobey his orders if he were hanged for it the moment he set his foot on shore. He strode aft, jostling Block (who turned pale and made no answer) on one side, and seizing the helm, gave the word, in a firm voice, *Hard-a-lee!* The men flew to their posts, and the ship went cleverly about. All this had occupied nearly five minutes, and it was supposed to be hardly within the bounds of possibility that any individual could be saved—allowing any to have been on board the boat. Yet, as the reader has seen, both Augustus and myself were rescued; and our deliverance seemed to have been brought about by two of those almost inconceivable pieces of good fortune which are attributed by the wise and pious to the special interference of Providence.

While the ship was yet in stays, the mate lowered the jolly-boat and jumped into her with the very two men, I believe, who spoke up as having seen me at the helm. They had just left the lee of the vessel (the moon still shining brightly) when she made a long and heavy roll to windward, and Henderson, at the same moment, starting up in his seat, bawled out to his crew to *back water*. He would say nothing else—repeating his cry impatiently, *back water! back water!* The men put back as speedily as possible; but by this time the ship had gone round, and gotten fully under headway, although all hands on board were making great exertions to take in sail. In despite of the danger of the attempt, the mate clung to the main-chains as soon as they came within his reach. Another huge lurch now brought the starboard side of the vessel out of the water neatly as far as her keel, when the cause of his anxiety was rendered obvious enough. The body of a man was seen to be affixed in the most singular manner to the smooth and shining bottom (the Penguin was coppered and copper-fastened), and beating violently against it with every movement of the hull. After several ineffectual efforts, made during the lurches of the ship, and at the imminent risk of swamping the boat, I was finally disengaged from my perilous situation and taken on board—for the body proved to be my own. It appeared that one

of the timber-bolts having started and broken a passage through the copper, it had arrested my progress as I passed under the ship, and fastened me in so extraordinary a manner to her bottom. The head of the bolt had made its way through the collar of the green baize jacket I had on, and through the back part of my neck, forcing it self out between two sinews and just below the right ear. I was immediately put to bed—although life seemed to be totally extinct. There was no surgeon on board. The captain, however, treated me with every attention—to make amends, I presume, in the eyes of his crew, for his atrocious behavior in the previous portion of the adventure.

In the meantime, Henderson had again put off from the ship, although the wind was now blowing almost a hurricane. He had not been gone many minutes when he fell in with some fragments of our boat, and shortly afterward one of the men with him asserted that he could distinguish a cry for help at intervals amid the roaring of the tempest. This induced the hardy seamen to persevere in their search for more than half an hour, although repeated signals to return were made them by Captain Block and although every moment on the water in so frail a boat was fraught to them with the most imminent and deadly peril. Indeed, it is nearly impossible to conceive how the small jolly they were in could have escaped destruction for a single instant. She was built, however, for the whaling service, and was fitted, as I have since had reason to believe, with air-boxes, in the manner of some life-boats used on the coast of Wales.

After searching in vain for about the period of time just mentioned, it was determined to get back to the ship. They had scarcely made this resolve when a feeble cry arose from a dark object that floated rapidly by. They pursued and soon overtook it. It proved to be the entire deck of the Ariel's cuddy. Augustus was struggling near it, apparently in the last agonies. Upon getting hold of him it was found that he was attached by a rope to the floating timber. This rope, it will be remembered, I had myself tied around his waist, and made fast to a ring-bolt, for the purpose of keeping him in an upright position, and my so doing, it appeared, had been ultimately the means of preserving his life. The Ariel was slightly put together, and in going down her frame naturally went to pieces; the deck of the cuddy, as might have been expected, was lifted, by the force of the water rushing in, entirely from the main timbers, and floated (with other fragments, no doubt) to the surface—Augustus was buoyed up with it, and thus escaped a terrible death.

It was more than an hour ofter being taken on board the Penguin before he could give any account of himself, or be made to comprehend the nature of the accident which had befallen our boat. At length he became thoroughly aroused, and spoke much of his sensations while in the water. Upon his first attaining any degree of consciousness, he found himself beneath the surface, whirling round and round with inconceivable rapidity, and with a rope wound in three or four folds tightly about his neck. In an instant afterward he felt himself going rapidly upward, when, his head striking violently against a hard substance, he again re-

lapsed in insensibility. Upon once more reviving he was in fuller possesion of his reason—this was still, however, in the greatest degree clouded and confused. He now knew that some accident had occurred, and that he was in the water, although his mouth was above the surface, and he could breathe with some freedom. Possibly, at this period the deck was drifting rapidly before the wind, and drawing him after it as he floated upon his back. Of course, as long as he could have retained his position, it would have been nearly impossible that he should be drowned. Presently a surge threw him directly athwart the deck; and this post he endeavored to maintain, screaming at intervals for help. Just before he was discovered by Mr. Henderson, he had been obliged to relax his hold through exhaustion, and, falling into the sea, had given himself up for lost. During the whole period of his struggles he had not the faintest recollection of the Ariel, nor of any matters in connection with the source of his disaster. A vague feeling of terror and despair had taken entire possession of his faculties. When he was finally picked up, every power of his mind had failed him; and, as before said, it was nearly an hour after getting on board the Penguin before he became fully aware of his condition. In regard to myself—I was resuscitated from a state bordering very nearly upon death (and after every other means had been tried in vain for three hours and a half) by vigorous friction with flannels bathed in hot oil—a proceeding suggested by Augustus. The wound in my neck, although of an ugly appearance, proved of little real consequence, and I soon recovered from its effects.

The Penguin got into port about nine o'clock in the morning, after encountering one of the severest gales ever experienced off Nantucket. Both Augustus and myself managed to appear at Mr. Barnard's in time for breakfast—which luckily, was somewhat late, owing to the party overnight. I suppose, all at the table were too much fatigued themselves to notice our jaded appearance—of course, it would not have borne a very rigid scrutiny. School-boys, however, can accomplish wonders in the way of deception, and I verily believe not one of our friends in Nantucket had the slightest suspicion that the terrible story told by some sailors in town of their having run down a vessel at sea and drowned some thirty or forty poor devils, had reference either to the Ariel, my companion, or myself. We two have since very frequently talked the matter over—but never without a shudder. In one of our conversations Augustus frankly confessed to me, that in his whole life he had at no time experienced so excruciating a sense of dismay, as when on board our little boat he first discovered the extent of his intoxication, and felt himself sinking beneath its influence.

Chapter II

In no affairs of mere prejudice, *pro* or *con*, do we deduce inferences with entire certainty, even from the most simple data. It might be supposed that a catastrophe such as I have just related would have effectually cooled my incipient passion for the sea. On the contrary, I never experienced a more

ardent longing for the wild adventures incident to the life of a navigator than within a week after our miraculous deliverance. This short period proved amply long enough to erase from my memory the shadows and bring out in vivid light all the pleasurably exciting points of color, all the picturesqueness, of the late perilous accident. My conversations with Augustus grew daily more frequent and more intensely full of interest. He had a manner of relating his stories of the ocean (more than one half of which I now suspect to have been sheer fabrications) well adapted to have weight with one of my enthusiastic temperament and somewhat gloomy although glowing imagination. It is strange, too, that he most strongly enlisted my feelings in behalf of the life of a seaman, when he depicted his more terrible moments of suffering and despair. For the bright side of the painting I had a limited sympathy. My visions were of shipwreck and famine; of death or captivity among barbarian hordes; of a lifetime dragged out in sorrow and tears, upon some gray and desolate rock, in an ocean unapproachable and unknown. Such visions or desires—for they amounted to desires—are common, I have since been assured, to the whole numerous race of the melancholy among men—at the time of which I speak I regarded them only as prophetic glimpses of a destiny which I felt myself in a measure bound to fulfil. Augustus thoroughly entered into my state of mind. It is probable, indeed, that our intimate communion had resulted in a partial interchange of character.

About eighteen months after the period of the Ariel's disaster, the firm of Lloyd and Vredenburgh (a house connected in some manner with the Messieurs Enderby, I believe, of Liverpool) were engaged in repairing and fitting out the brig Grampus for a whaling voyage. She was an old hulk, and scarcely sea-worthy when all was done to her that could be done. I hardly know why she was chosen in preference to other and good vessels belonging to the same owners—but so it was. Mr. Barnard was appointed to command her, and Augustus was going with him. While the brig was getting ready, he frequently urged upon me the excellency of the opportunity now offered for indulging my desire of travel. He found me by no means an unwilling listener—yet the matter could not be so easily arranged. My father made no direct opposition; but my mother went into hysterics at the bare mention of the design; and, more than all, my grandfather, from whom I expected much, vowed to cut me off with a shilling if I should ever broach the subject to him again. These difficulties, however, so far from abating my desire, only added fuel to the flame. I determined to go at all hazards; and, having made known my intentions to Augustus, we set about arranging a plan by which it might be accomplished. In the meantime I forbore speaking to any of my relations in regard to the voyage, and, as I busied myself ostensibly with my usual studies, it was supposed that I had abandoned the design. I have since frequently examined my conduct on this occasion with sentiments of displeasure as well as of surprise. The intense hypocrisy I made use of for the furtherance of my project—an hypoc-

risy pervading every word and action of my life for so long a period of time —could only have been rendered tolerable to myself by the wild and burning expectation with which I looked forward to the fulfilment of my long-cherished visions of travel.

In pursuance of my scheme of deception, I was necessarily obliged to leave much to the management of Augustus, who was employed for the greater part of every day on board the Grampus, attending to some arrangements for his father in the cabin and cabin-hold. At night, however, we were sure to have a conference and talk over our hopes. After nearly a month passed in this manner, without our hitting upon any plan we thought likely to succeed, he told me at last that he had determined upon every thing necessary. I had a relation living in New Bedford, a Mr. Ross, at whose house I was in the habit of spending occasionally two or three weeks at a time. The brig was to sail about the middle of June (June, 1827), and it was agreed that, a day or two before her putting to sea, my father was to receive a note, as usual, from Mr. Ross, asking me to come over and spend a fortnight with Robert and Emmet (his sons). Augustus charged himself with the inditing of this note and getting it delivered. Having set out, as supposed, for New Bedford, I was then to report myself to my companion, who would contrive a hiding-place for me in the Grampus. This hiding-place, he assured me, would be rendered sufficiently comfortable for a residence of many days, during which I was not to make my appearance. When the brig had proceeded so far on her course as to make any turning back a matter out of question, I should then, he said, be formally installed in all the comforts of the cabin; and as to his father, he would only laugh heartily at the joke. Vessels enough would be met with by which a letter might be sent home explaining the adventure to my parents.

The middle of June at length arrived, and every thing had been matured. The note was written and delivered, and on a Monday morning I left the house for the New Bedford packet, as supposed. I went, however, straight to Augustus, who was waiting for me at the corner of a street. It had been our original plan that I should keep out of the way until dark, and then slip on board the brig; but, as there was now a thick fog in our favor, it was agreed to lose no time in secreting me. Augustus led the way to the wharf, and I followed at a little distance, enveloped in a thick seaman's cloak, which he had brought with him, so that my person might not be easily recognized. Just as we turned the second corner, after passing Mr. Edmund's well, who should appear, standing right in front of me, and looking me full in the face, but old Mr. Peterson, my grandfather. "Why, bless my soul, Gordon," said he, after a long pause, "why, why,—*whose* dirty cloak is that you have on?" "Sir!" I replied, assuming, as well as I could, in the exigency of the moment, an air of offended surprise, and talking in the gruffest of all imaginable tones—"sir! you are a sum'mat mistaken—my name, in the first place, bee'nt nothing at all like Gordon, and I'd want you for to know better, you blackguard, than to call my new overcoat a darty one." For my life I could hardly refrain from

screaming with laughter at the odd manner in which the old gentleman received this handsome rebuke. He started back two or three steps, turned first pale and then excessively red, threw up his spectacles, then, putting them down, ran full tilt at me, with his umbrella uplifted. He stopped short, however, in his career, as if struck with a sudden recollection; and presently, turning round, hobbled off down the street, shaking all the while with rage, and muttering between his teeth: "Won't do—new glasses—thought it was Gordon—d—d good-for-nothing salt water Long Tom."

After this narrow escape we proceeded with greater caution, and arrived at our point of destination in safety. There were only one or two of the hands on board, and these were busy forward, doing something to the forecastle combings. Captain Barnard, we knew very well, was engaged at Lloyd and Vredenburgh's, and would remain there until late in the evening, so we had little to apprehend on his account. Augustus went first up the vessel's side, and in a short while I followed him, without being noticed by the men at work. We proceeded at once into the cabin, and found no person there. It was fitted up in the most comfortable style—a thing somewhat unusual in a whaling-vessel. There were four very excellent state-rooms, with wide and convenient berths. There was also a large stove, I took notice, and a remarkably thick and valuable carpet covering the floor of both the cabin and state-rooms. The ceiling was full seven feet high, and, in short, every thing appeared of a more roomy and agreeable nature than I had anticipated. Augustus, however, would allow me but little time for observation, insisting upon the necessity of my concealing myself as soon as possible. He led the way into his own state-room, which was on the starboard side of the brig, and next to the bulkheads. Upon entering, he closed the door and bolted it. I thought I had never seen a nicer little room than the one in which I now found myself. It was about ten feet long, and had only one berth, which, as I said before, was wide and convenient. In that portion of the closet nearest the bulkheads there was a space of four feet square, containing a table, a chair, and a set of hanging shelves full of books, chiefly books of voyages and travels. There were many other little comforts in the room, among which I ought not to forget a kind of safe or refrigerator, in which Augustus pointed out to me a host of delicacies, both in the eating and drinking department.

He now pressed with his knuckles upon a certain spot of the carpet in one corner of the space just mentioned, letting me know that a portion of the flooring, about sixteen inches square, had been neatly cut out and again adjusted. As he pressed, this portion rose up at one end sufficiently to allow the passage of his finger beneath. In this manner he raised the mouth of the trap (to which the carpet was still fastened by tacks), and I found that it led into the after-hold. He next lit a small taper by means of a phosphorous match, and, placing the light in a dark lantern, descended with it through the opening, bidding me follow. I did so, and he then pulled the cover upon the hole, by means of a nail driven

into the under side—the carpet, of course, resuming its original position on the floor of the state-room, and all traces of the aperture being concealed.

The taper gave out so feeble a ray that it was with the greatest difficulty I could grope my way through the confused mass of lumber among which I now found myself. By degrees, however, my eyes became accustomed to the gloom, and I proceeded with less trouble, holding on to the skirts of my friend's coat. He brought me, at length, after creeping and winding through innumerable narrow passages, to an iron-bound box, such as is used sometimes for packing fine earthenware. It was nearly four feet high, and full six long, but very narrow. Two large empty oil-casks lay on the top of it, and above these, again, a vast quantity of straw matting, piled up as high as the floor of the cabin. In every direction around was wedged as closely as possible, even up to the ceiling, a complete chaos of almost every species of ship-furniture, together with a heterogeneous medley of crates, hampers, barrels, and bales, so that it seemed a matter no less than miraculous that we had discovered any passage at all to the box. I afterward found that Augustus had purposely arranged the stowage in this hold with a view to affording me a thorough concealment, having had only one assistant in the labor, a man not going out in the brig.

My companion now showed me that one of the ends of the box could be removed at pleasure. He slipped it aside and displayed the interior, at which I was excessively amused. A mattress from one of the cabin berths covered the whole of its bottom, and it contained almost every article of mere comfort which could be crowded into so small a space, allowing me, at the same time, sufficient room for my accommodation, either in a sitting position or lying at full length. Among other things, there were some books, pen, ink, and paper, three blankets, a large jug full of water, a keg of sea-biscuit, three or four immense Bologna sausages, an enormous ham, a cold leg of roast mutton, and half a dozen bottles of cordials and liqueurs. I proceeded immediately to take possession of my little apartment, and this with feelings of higher satisfaction, I am sure, than any monarch ever experienced upon entering a new palace. Augustus now pointed out to me the method of fastening the open end of the box, and then, holding the taper close to the deck, showed me a piece of dark whipcord lying along it. This, he said, extended from my hiding-place throughout all the necessary windings among the lumber, to a nail which was driven into the deck of the hold, immediately beneath the trap-door leading into his state-room. By means of this cord I should be enabled readily to trace my way out without his guidance, provided any unlooked for accident should render such a step necessary. He now took his departure, leaving with me the lantern, together with a copious supply of papers and phosphorous, and promising to pay me a visit as often as he could contrive to do so without observation. This was on the seventeenth of June.

I remained three days and nights (as nearly as I could guess) in my hiding-place without getting out of it at all,

except twice for the purpose of stretching my limbs by standing erect between two crates just opposite the opening. During the whole period I saw nothing of Augustus; but this occasioned me little uneasiness, as I knew the brig was expected to put to sea every hour, and in the bustle he could not easily find opportunities of coming down to me. At length I heard the trap open and shut, and presently he called in a low voice; asking if all was well, and if there was any thing I wanted. "Nothing," I replied; "I am as comfortable as can be; when will the brig sail?" "She will be under way in less than half an hour," he answered. "I came to let you know, and for fear you should be uneasy at my absence. I shall not have a chance of coming down again for some time—perhaps for three or four days more. All is going on right above-board. After I go up and close the trap, do you creep along the whipcord to where the nail is driven in. You will find my watch there—it may be useful to you, as you have no daylight to keep time by. I suppose you can't tell how long you have been buried—only three days—this is the twentieth. I would bring the watch to your box, but am afraid of being missed." With this he went up.

In about an hour after he had gone I distinctly felt the brig in motion, and congratulated myself upon having at length fairly commenced a voyage. Satisfied with this idea, I determined to make my mind as easy as possible, and await the course of events until I should be permitted to exchange the box for the more roomy, although hardly more comfortable accommodations of the cabin. My first care was to get the watch. Leaving the taper burning, I groped along in the dark, following the cord through windings innumerable, in some of which I discovered that, after toiling a long distance, I was brought back within a foot or two of a former position. At length I reached the nail, and securing the object of my journey, returned with it in safety. I now looked over the books which had been so thoughtfully provided, and selected the expedition of Lewis and Clarke to the mouth of the Columbia. With this I amused myself for some time, when, growing sleepy, I extinguished the light with great care, and soon fell into a sound slumber.

Upon awakening I felt strangely confused in mind, and some time elapsed before I could bring to recollection all the various circumstances of my situation. By degrees, however, I remembered all. Striking a light, I looked at the watch; but it was run down, and there were, consequently, no means of determining how long I slept. My limbs were greatly cramped, and I was forced to relieve them by standing between the crates. Presently feeling an almost ravenous appetite, I bethought myself of the cold mutton, some of which I had eaten just before going to sleep, and found excellent. What was my astonishment in discovering it to be in a state of absolute putrefaction! This circumstance occasioned me great disquietude; for, connecting it with the disorder of mind I experienced upon awakening, I began to suppose that I must have slept for an inordinately long period of time. The close atmosphere of the hold might have something to do with this, and

might, in the end, be productive of the most serious results. My head ached excessively; I fancied that I drew every breath with difficulty; and, in short, I was oppressed with a multitude of gloomy feelings. Still I could not venture to make any disturbance by opening the trap or otherwise, and, having wound up the watch, contented myself as well as possible.

Throughout the whole of the next tedious twenty-four hours no person came to my relief, and I could not help accusing Augustus of the grossest inattention. What alarmed me chiefly was, that the water in my jug was reduced to about half a pint, and I was suffering much from thirst, having eaten freely of the Bologna sausages after the loss of my mutton. I became very uneasy, and could no longer take any interest in my books. I was overpowered, too, with a desire to sleep, yet trembled at the thought of indulging it, lest there might exist some pernicious influence, like that of burning charcoal, in the confined air of the hold. In the meantime the roll of the brig told me that we were far in the main ocean, and a dull humming sound, which reached my ears as if from an immense distance, convinced me no ordinary gale was blowing. I could not imagine a reason for the absence of Augustus. We were surely far enough advanced on our voyage to allow of my going up. Some accident might have happened to him—but I could think of none which would account for his suffering me to remain so long a prisoner, except, indeed, his having suddenly died or fallen overboard, and upon this idea I could not dwell with any degree of patience. It was possible that we had been baffled by head-winds, and were still in the near vicinity of Nantucket. This notion, however, I was forced to abandon; for such being the case, the brig must have frequently gone about; and I was entirely satisfied, from her continual inclination to the larboard, that she had been sailing all along with a steady breeze on her starboard quarter. Besides, granting that we were still in the neighborhood of the island, why should not Augustus have visited me and informed me of the circumstance? Pondering in this manner upon the difficulties of my solitary and cheerless condition, I resolved to wait yet another twenty-four hours, when, if no relief were obtained, I would make my way to the trap, and endeavor either to hold a parley with my friend, or get at least a little fresh air through the opening, and a further supply of water from the state-room. While occupied with this thought, however, I fell, in spite of every exertion to the contrary, into a state of profound sleep, or rather stupor. My dreams were of the most terrific description. Every species of calamity and horror befell me. Among other miseries I was smothered to death between huge pillows, by demons of the most ghastly and ferocious aspect. Immense serpents held me in their embrace, and looked earnestly in my face with their fearfully shining eyes. Then deserts, limitless, and of the most forlorn and awe-inspiring character, spread themselves out before me. Immensely tall trunks of trees, gray and leafless, rose up in endless succession as far as the eye could reach. Their roots were concealed in wide-spreading morasses, whose dreary water lay intensely black,

still, and altogether terrible, beneath. And the strange trees seemed endowed with a human vitality, and waving to and fro their skeleton arms, were crying to the silent waters for mercy, in the shrill and piercing accents of the most acute agony and despair. The scene changed; and I stood, naked and alone, amidst the burning sand-plains of Sahara. At my feet lay crouched a fierce lion of the tropics. Suddenly his wild eyes opened and fell upon me. With a convulsive bound he sprang to his feet, and laid bare his horrible teeth. In another instant there burst from his red throat a roar like the thunder of the firmament, and I fell impetuously to the earth. Stifling in a paroxysm of terror, I at last found myself partially awake. My dream, then, was not all a dream. Now, at least, I was in possession of my senses. The paws of some huge and real monster were pressing heavily upon my bosom—his hot breath was in my ear—and his white and ghastly fangs were gleaming upon me through the gloom.

Had a thousand lives hung upon the movement of a limb or the utterance of a syllable, I could have neither stirred nor spoken. The beast, whatever it was, retained his position without attempting any immediate violence, while I lay in an utterly helpless, and, I fancied, a dying condition beneath him. I felt that my powers of body and mind were fast leaving me—in a word, that I was perishing, and perishing of sheer fright. My brain swam —I grew deadly sick—my vision failed —even the glaring eyeballs above me grew dim. Making a last strong effort, I at length breathed a faint ejaculation to God, and resigned myself to die. The sound of my voice seemed to arouse all the latent fury of the animal. He precipitated himself at full length upon my body; but what was my astonishment, when, with a long and low whine, he commenced licking my face and hands with the greatest eagerness, and with the most extravagant demonstration of affection and joy! I was bewildered, utterly lost in amazement —but I could not forget the peculiar whine of my Newfoundland dog Tiger, and the odd manner of his caresses I well knew. It was he. I experienced a sudden rush of blood to my temples— a giddy and overpowering sense of deliverance and reanimation. I rose hurriedly from the mattress upon which I had been lying, and, throwing myself upon the neck of my faithful follower and friend, relieved the long oppression of my bosom in a flood of the most passionate tears.

As upon a former occasion my conceptions were in a state of the greatest indistinctness and confusion after leaving the mattress. For a long time I found it nearly impossible to connect any ideas; but, by very slow degrees, my thinking faculties returned, and I again called to memory the several incidents of my condition. For the presence of Tiger I tried in vain to account; and after busying myself with a thousand different conjectures respecting him, was forced to content myself with rejoicing that he was with me to share my dreary solitude, and render me comfort by his caresses. Most people love their dogs, but for Tiger I had an affection far more ardent than common; and never, certainly, did any creature more truly deserve it. For seven years he had been my inseparable

companion, and in a multitude of instances had given evidence of all the noble qualities for which we value the animal. I had rescued him, when a puppy, from the clutches of a malignant little villain in Nantucket who was leading him, with a rope around his neck, to the water; and the grown dog repaid the obligation, about three years afterward, by saving me from the bludgeon of a street robber.

Getting now hold of the watch, I found, upon applying it to my ear, that it had again run down; but at this I was not at all surprised, being convinced, from the peculiar state of my feelings, that I had slept, as before, for a very long period of time; how long, it was of course impossible to say. I was burning up with fever, and my thirst was almost intolerable. I felt about the box for my little remaining supply of water, for I had no light, the taper having burnt to the socket of the lantern, and the phosphorus-box not coming readily to hand. Upon finding the jug, however, I discovered it to be empty—Tiger, no doubt, having been tempted to drink it, as well as to devour the remnant of mutton, the bone of which lay, well picked, by the opening of the box. The spoiled meat I could well spare, but my heart sank as I thought of the water. I was feeble in the extreme, so much so that I shook all over, as with an ague, at the slightest movement or exertion. To add to my troubles, the brig was pitching and rolling with great violence, and the oil-casks which lay upon my box were in momentary danger of falling down, so as to block up the only way of ingress or egress. I felt, also, terrible sufferings from sea-sickness. These considerations determined me to make my way, at all hazards, to the trap, and obtain immediate relief, before I should be incapacitated from doing so altogether. Having come to this resolve, I again felt about for the phosphorus-box and tapers. The former I found after some little trouble; but, not discovering the tapers as soon as I had expected (for I remembered very nearly the spot in which I had placed them), I gave up the search for the present, and bidding Tiger lie quiet, began at once my journey toward the trap.

In this attempt my great feebleness became more than ever apparent. It was with the utmost difficulty I could crawl along at all, and very frequently my limbs sank suddenly from beneath me; when, falling prostrate on my face, I would remain for some minutes in a state bordering on insensibility. Still I struggled forward by slow degrees, dreading every moment that I should swoon amid the narrow and intricate windings of the lumber, in which event I had nothing but death to expect as the result. At length, upon making a push forward with all the energy I could command, I struck my forehead violently against the sharp corner of an iron-bound crate. The accident only stunned me for a few moments; but I found, to my inexpressible grief, that the quick and violent roll of the vessel had thrown the crate entirely across my path, so as effectually to block up the passage. With my utmost exertions I could not move it a single inch from its position, it being closely wedged in among the surrounding boxes and ship-furniture. It became necessary, therefore, enfeebled as I was, either to leave the guidance of the

whipcord and seek out a new passage, or to climb over the obstacle, and resume the path on the other side. The former alternative presented too many difficulties and dangers to be thought of without a shudder. In my present weak state of both mind and body, I should infallibly lose my way if I attempted it, and perish miserably amid the dismal and disgusting labyrinths of the hold. I proceeded, therefore, without hesitation, to summon up all my remaining strength and fortitude, and endeavor, as I best might, to clamber over the crate.

Upon standing erect, with this end in view, I found the undertaking even a more serious task than my fears had led me to imagine. On each side of the narrow passage arose a complete wall of various heavy lumber, which the least blunder on my part might be the means of bringing down upon my head; or, if this accident did not occur, the path might be effectually blocked up against my return by the descending mass, as it was in front by the obstacle there. The crate itself was a long and unwieldy box, upon which no foothold could be obtained. In vain I attempted, by every means in my power, to reach the top, with the hope of being thus enabled to draw myself up. Had I succeeded in reaching it, it is certain that my strength would have proved utterly inadequate to the task of getting over, and it was better in every respect that I failed. At length, in a desperate effort to force the crate from its ground, I felt a strong vibration in the side next me. I thrust my hand eagerly to the edge of the planks, and found that a very large one was loose. With my pocket-knife, which, luckily, I had with me, I succeeded, after great labor, in prying it entirely off; and getting it through the aperture, discovered, to my exceeding joy, that there were no boards on the opposite side—in other words, that the top was wanting, it being the bottom through which I had forced my way. I now met with no important difficulty in proceeding along the line until I finally reached the nail. With a beating heart I stood erect, and with a gentle touch pressed against the cover of the trap. It did not rise as soon as I had expected, and I pressed it with somewhat more determination, still dreading lest some other person than Augustus might be in his stateroom. The door, however, to my astonishment, remained steady, and I became somewhat uneasy, for I knew that it had formerly required but little or no effort to remove it. I pushed it strongly—it was nevertheless firm; with all my strength—it still did not give way: with rage, with fury, with despair—it set at defiance my utmost efforts; and it was evident, from the unyielding nature of the resistance, that the hole had either been discovered and effectually nailed up, or that some immense weight had been placed upon it, which it was useless to think of removing.

My sensations were those of extreme horror and dismay. In vain I attempted to reason on the probable cause of my being thus entombed. I could summon up no connected chain of reflection, and, sinking on the floor, gave way, unresistingly, to the most gloomy imaginings, in which the dreadful deaths of thirst, famine, suffocation, and premature interment crowded upon me as the prominent disasters to be encountered.

At length there returned to me some portion of presence of mind. I arose, and felt with my fingers for the seams or cracks of the aperture. Having found them, I examined them closely to ascertain if they emitted any light from the state-room; but none was visible. I then forced the blade of my pen-knife through them, until I met with some hard obstacle. Scraping against it, I discovered it to be a solid mass of iron, which, from its peculiar wavy feel as I passed the blade along it, I concluded to be a chain-cable. The only course now left me was to retrace my way to the box, and there either yield to my sad fate, or try so to tranquilize my mind as to admit of my arranging some plan of escape. I immediately set about the attempt, and succeeded, after innumerable difficulties, in getting back. As I sank, utterly exhausted, upon the mattress, Tiger threw himself at full length by my side, and seemed as if desirous, by his caresses, of consoling me in my troubles, and urging me to bear them with fortitude.

The singularity of his behavior at length forcibly arrested my attention. After licking my face and hands for some minutes, he would suddenly cease doing so, and utter a low whine. Upon reaching out my hand toward him, I then invariably found him lying on his back, with his paws uplifted. This conduct, so frequently repeated, appeared strange, and I could in no manner account for it. As the dog seemed distressed, I concluded that he had received some injury; and, taking his paws in my hands, I examined them one by one, but found no sign of any hurt. I then supposed him hungry, and gave him a large piece of ham, which he devoured with avidity—afterward, however, resuming his extraordinary manœuvres. I now imagined that he was suffering, like myself, the torments of thirst, and was about adopting this conclusion as the true one, when the idea occurred to me that I had as yet only examined his paws, and that there might possibly be a wound upon some portion of his body or head. The latter I felt carefully over, but found nothing. On passing my hand, however, along his back, I perceived a slight erection of the hair extending completely across it. Probing this with my finger, I discovered a string, and tracing it up, found that it encircled the whole body. Upon a closer scrutiny, I came across a small slip of what had the feeling of letter paper, through which the string had been fastened in such a manner as to bring it immediately beneath the left shoulder of the animal.

Chapter III

The thought instantly occurred to me that the paper was a note from Augustus, and that some unaccountable accident having happened to prevent his relieving me from my dungeon, he had devised this method of acquainting me with the true state of affairs. Trembling with eagerness, I now commenced another search for my phosphorus matches and tapers. I had a confused recollection of having put them carefully away just before falling asleep; and, indeed, previously to my last journey to the trap, I had been able to remember the exact spot where I had deposited them. But now I endeavored in vain to call it to mind, and busied myself for a full hour in a fruitless and

vexatious search for the missing articles; never, surely, was there a more tantalizing state of anxiety and suspense. At length, while groping about, with my head close to the ballast, near the opening the box, and outside of it, I perceived a faint glimmering of light in the direction of the steerage. Greatly surprised, I endeavored to make my way toward it, as it appeared to be but a few feet from my position. Scarcely had I moved with this intention, when I lost sight of the glimmer entirely, and, before I could bring it into view again, was obliged to feel along by the box until I had exactly resumed my original situation. Now, moving my head with caution to and fro, I found that, by proceeding slowly, with great care, in an opposite direction to that in which I had at first started, I was enabled to draw near the light, still keeping it in view. Presently I came directly upon it (having squeezed my way through innumerable narrow windings), and found that it proceeded from some fragments of my matches lying in an empty barrel turned upon its side. I was wondering how they came in such a place, when my hand fell upon two or three pieces of taper-wax, which had been evidently mumbled by the dog. I concluded at once that he had devoured the whole of my supply of candles, and I felt hopeless of being ever able to read the note of Augustus. The small remnants of the wax were so mashed up among other rubbish in the barrel, that I despaired of deriving any service from them, and left them as they were. The phosphorus, of which there was only a speck or two, I gathered up as well as I could, and returned with it, after much difficulty, to my box, where Tiger had all the while remained.

What to do next I could not tell. The hold was so intensely dark that I could not see my hand, however close I would hold it to my face. The white slip of paper could barely be discerned, and not even that when I looked at it directly; by turning the exterior portions of the retina toward it—that is to say, by surveying it slightly askance, I found that it became in some measure perceptible. Thus the gloom of my prison may be imagined, and the note of my friend, if indeed it were a note from him, seemed only likely to throw me into further trouble, by disquieting to no purpose my already enfeebled and agitated mind. In vain I revolved in my brain a multitude of absurd expedients for procuring light—such expedients precisely as a man in the perturbed sleep occasioned by opium would be apt to fall upon for a similar purpose—each and all of which appear by turns to the dreamer the most reasonable and the most preposterous of conceptions, just as the reasoning or imaginative faculties flicker, alternately, one above the other. At last an idea occurred to me which seemed rational, and which gave me cause to wonder, very justly, that I had not entertained it before. I placed the slip of paper on the back of a book, and, collecting the fragments of the phosphorus matches which I had brought from the barrel, laid them together upon the paper. I then, with the palm of my hand, rubbed the whole over quickly, yet steadily. A clear light diffused itself immediately throughout the whole surface; and had there been any writing upon it, I should not have experienced the least difficulty, I am

sure, in reading it. Not a syllable was there, however—nothing but a dreary and unsatisfactory blank; the illumination died away in a few seconds, and my heart died away within me as it went.

I have before stated more than once that my intellect, for some period prior to this, had been in a condition nearly bordering on idiocy. There were, to be sure, momentary intervals of perfect sanity, and, now and then, even of energy; but these were few. It must be remembered that I had been, for many days certainly, inhaling the almost pestilential atmosphere of a close hold in a whaling vessel, and for a long portion of that time but scantily supplied with water. For the last fourteen or fifteen hours I had none—nor had I slept during that time. Salt provisions of the most exciting kind had been my chief, and, indeed, since the loss of the mutton, my only supply of food, with the exception of the sea-biscuit; and these latter were utterly useless to me, as they were too dry and hard to be swallowed in the swollen and parched condition of my throat. I was now in a high state of fever, and in every respect exceedingly ill. This will account for the fact that many miserable hours of despondency elapsed after my last adventure with the phosphorus, before the thought suggested itself that I had examined only one side of the paper. I shall not attempt to describe my feelings of rage (for I believe I was more angry than any thing else) when the egregious oversight I had committed flashed suddenly upon my perception. The blunder itself would have been unimportant, had not my own folly and impetuosity rendered it otherwise—in my disappointment at not finding some words upon the slip, I had childishly torn it in pieces and thrown it away, it was impossible to say where.

From the worst part of this dilemma I was relieved by the sagacity of Tiger. Having got, after a long search, a small piece of the note, I put it to the dog's nose, and endeavored to make him understand that he must bring me the rest of it. To my astonishment, (for I had taught him none of the usual tricks for which his breed are famous,) he seemed to enter at once into my meaning, and, rummaging about for a few moments, soon found another considerable portion. Bringing me this, he paused awhile, and, rubbing his nose against my hand, appeared to be waiting for my approval of what he had done. I patted him on the head, when he immediately made off again. It was now some minutes before he came back—but when he did come, he brought with him a large slip, which proved to be all the paper missing—it having been torn, it seems, only into three pieces. Luckily, I had no trouble in finding what few fragments of the phosphorus were left—being guided by the indistinct glow of one or two of the particles still emitted. My difficulties had taught me the necessity of caution, and I now took time to reflect upon what I was about to do. It was very probable, I considered, that some words were written upon that side of the paper which had not been examined—but which side was that? Fitting the pieces together gave me no clue in this respect, although it assured me that the words (if there were any) would be found all on one side, and connected in a proper manner, as written. There was the greater

necessity of ascertaining the point in question beyond a doubt, as the phosphorus remaining would be altogether insufficient for a third attempt, should I fail in the one I was now about to make. I placed the paper on a book as before, and sat for some minutes thoughtfully revolving the matter over in my mind. At last I thought it barely possible that the written side might have some unevenness on its surface, which a delicate sense of feeling might enable me to detect. I determined to make the experiment, and passed my finger very carefully over the side which first presented itself. Nothing, however, was perceptible, and I turned the paper, adjusting it on the book. I now again carried my forefinger cautiously along, when I was aware of an exceedingly slight, but still discernible glow, which followed as it proceeded. This, I knew, must arise from some very minute remaining particles of the phosphorus with which I had covered the paper in my previous attempt. The other, or under side, then, was that on which lay the writing, if writing there should finally prove to be. Again I turned the note, and went to work as I had previously done. Having rubbed in the phosphorus, a brilliancy ensued as before—but this time several lines of MS. in a large hand, and apparently in red ink, became distinctly visible. The glimmer, although sufficiently bright, was but momentary. Still, had I not been too greatly excited, there would have been ample time enough for me to peruse the whole three sentences before me—for I saw there were three. In my anxiety, however, to read all at once, I succeeded only in reading the seven concluding words, which thus appeared—*"blood—your life depends upon lying close."*

Had I been able to ascertain the entire contents of the note—the full meaning of the admonition which my friend had thus attempted to convey, that admonition, even although it should have revealed a story of disaster the most unspeakable, could not, I am firmly convinced, have imbued my mind with one tithe of the harrowing and yet indefinable horror with which I was inspired by the fragmentary warning thus received. And *"blood,"* too, that word of all words—so rife at all times with mystery, and suffering, and terror—how trebly full of import did it now appear—how chilly and heavily (disjointed, as it thus was, from any foregoing words to qualify or render it distinct) did its vague syllables fall, amid the deep gloom of my prison, into the innermost recesses of my soul!

Augustus had, undoubtedly, good reasons for wishing me to remain concealed, and I formed a thousand surmises as to what they could be—but I think of nothing affording a satisfactory solution of the mystery. Just after returning from my last journey to the trap, and before my attention had been otherwise directed by the singular conduct of Tiger, I had come to the resolution of making myself heard at all events by those on board, or, if I could not succeed in this directly, of trying to cut my way through the orlop deck. The half certainty which I felt of being able to accomplish one of these two purposes in the last emergency, had given me courage (which I should not otherwise have had) to endure the evils of my situation. The few words I had been able to read,

however, had cut me off from these final resources, and I now, for the first time, felt all the misery of my fate. In a paroxysm of despair I threw myself again upon the mattress, where, for about the period of a day and night, I lay in a kind of stupor, relieved only by momentary intervals of reason and recollection.

At length I once more arose, and busied myself in reflection upon the horrors which encompassed me. For another twenty-four hours it was barely possible that I might exist without water—for a longer time I could not do so. During the first portion of my imprisonment I had made free use of the cordials with which Augustus had supplied me, but they only served to excite fever, without in the least degree assuaging my thirst. I had now only about a gill left, and this was of a species of strong peach liqueur at which my stomach revolted. The sausages were entirely consumed; of the ham nothing remained but a small piece of the skin; and all the biscuit, except a few fragments of one, had been eaten by Tiger. To add to my troubles, I found that my headache was increasing momentarily, and with it the species of delirium which had distressed me more or less since my first falling asleep. For some hours past it had been with the greatest difficulty I could breathe at all, and now each attempt at so doing was attended with the most depressing spasmodic action of the chest. But there was still another and very different source of disquietude, and one, indeed, whose harassing terrors had been the chief means of arousing me to exertion from my stupor on the mattress. It arose from the demeanor of the dog.

I first observed an alteration in his conduct while rubbing in the phosphorus on the paper in my last attempt. As I rubbed, he ran his nose against my hand with a slight snarl; but I was too greatly excited at the time to pay much attention to the circumstance. Soon afterward, it will be remembered, I threw myself on the mattress, and fell into a species of lethargy. Presently I became aware of a singular hissing sound close at my ears, and discovered it to proceed from Tiger, who was panting and wheezing in a state of the greatest apparent excitement, his eyeballs flashing fiercely through the gloom. I spoke to him, when he replied with a low growl, and then remained quiet. Presently I relapsed into my stupor, from which I was again awakened in a similar manner. This was repeated three or four times, until finally his behavior inspired me with so great a degree of fear, that I became fully aroused. He was now lying close by the door of the box, snarling fearfully, although in a kind of undertone, and grinding his teeth as if strongly convulsed. I had no doubt whatever that the want of water or the confined atmosphere of the hold had driven him mad, and I was at a loss what course to pursue. I could not endure the thought of killing him, yet it seemed absolutely necessary for my own safety. I could distinctly perceive his eyes fastened upon me with an expression of the most deadly animosity, and I expected every instant that he would attack me. At last I could endure my terrible situation no longer, and determined to make my way from

the box at all hazards, and dispatch him, if his opposition should render it necessary for me to do so. To get out, I had to pass directly over his body, and he already seemed to anticipate my design—raising himself upon his forelegs (as I perceived by the altered position of his eyes), and displayed the whole of his white fangs, which were easily discernible. I took the remains of the ham-skin, and the bottle containing the liqueur, and secured them about my person, together with a large carving-knife which Augustus had left me—then, folding my cloak around me as closely as possible, I made a movement toward the mouth of the box. No sooner did I do this, than the dog sprang with a loud growl toward my throat. The whole weight of his body struck me on the right shoulder, and I fell violently to the left, while the enraged animal passed entirely over me. I had fallen upon my knees, with my head buried among the blankets, and these protected me from a second furious assault, during which I felt the sharp teeth pressing vigorously upon the woollen which enveloped my neck—yet, luckily, without being able to penetrate all the folds. I was now beneath the dog, and a few moments would place me completely in his power. Despair gave me strength, and I rose boldly up, shaking him from me by main force, and dragging with me the blankets from the mattress. These I now threw over him, and before he could extricate himself, I had got through the door and closed it effectually against his pursuit. In this struggle, however, I had been forced to drop the morsel of ham-skin, and I now found my whole stock of provisions reduced to a single gill of liqueur. As this reflection crossed my mind, I felt myself actuated by one of those fits of perverseness which might be supposed to influence a spoiled child in similar circumstances, and, raising the bottle to my lips, I drained it to the last drop, and dashed it furiously upon the floor.

Scarcely had the echo of the crash died away, when I heard my name pronounced in an eager but subdued voice, issuing from the direction of the steerage. So unexpected was any thing of the kind, and so intense was the emotion excited within me by the sound, that I endeavored in vain to reply. My powers of speech totally failed, and in an agony of terror lest my friend should conclude me dead, and return without attempting to reach me, I stood up between the crates near the door of the box, trembling convulsively, and gasping and struggling for utterance. Had a thousand words depended upon a syllable, I could not have spoken it. There was a slight movement now audible among the lumber somewhere forward of my station. The sound presently grew less distinct, then again less so, and still less. Shall I ever forget my feelings at this moment? He was going—my friend, my companion, from whom I had a right to expect so much—he was going—he would abandon me—he was gone! He would leave me to perish miserably, to expire in the most horrible and loathesome of dungeons—and one word, one little syllable, would save me—yet that single syllable I could not utter! I felt, I am sure, more than ten thousand times the agonies of death itself. My brain reeled, and I fell, deadly sick, against the end of the box.

As I fell, the carving-knife was shaken out from the waist-band of my pantaloons, and dropped with a rattling sound to the floor. Never did any strain of the richest melody come so sweetly to my ears! With the intensest anxiety I listened to ascertain the effect of the noise upon Augustus—for I knew that the person who called my name could be no one but himself. All was silent for some moments. At length I again heard the word *"Arthur!"* repeated in a low tone, and one full of hesitation. Reviving hope loosened at once my powers of speech, and I now screamed at the top of my voice, *"Augustus! oh, Augustus!"* "Hush! for God's sake be silent!" he replied, in a voice trembling with agitation; "I will be with you immediately—as soon as I can make my way through the hold." For a long time I heard him moving among the lumber, and every moment seemed to me an age. At length I felt his hand upon my shoulder, and he placed, at the same moment, a bottle of water to my lips. Those only who have been suddenly redeemed from the jaws of the tomb, or who have known the insufferable torments of thirst under circumstances as aggravated as those which encompassed me in my dreary prison, can form any idea of the unutterable transports which that one long draught of the richest of all physical luxuries afforded.

When I had in some degree satisfied my thirst, Augustus produced from his pocket three or four boiled potatoes, which I devoured with the greatest avidity. He had brought with him a light in a dark lantern, and the grateful rays afforded me scarcely less comfort than the food and drink. But I was impatient to learn the cause of his protracted absence, and he proceeded to recount what had happened on board during my incarceration.

Chapter IV

The brig put to sea, as I had supposed, in about an hour after he had left the watch. This was on the twentieth of June. It will be remembered that I had then been in the hold for three days; and, during this period, there was so constant a bustle on board, and so much running to and fro, especially in the cabin and state-rooms, that he had had no chance of visiting me without the risk of having the secret of the trap discovered. When at length he did come, I had assured him that I was doing as well as possible; and, therefore, for the two next days he felt but little uneasiness on my account—still, however, watching an opportunity of going down. It was not *until the fourth day* that he found one. Several times during this interval he had made up his mind to let his father know of the adventure, and have me come up at once; but we were still within reaching distance of Nantucket, and it was doubtful, from some expressions which had escaped Captain Barnard, whether he would not immediately put back if he discovered me to be on board. Besides, upon thinking the matter over, Augustus, so he told me, could not imagine that I was in immediate want, or that I would hesitate, in such case, to make myself heard at the trap. When, therefore, he considered every thing he concluded to let me stay until he could meet with an opportunity of visiting me unobserved. This, as I said

before, did not occur until the fourth day after his bringing me the watch, and the seventh since I had first entered the hold. He then went down without taking with him any water or provisions, intending in the first place merely to call my attention, and get me to come from the box to the trap,—when he would go up to the state-room and thence hand me down a supply. When he descended for this purpose he found that I was asleep, for it seems that I was snoring very loudly. From all the calculations I can make on the subject, this must have been the slumber into which I fell just after my return from the trap with the watch, and which, consequently, must have lasted *for more than three entire days and nights* at the very least. Latterly, I have had reason both from my own experience and the assurance of others, to be acquainted with the strong soporific effects of the stench arising from old fish-oil when closely confined; and when I think of the condition of the hold in which I was imprisoned, and the long period during which the brig had been used as a whaling vessel, I am more inclined to wonder that I awoke at all, after once falling asleep, than that I should have slept uninterruptedly for the period specified above.

Augustus called to me at first in a low voice and without closing the trap —but I made him no reply. He then shut the trap, and spoke to me in a louder, and finally in a very loud tone—still I continued to snore. He was now at a loss what to do. It would take him some time to make his way through the lumber to my box, and in the meanwhile his absence would be noticed by Captain Barnard, who had occasion for his services every minute, in arranging and copying papers connected with the business of the voyage. He determined, therefore, upon reflection, to ascend, and await another opportunity of visiting me. He was the more easily induced to this resolve, as my slumber appeared to be of the most tranquil nature, and he could not suppose that I had undergone any inconvenience from my incarceration. He had just made up his mind on these points when his attention was arrested by an unusual bustle, the sound of which proceeded apparently from the cabin. He sprang through the trap as quickly as possible, closed it, and threw open the door of his state-room. No sooner had he put his foot over the threshold than a pistol flashed in his face, and he was knocked down, at the same moment, by a blow from a handspike.

A strong hand held him on the cabin floor, with a tight grasp upon his throat; still he was able to see what was going on around him. His father was tied hand and foot, and lying along the steps of the companion-way, with his head down, and a deep wound in the forehead, from which the blood was flowing in a continued stream. He spoke not a word, and was apparently dying. Over him stood the first mate, eyeing him with an expression of fiendish derision, and deliberately searching his pockets, from which he presently drew forth a large wallet and a chronometer. Seven of the crew (among whom was the cook, a negro) were rummaging the state-rooms on the larboard for arms, where they soon equipped themselves with muskets and ammunition. Besides Augustus and Captain Barnard, there were nine men altogether in the cabin, and

these among the most ruffianly of the brig's company. The villains now went upon deck, taking my friend with them after having secured his arms behind his back. They proceeded straight to the forecastle, which was fastened down —two of the mutineers standing by it with axes—two also at the main hatch. The mate called out in a loud voice: "Do you hear there below? tumble up with you, one by one—now, mark that —and no grumbling!" It was some minutes before any one appeared;—at last an Englishman, who had shipped as a raw hand, came up, weeping piteously, and entreating the mate, in the most humble manner, to spare his life. The only reply was a blow on the forehead from an axe. The poor fellow fell to the deck without a groan, and the black cook lifted him up in his arms as he would a child, and tossed him deliberately into the sea. Hearing the blow and the plunge of the body, the men below could now be induced to venture on deck neither by threats nor promises, until a proposition was made to smoke them out. A general rush then ensued, and for a moment it seemed possible that the brig might be retaken. The mutineers, however, succeeded at last in closing the forecastle effectually before more than six of their opponents could get up. These six, finding themselves so greatly outnumbered and without arms, submitted after a brief struggle. The mate gave them fair words—no doubt with a view of inducing those below to yield, for they had no difficulty in hearing all that was said on deck. The result proved his sagacity, no less than his diabolical villainy. All in the forecastle presently signified their intention of submitting, and, ascending one by one, were pinioned and then thrown on their backs, together with the first six—there being, in all of the crew who were not concerned in the mutiny, twenty-seven.

A scene of the most horrible butchery ensued. The bound seamen were dragged to the gangway. Here the cook stood with an axe, striking each victim on the head as he was forced over the side of the vessel by the other mutineers. In this manner twenty-two perished, and Augustus had given himself up for lost, expecting every moment his own turn to come next. But it seemed that the villains were now either weary, or in some measure disgusted with their bloody labor; for the four remaining prisoners, together with my friend, who had been thrown on the deck with the rest, were respited while the mate sent below for rum, and the whole murderous party held a drunken carouse, which lasted until sunset. They now fell to disputing in regard to the fate of the survivors, who lay not more than four paces off, and could distinguish every word said. Upon some of the mutineers the liquor appeared to have a softening effect, for several voices were heard in favor of releasing the captives altogether, on condition of joining the mutiny and sharing the profits. The black cook, however (who in all respects was a perfect demon, and who seemed to exert as much influence, if not more, than the mate himself), would listen to no proposition of the kind, and rose repeatedly for the purpose of resuming his work at the gangway. Fortunately he was so far overcome by intoxication as to be easily restrained by the less bloodthirsty of the party, among whom was

a line-manager, who went by the name of Dirk Peters. This man was the son of an Indian woman of the tribe of Upsarokas, who lived among the fastnesses of the Black Hills, near the source of the Missouri. His father was a fur-trader, I believe, or at least connected in some manner with the Indian trading-posts on Lewis river. Peters himself was one of the most ferocious-looking men I ever beheld. He was short in stature, not more than four feet eight inches high, but his limbs were of Herculean mould. His hands, especially, were so enormously thick and broad as hardly to retain a human shape. His arms, as well as legs, were *bowed* in the most singular manner, and appeared to possess no flexibility whatever. His head was equally deformed, being of immense size, with an indentation on the crown (like that on the head of most negroes), and entirely bald. To conceal this latter deficiency, which did not proceed from old age, he usually wore a wig formed of any hair-like material which presented itself —occasionally the skin of a Spanish dog or American grizzly bear. At the time spoken of, he had on a portion of one of these bear-skins; and it added no little to the natural ferocity of his countenance, which betook of the Upsaroka character. The mouth extended nearly from ear to ear; the lips were thin, and seemed, like some other portions of his frame, to be devoid of natural pliancy, so that the ruling expression never varied under the influence of any emotion whatever. This ruling expression may be conceived when it is considered that the teeth were exceedingly long and protruding, and never even partially covered, in any instance, by the lips. To pass this man with a casual glance, one might imagine him to be convulsed with laughter; but a second look would induce a shuddering acknowledgment, that if such an expression were indicative of merriment, the merriment must be that of a demon. Of this singular being many anecdotes were prevalent among the seafaring men of Nantucket. These anecdotes went to prove his prodigious strength when under excitement, and some of them had given rise to a doubt of his sanity. But on board the Grampus, it seems, he was regarded, at the time of the mutiny, with feelings more of derision than of any thing else. I have been thus particular in speaking to Dirk Peters, because, ferocious as he appeared, he proved the main instrument in preserving the life of Augustus, and because I shall have frequent occasion to mention him hereafter in the course of my narrative—a narrative, let me here say, which, in its later portions, will be found to include incidents of a nature so entirely out of the range of human experience, and for this reason so far beyond the limits of human credulity, that I proceed in utter hopelessness of obtaining credence for all that I shall tell, yet confidently trusting in time and progressing science to verify some of the most important and most improbable of my statements.

After much indecision and two or three violent quarrels, it was determined at last that all the prisoners (with the exception of Augustus, whom Peters insisted in a jocular manner upon keeping as his clerk) should be set adrift in one of the smallest whale-boats. The mate went down into the cabin to see if Captain Barnard was

still living—for, it will be remembered, he was left below when the mutineers came up. Presently the two made their appearance, the captain pale as death, but somewhat recovered from the effects of his wound. He spoke to the men in a voice hardly articulate, entreated them not to set him adrift, but to return to their duty, and promising to land them wherever they chose, and to take no steps for bringing them to justice. He might as well have spoken to the winds. Two of the ruffians seized him by the arms and hurled him over the brig's side into the boat, which had been lowered while the mate went below. The four men who were lying on the deck were then untied and ordered to follow, which they did without attempting any resistance—Augustus being still left in his painful position, although he struggled and prayed only for the poor satisfaction of being permitted to bid his father farewell. A handful of sea-biscuit and a jug of water were now handed down; but neither mast, sail, oar, nor compass. The boat was towed astern for a few minutes, during which the mutineers held another consultation—it was then finally cut adrift. By this time night had come on—there were neither moon nor stars visible—and a short and ugly sea was running, although there was no great deal of wind. The boat was instantly out of sight, and little hope could be entertained for the unfortunate sufferers who were in it. This event happened, however, in latitude 35° 30′ north, longitude 61° 20′ west, and consequently at no very great distance from the Bermuda Islands. Augustus therefore endeavored to console himself with the idea that the boat might either succeed in reaching the land, or come sufficiently near to be fallen in with by vessels off the coast.

All sail was now put upon the brig and she continued her original course to the southwest—the mutineers being bent upon some piratical expedition, in which, from all that could be understood, a ship was to be intercepted on her way from the Cape Verd Islands to Porto Rico. No attention was paid to Augustus, who was untied and suffered to go about anywhere forward of the cabin companion-way. Dirk Peters treated him with some degree of kindness, and on one occasion saved him from the brutality of the cook. His situation was still one of the most precarious, as the men were continually intoxicated, and there was no relying upon their continued good-humor or carelessness in regard to himself. His anxiety on my account he represented, however, as the most distressing result of his condition; and, indeed, I had never reason to doubt the sincerity of his friendship. More than once he had resolved to acquaint the mutineers with the secret of my being on board, but was restrained from so doing, partly through recollection of the atrocities he had already beheld, and partly through a hope of being able soon to bring me relief. For the latter purpose he was constantly on the watch; but, in spite of the most constant vigilance, three days elapsed after the boat was cut adrift before any chance occurred. At length, on the night of the third day there came on a heavy blow from the eastward, and all hands were called up to take in sail. During the confusion which ensued, he made his way below unobserved, and into the state-room

What was his grief and horror in discovering that the latter had been rendered a place of deposit for a variety of sea-stores and ship-furniture, and that several fathoms of old chain-cable, which had been stowed away beneath the companion-ladder, had been dragged thence to make room for a chest, and were now lying immediately upon the trap! To remove it without discovery was impossible, and he returned on deck as quickly as he could. As he came up, the mate seized him by the throat, and demanding what he had been doing in the cabin, was about flinging him over the larboard bulwark, when his life was again preserved through the interference of Dirk Peters. Augustus was now put in handcuffs (of which there were several pairs on board), and his feet lashed tightly together. He was then taken into the steerage, and thrown into a lower berth next to the forecastle bulkheads, with the assurance that he should never put his foot on deck again "until the brig was no longer a brig." This was the expression of the cook, who threw him into the berth—it is hardly possible to say what precise meaning was intended by the phrase. The whole affair, however, proved the ultimate means of my relief, as will presently appear.

Chapter V

For some minutes after the cook had left the forecastle, Augustus abandoned himself to despair, never hoping to leave the berth alive. He now came to the resolution of acquainting the first of the men who should come down with my situation, thinking it better to let me take my chance with the mutineers than perish of thirst in the hold,—for it had been ten days since I was first imprisoned, and my jug of water was not a plentiful supply even for four. As he was thinking on this subject, the idea came all at once into his head that it might be possible to communicate with me by the way of the main hold. In any other circumstances, the difficulty and hazard of the undertaking would have prevented him from attempting it; but now he had, at all events, little prospect of life, and consequently little to lose; he bent his whole mind, therefore, upon the task.

His handcuffs were the first consideration. At first he saw no method of removing them, and feared that he should thus be baffled in the very outset; but upon a closer scrutiny he discovered that the irons could be slipped off and on at pleasure, with very little effort or inconvenience, merely by squeezing his hands through them,—this species of manacle being altogether ineffectual in confining young persons, in whom the smaller bones readily yield to pressure. He now untied his feet, and, leaving the cord in such a manner that it could easily be readjusted in the event of any person's coming down, proceeded to examine the bulkhead where it joined the berth. The partition here was of soft pine board, an inch thick, and he saw that he should have little trouble in cutting his way through. A voice was now heard at the forecastle companion-way, and he had just time to put his right hand into its handcuff (the left had not been removed) and to draw the rope in a slipknot around his ankle, when Dirk Peters came below, followed by Tiger, who immediately leaped into the

berth and lay down. The dog had been brought on board by Augustus, who knew my attachment to the animal, and thought it would give me pleasure to have him with me during the voyage. He went up to our house for him immediately after first taking me into the hold, but did not think of mentioning the circumstance upon his bringing the watch. Since the mutiny, Augustus had not seen him before his appearance with Dirk Peters, and had given him up for lost, supposing him to have been thrown overboard by some of the malignant villains belonging to the mate's gang. It appeared afterward that he had crawled into a hole beneath a whale-boat, from which, not having room to turn round, he could not extricate himself. Peters at last let him out, and, with a species of good feeling which my friend knew well how to appreciate, had now brought him to him in the forecastle as a companion, leaving at the same time some salt junk and potatoes, with a can of water; he then went on deck, promising to come down with something more to eat on the next day.

When he had gone, Augustus freed both hands from the manacles and unfastened his feet. He then turned down the head of the mattress on which he had been lying, and with his penknife (for the ruffians had not thought it worth while to search him) commenced cutting vigorously across one of the partition planks, as closely as possible to the floor of the berth. He chose to cut here, because, if suddenly interrupted, he would be able to conceal what had been done by letting the head of the mattress fall into its proper position. For the remainder of the day, however, no disturbance occurred, and by night he had completely divided the plank. It should here by observed that none of the crew occupied the forecastle as a sleeping-place, living altogether in the cabin since the mutiny, drinking the wines and feasting on the sea-stores of Captain Barnard, and giving no more heed than was absolutely necessary to the navigation of the brig. These circumstances proved fortunate both for myself and Augustus; for, had matters been otherwise, he would have found it impossible to reach me. As it was, he proceeded with confidence in his design. It was near daybreak, however, before he completed the second division of the board (which was about a foot above the first cut), thus making an aperture quite large enough to admit his passage through with facility to the main orlop deck. Having got here, he made his way with but little trouble to the lower main hatch, although in so doing he had to scramble over tiers of oil-casks piled nearly as high as the upper deck, there being barely room enough left for his body. Upon reaching the hatch he found that Tiger had followed him below, squeezing between two rows of the casks. It was now too late, however, to attempt getting to me before dawn, as the chief difficulty lay in passing through the close stowage in the lower hold. He therefore resolved to return, and wait till the next night. With this design he proceeded to loosen the hatch, so that he might have as little detention as possible when he should come again. No sooner had he loosened it than Tiger sprang eagerly to the small opening produced, snuffed for a moment and then uttered a long whine, scratch

ing at the same time, as if anxious to remove the covering with his paws. There could be no doubt, from his behavior, that he was aware of my being in the hold, and Augustus thought it possible that he would be able to get to me if he put him down. He now hit upon the expedient of sending the note, as it was especially desirable that I should make no attempt at forcing my way out, at least under existing circumstances, and there could be no certainty of his getting to me himself on the morrow as he intended. After-events proved how fortunate it was that the idea occurred to him as it did; for, had it not been for the receipt of the note, I should undoubtedly have fallen upon some plan, however desperate, of alarming the crew, and both our lives would most probably have been sacrificed in consequence.

Having concluded to write, the difficulty was now to procure the materials for so doing. An old toothpick was soon made into a pen; and this by means of feeling altogether, for the between-decks was as dark as pitch. Paper enough was obtained from the back of a letter—a duplicate of the forged letter from Mr. Ross. This had been the original draught; but the handwriting not being sufficiently well imitated, Augustus had written another, thrusting the first, by good fortune, into his coat-pocket, where it was now most opportunely discovered. Ink alone was thus wanting, and a substitute was immediately found for this by means of a slight incision with the penknife on the back of a finger just above the nail—a copious flow of blood ensuing, as usual, from wounds in that vicinity. The note was now written, as well as it could be in the dark and under the circumstances. It briefly explained that a mutiny had taken place; that Captain Barnard was set adrift; and that I might expect immediate relief as far as provisions were concerned, but must not venture upon making any disturbance. It concluded with these words: *"I have scrawled this with blood—your life depends upon lying close."*

This slip of paper being tied upon the dog, he was now put down the hatchway, and Augustus made the best of his way back to the forecastle, where he found no reason to believe that any of the crew had been in his absence. To conceal the hole in the partition, he drove his knife in just above it, and hung up a pea-jacket which he found in the berth. His handcuffs were then replaced, and also the rope around his ankles.

These arrangements were scarcely completed when Dirk Peters came below, very drunk, but in excellent humor, and bringing with him my friend's allowance of provision for the day. This consisted of a dozen large Irish potatoes roasted, and a pitcher of water. He sat for some time on a chest by the berth, and talked freely about the mate and the general concerns of the brig. His demeanor was exceedingly capricious, and even grotesque. At one time Augustus was much alarmed by his odd conduct. At last, however, he went on deck, muttering a promise to bring his prisoner a good dinner on the morrow. During the day two of the crew (harpooners) came down, accompanied by the cook, all three in nearly the last stage of intoxication. Like Peters, they made no scruple of talking unreservedly

about their plans. It appeared that they were much divided among themselves as to their ultimate course, agreeing in no point, except the attack on the ship from the Cape Verd Islands, with which they were in hourly expectation of meeting. As far as could be ascertained, the mutiny had not been brought about altogether for the sake of booty; a private pique of the chief mate's against Captain Barnard having been the main instigation. There now seemed to be two principal factions among the crew—one headed by the mate, the other by the cook. The former party were for seizing the first suitable vessel which should present itself, and equipping it at some of the West India Islands for a piratical cruise. The latter division, however, which was the stronger, and included Dirk Peters among its partisans, were bent upon pursuing the course originally laid out for the brig into the South Pacific; there either to take whale, or act otherwise, as circumstances should suggest. The representations of Peters, who had frequently visited these regions, had great weight, apparently, with the mutineers, wavering, as they were, between half-engendered notions of profit and pleasure. He dwelt on the world of novelty and amusement to be found among the innumerable islands of the Pacific, on the perfect security and freedom from all restraint to be enjoyed, but, more particularly, on the deliciousness of the climate, on the abundant means of good living, and on the voluptuous beauty of the women. As yet, nothing had been absolutely determined upon; but the pictures of the hybrid line-manager were taking strong hold upon the ardent imaginations of the seamen, and there was every probability that his intentions would be finally carried into effect.

The three men went away in about an hour, and no one else entered the forecastle all day. Augustus lay quiet until nearly night. He then freed himself from the rope and irons, and prepared for his attempt. A bottle was found in one of the berths, and this he filled with water from the pitcher left by Peters, storing his pockets at the same time with cold potatoes. To his great joy he also came across a lantern, with a small piece of tallow candle in it. This he could light at any moment, as he had in his possession a box of phosphorus matches. When it was quite dark, he got through the hole in the bulkhead, having taken the precaution to arrange the bedclothes in the berth so as to convey the idea of a person covered up. When through he hung up the pea-jacket on his knife as before, to conceal the aperture—this manœuvre being easily effected, as he did not readjust the piece of plank taken out until afterward. He was now on the main orlop deck, and proceeded to make his way, as before, between the upper deck and the oil-casks to the main hatchway. Having reached this he lit the piece of candle, and descended, groping with extreme difficulty among the compact stowage of the hold. In a few moments he became alarmed at the insufferable stench and the closeness of the atmosphere. He could not think it possible that I had survived my confinement for so long a period breathing so oppressive an air. He called my name repeatedly, but I made him no reply, and his apprehensions seemed thus to be confirmed. The brig

was rolling violently, and there was so much noise in consequence, that it was useless to listen for any weak sound, such as those of my breathing or snoring. He threw open the lantern, and held it as high as possible, whenever an opportunity occurred, in order that, by observing the light, I might, if alive, be aware that succor was approaching. Still nothing was heard from me, and the supposition of my death began to assume the character of certainty. He determined, nevertheless, to force a passage, if possible, to the box, and at least ascertain beyond a doubt the truth of his surmises. He pushed on for some time in a most pitiable state of anxiety, until, at length, he found the pathway utterly blocked up, and that there was no possibility of making any farther way by the course in which he had set out. Overcome now by his feelings, he threw himself among the lumber in despair, and wept like a child. It was at this period that he heard the crash occasioned by the bottle which I had thrown down. Fortunate, indeed, was it that the incident occurred—for, upon this incident, trivial as it appears, the thread of my destiny depended. Many years elapsed, however, before I was aware of this fact. A natural shame and regret for his weakness and indecision prevented Augustus from confiding to me at once what a more intimate and unreserved communion afterward induced him to reveal. Upon finding his further progress in the hold impeded by obstacles which he could not overcome, he had resolved to abandon his attempt at reaching me, and return at once to the forecastle. Before condemning him entirely on this head, the harassing circumstances which embarrassed him should be taken into consideration. The night was fast wearing away, and his absence from the forecastle might be so, if he should fail to get back to the berth by daybreak. His candle was expiring in the socket, and there would be the greatest difficulty in retracing his way to the hatchway in the dark. It must be allowed, too, that he had every good reason to believe me dead; in which event no benefit could result to me from his reaching the box, and a world of danger would be encountered to no purpose by himself. He had repeatedly called, and I had made him no answer. I had been now eleven days and nights with no more water than that contained in the jug which he had left with me—a supply which it was not at all probable I had hoarded in the beginning of my confinement, as I had every cause to expect a speedy release. The atmosphere of the hold, too, must have appeared to him, coming from the comparatively open air of the steerage, of a nature absolutely poisonous, and by far more intolerable than it had seemed to me upon my first taking up my quarters in the box—the hatchway at that time having been constantly open for many months previous. Add to these considerations that of the scene of bloodshed and terror so lately witnessed by my friend; his confinement, privations, and narrow escapes from death, together with the frail and equivocal tenure by which he still existed—circumstances all so well calculated to prostrate every energy of mind—and the reader will be easily brought, as I have been, to regard his apparent fall-

ing off in friendship and in faith with sentiments rather of sorrow than of anger.

The crash of the bottle was distinctly heard, yet Augustus was not sure that it proceeded from the hold. The doubt, however, was sufficient inducement to persevere. He clambered up nearly to the orlop deck by means of the stowage, and then, watching for a lull in the pitchings of the vessel, he called out to me in as loud a tone as he could command, regardless, for the moment, of being overheard by the crew. It will be remembered that on this occasion the voice reached me, but I was so entirely overcome by violent agitation as to be incapable of reply. Confident, now, that his worst apprehensions were well founded, he descended, with a view of getting back to the forecastle without loss of time. In his haste some small boxes were thrown down, the noise occasioned by which I heard, as will be recollected. He had made considerable progress on his return when the fall of the knife again caused him to hesitate. He retraced his steps immediately, and, clambering up the stowage a second time, called out my name, loudly as before, having watched for a lull. This time I found voice to answer. Overjoyed at discovering me to be still alive, he now resolved to brave every difficulty and danger in reaching me. Having extricated himself as quickly as possible from the labyrinth of lumber by which he was hemmed in, he at length struck into an opening which promised better, and finally, after a series of struggles, arrived at the box in a state of utter exhaustion.

Chapter VI

The leading particulars of this narration were all that Augustus communicated to me while we remained near the box. It was not until afterward that he entered fully into all the details. He was apprehensive of being missed, and I was wild with impatience to leave my detested place of confinement. We resolved to make our way at once to the hole in the bulkhead near which I was to remain for the present, while he went through to reconnoitre. To leave Tiger in the box was what neither of us could endure to think of; yet, how to act otherwise was the question. He now seemed to be perfectly quiet, and we could not even distinguish the sound of his breathing upon applying our ears closely to the box. I was convinced that he was dead, and determined to open the door. We found him lying at full length, apparently in a deep stupor, yet still alive. No time was to be lost, yet I could not bring myself to abandon an animal who had now been twice instrumental in saving my life, without some attempt at preserving him. We therefore dragged him along with us as well as we could, although with the greatest difficulty and fatigue; Augustus, during part of the time, being forced to clamber over the impediments in our way with the huge dog in his arms—a feat to which the feebleness of my frame rendered me totally inadequate. At length we succeeded in reaching the hole, when Augustus got through, and Tiger was pushed in afterward. All was found to be safe, and we did not fail to return sincere thanks to God for our deliverance from the imminent dan

ger we had escaped. For the present, it was agreed that I should remain near the opening, through which my companion could readily supply me with a part of his daily provision, and where I could have the advantages of breathing an atmosphere comparatively pure.

In explanation of some portions of this narrative, wherein I have spoken of the stowage of the brig, and which may appear ambiguous to some of my readers who may have seen a proper or regular stowage, I must here state that the manner in which this most important duty had been performed on board the Grampus was a most shameful piece of neglect on the part of Captain Barnard, who was by no means as careful or as experienced a seaman as the hazardous nature of the service on which he was employed would seem necessarily to demand. A proper stowage cannot be accomplished in a careless manner, and many most disastrous accidents, even within the limits of my own experience, have arisen from neglect or ignorance in this particular. Coasting vessels, in the frequent hurry and bustle attendant upon taking in or discharging cargo, are the most liable to mishap from the want of a proper attention to stowage. The great point is to allow no possibility of the cargo or ballast shifting position even in the most violent rollings of the vessel. With this end, great attention must be paid, not only to the bulk taken in, but to the nature of the bulk, and whether there be a full or only a partial cargo. In most kinds of freight the stowage is accomplished by means of a screw. Thus, in a load of tobacco or flour, the whole is screwed so tightly into the hold of the vessel that the barrels or hogsheads, upon discharging, are found to be completely flattened, and take some time to regain their original shape. This screwing, however, is resorted to principally with a view of obtaining more room in the hold; for in a *full* load of any such commodities as flour or tobacco, there can be no danger of any shifting whatever, at least none from which inconvenience can result. There have been instances, indeed, where this method of screwing has resulted in the most lamentable consequences, arising from a cause altogether distinct from the danger attendant upon a shifting of cargo. A load of cotton, for example, tightly screwed while in certain conditions, has been known, through the expansion of its bulk, to rend a vessel asunder at sea. There can be no doubt, either that the same result would ensue in the case of tobacco, while undergoing its usual course of fermentation, were it not for the interstices consequent upon the rotundity of the hogsheads.

It is when a partial cargo is received that danger is chiefly to be apprehended from shifting, and that precautions should be always taken to guard against such misfortune. Only those who have encountered a violent gale of wind, or rather who have experienced the rolling of a vessel in a sudden calm after the gale, can form an idea of the tremendous force of the plunges, and of the consequent terrible impetus given to all loose articles in the vessel. It is then that the necessity of a cautious stowage, when there is a partial cargo, becomes obvious. When lying-to (especially with a small head-sail), a vessel

which is not properly modelled in the bows is frequently thrown upon her beam-ends; this occurring even every fifteen or twenty minutes upon an average, yet without any serious consequences resulting, provided *there be a proper stowage*. If this, however, has not been strictly attended to, in the first of these heavy lurches the whole of the cargo tumbles over to the side of the vessel which lies upon the water, and, being thus prevented from regaining her equilibrium, as she would otherwise necessarily do, she is certain to fill in a few seconds and go down. It is not too much to say that at least one-half of the instances in which vessels have foundered in heavy gales at sea may be attributed to a shifting of cargo or of ballast.

When a partial cargo of any kind is taken on board, the whole, after being first stowed as compactly as may be, should be covered with a layer of stout shifting-boards, extending completely across the vessel. Upon these boards strong temporary stanchions should be erected, reaching to the timbers above, and thus securing every thing in its place. In cargoes consisting of grain, or any similar matter, additional precautions are requisite. A hold filled entirely with grain upon leaving port will be found not more than three-fourths full upon reaching its destination—this, too, although the freight, when measured bushel by bushel by the consignee, will overrun by a vast deal (on account of the swelling of the grain) the quantity consigned. This result is occasioned by *settling* during the voyage, and is the more perceptible in proportion to the roughness of the weather experienced. If grain loosely thrown in a vessel, then, is ever so well secured by shifting-boards and stanchions, it will be liable to shift in a long passage so greatly as to bring about the most distressing calamities. To prevent these, every method should be employed before leaving port to *settle* the cargo as much as possible; and for this there are many contrivances, among which may be mentioned the driving of wedges into the grain. Even after all this is done, and unusual pains taken to secure the shifting-boards, no seaman who knows what he is about will feel altogether secure in a gale of any violence with a cargo of grain on board, and, least of all, with a partial cargo. Yet there are hundreds of our coasting vessels, and, it is likely, many more from the ports of Europe, which sail daily with partial cargoes, even of the most dangerous species, and without any precaution whatever. The wonder is that no more accidents occur than do actually happen. A lamentable instance of this heedlessness occurred to my knowledge in the case of Captain Joel Rice of the schooner Firefly, which sailed from Richmond, Virginia, to Madeira, with a cargo of corn, in the year 1825. The captain had gone many voyages without serious accident, although he was in the habit of paying no attention whatever to his stowage, more than to secure it in the ordinary manner. He had never before sailed with a cargo of grain, and on this occasion had the corn thrown on board loosely, when it did not much more than half fill the vessel. For the first portion of the voyage he met with nothing more than light breezes; but when within a day's sail of Madeira there came on a strong gale from the

N. N. E. which forced him to lie-to. He brought the schooner to the wind under a double-reefed foresail alone, when she rode as well as any vessel could be expected to do, and shipped not a drop of water. Toward night the gale somewhat abated, and she rolled with more unsteadiness than before, but still did very well, until a heavy lurch threw her upon her beam-ends to starboard. The corn was then heard to shift bodily, the force of the movement bursting open the main hatchway. The vessel went down like a shot. This happened within hail of a small sloop from Madeira, which picked up one of the crew (the only person saved), and which rode out the gale in perfect security, as indeed a jolly-boat might have done under proper management.

The stowage on board the Grampus was most clumsily done, if stowage that could be called which was little better than a promiscuous huddling together of oil-casks* and ship furniture. I have already spoken of the condition of articles in the hold. On the orlop deck there was space enough for my body (as I have stated) between the oil-casks and the upper deck; a space was left open around the main hatchway; and several other large spaces were left in the stowage. Near the hole cut through the bulkhead by Augustus there was room enough for an entire cask, and in this space I found myself comfortably situated for the present.

By the time my friend had got safely into the berth, and readjusted his handcuffs and the rope, it was broad daylight. We had made a narrow escape indeed; for scarcely had he arranged all matters, when the mate came below with Dirk Peters and the cook. They talked for some time about the vessel from the Cape Verds, and seemed to be excessively anxious for her appearance. At length the cook came to the berth in which Augustus was lying, and seated himself in it near the head. I could see and hear every thing from my hiding-place, for the piece cut out had not been put back, and I was in momentary expectation that the negro would fall against the pea-jacket, which was hung up to conceal the aperture, in which case all would have been discovered, and our lives would, no doubt, have been instantly sacrificed. Our good fortune prevailed, however; and although he frequently touched it as the vessel rolled, he never pressed against it sufficiently to bring about a discovery. The bottom of the jacket had been carefully fastened to the bulkhead, so that the hole might not be seen by its swinging to one side. All this time Tiger was lying in the foot of the berth, and appeared to have recovered in some measure his faculties, for I could see him occasionally open his eyes and draw a long breath.

After a few minutes the mate and cook went above, leaving Dirk Peters behind, who, as soon as they were gone, came and sat himself down in the place just occupied by the mate. He began to talk very sociably with Augustus, and we could now see that the greater part of his apparent intoxication, while the two others were with him, was a feint. He answered all my companion's

* Whaling vessels are usually fitted with iron oil-tanks—why the Grampus was not I have never been able to ascertain.

questions with perfect freedom; told him that he had no doubt of his father's having been picked up, as there were no less than five sail in sight just before sundown on the day he was cut adrift; and used other language of a consolatory nature, which occasioned me no less surprise than pleasure. Indeed, I began to entertain hopes, that through the instrumentality of Peters we might be finally enabled to regain possession of the brig, and this idea I mentioned to Augustus as soon as I found an opportunity. He thought the matter possible, but urged the necessity of the greatest caution in making the attempt, as the conduct of the hybrid appeared to be instigated by the most arbitrary caprice alone; and, indeed, it was difficult to say if he was at any moment of sound mind. Peters went upon deck in about an hour, and did not return again until noon, when he brought Augustus a plentiful supply of junk beef and pudding. Of this, when we were left alone, I partook heartily, without returning through the hole. No one else came down into the forecastle during the day, and at night, I got into Augustus' berth, where I slept soundly and sweetly until nearly daybreak, when he awakened me upon hearing a stir upon deck, and I regained my hiding-place as quickly as possible. When the day was fully broke, we found that Tiger had recovered his strength almost entirely, and gave no indications of hydrophobia, drinking a little water that was offered him with great apparent eagerness. During the day he regained all his former vigor and appetite. His strange conduct had been brought on, no doubt, by the deleterious quality of the air of the hold, and had no connection with canine madness. I could not sufficiently rejoice that I had persisted in bringing him with me from the box. This day was the thirtieth of June, and the thirteenth since the Grampus made sail from Nantucket.

On the second of July the mate came below drunk as usual, and in an excessively good-humor. He came to Augustus' berth, and, giving him a slap on the back, asked him if he thought he could behave himself if he let him loose, and whether he would promise not to be going into the cabin again. To this, of course, my friend answered in the affirmative, when the ruffian set him at liberty, after making him drink from a flask of rum which he drew from his coat-pocket. Both now went on deck, and I did not see Augustus for about three hours. He then came below with the good news that he had obtained permission to go about the brig as he pleased anywhere forward of the main-mast, and that he had been ordered to sleep, as usual, in the forecastle. He brought me, too, a good dinner, and a plentiful supply of water. The brig was still cruising for the vessel from the Cape Verds, and a sail was now in sight, which was thought to be the one in question. As the events of the ensuing eight days were of little importance, and had no direct bearing upon the main incidents of my narrative, I will here throw them into the form of a journal, as I do not wish to omit them altogether.

July 3d.—Augustus furnished me with three blankets, with which I contrived a comfortable bed in my hiding-place. No one came below, except my companion, during the day. Tiger took his station in the berth just by the aper-

ture, and slept heavily, as if not yet entirely recovered from the effects of his sickness. Toward night a flaw of wind struck the brig before sail could be taken in, and very nearly capsized her. The pull died away immediately, however, and no damage was done beyond the splitting of the foretopsail. Dirk Peters treated Augustus all this day with great kindness and entered into a long conversation with him respecting the Pacific Ocean, and the islands he had visited in that region. He asked him whether he would not like to go with the mutineers on a kind of exploring and pleasure voyage in those quarters, and said that the men were gradually coming over to the mate's views. To this Augustus thought it best to reply that he would be glad to go on such an adventure, since nothing better could be done, and that any thing was preferable to a piratical life.

July 4th.—The vessel in sight proved to be a small brig from Liverpool, and was allowed to pass unmolested. Augustus spent most of his time on deck, with a view of obtaining all the information in his power respecting the intentions of the mutineers. They had frequent and violent quarrels among themselves, in one of which a harpooner, Jim Bonner, was thrown overboard. The party of the mate was gaining ground. Jim Bonner belonged to the cook's gang, of which Peters was a partisan.

July 5th.—About daybreak there came on a stiff breeze from the west, which at noon freshened into a gale, so that the brig could carry nothing more than her trysail and foresail. In taking in the foretopsail, Simms, one of the common hands, and belonging also to the cook's gang, fell overboard, being very much in liquor, and was drowned —no attempt being made to save him. The whole number of persons on board was now thirteen, to wit: Dirk Peters; Seymour, the black cook; —— Jones; —— Greely; Hartman Rogers; and William Allen, of the cook's party; the mate, whose name I never learned; Absalom Hicks; —— Wilson; John Hunt; and Richard Parker, of the mate's party;—besides Augustus and myself.

July 6th.—The gale lasted all this day, blowing in heavy squalls, accompanied with rain. The brig took in a good deal of water through her seams, and one of the pumps was kept continually going, Augustus being forced to take his turn. Just at twilight a large ship passed close by us, without having been discovered until within hail. The ship was supposed to be the one for which the mutineers were on the look-out. The mate hailed her, but the reply was drowned in the roaring of the gale. At eleven, a sea was shipped amidships, which tore away a great portion of the larboard bulwarks, and did some other slight damage. Toward morning the weather moderated, and at sunrise there was very little wind.

July 7th.—There was a heavy swell running all this day, during which the brig, being light, rolled excessively, and many articles broke loose in the hold, as I could hear distinctly from my hiding-place. I suffered a great deal from sea-sickness. Peters had a long conversation this day with Augustus, and told him that two of his gang, Greely and Allen, had gone over to the mate, and were resolved to turn pirates.

He put several questions to Augustus which he did not then exactly understand. During a part of this evening the leak gained upon the vessel; and little could be done to remedy it, as it was occasioned by the brig's straining, and taking in the water through her seams. A sail was thrummed, and got under the bows, which aided us in some measure, so that we began to gain upon the leak.

July 8th.—A light breeze sprang up at sunrise from the eastward, when the mate headed the brig to the southwest, with the intention of making some of the West India islands in pursuance of his piratical designs. No opposition was made by Peters or the cook—at least none in the hearing of Augustus. All idea of taking the vessel from the Cape Verds was abandoned. The leak was now easily kept under by one pump going every three quarters of an hour. The sail was drawn from beneath the bows. Spoke two small schooners during the day.

July 9th.—Fine weather. All hands employed in repairing bulwarks. Peters had again a long conversation with Augustus, and spoke more plainly than he had done heretofore. He said nothing should induce him to come into the mate's views, and even hinted his intention of taking the brig out of his hands. He asked my friend if he could depend upon his aid in such case, to which Augustus said, "Yes," without hesitation. Peters then said he would sound the others of his party upon the subject, and went away. During the remainder of the day Augustus had no opportunity of speaking with him privately.

Chapter VII

July 10th.—Spoke a brig from Rio, bound to Norfolk. Weather hazy, with a light baffling wind from the eastward. To-day Hartman Rogers died, having been attacked on the eighth with spasms after drinking a glass of grog. This man was of the cook's party, and one upon whom Peters placed his main reliance. He told Augustus that he believed the mate had poisoned him, and that he expected, if he did not be on the look-out, his own turn would come shortly. There were now only himself, Jones, and the cook belonging to his own gang—on the other side there were five. He had spoken to Jones about taking the command from the mate; but the project having been coolly received, he had been deterred from pressing the matter any further, or from saying any thing to the cook. It was well, as it happened, that he was so prudent, for in the afternoon the cook expressed his determination of siding with the mate, and went over formally to that party; while Jones took an opportunity of quarrelling with Peters, and hinted that he would let the mate know of the plan in agitation. There was now, evidently, no time to be lost, and Peters expressed his determination of attempting to take the vessel at all hazards, provided Augustus would lend him his aid. My friend at once assured him of his willingness to enter into any plan for that purpose, and, thinking the opportunity a favorable one, made known the fact of my being on board. At this the hybrid was not more astonished than delighted, as he had no reliance whatever upon Jones, whom he already considered as belong-

ing to the party of the mate. They went below immediately, when Augustus called to me by name, and Peters and myself were soon made acquainted. It was agreed that we should attempt to retake the vessel upon the first good opportunity, leaving Jones altogether out of our councils. In the event of success, we were to run the brig into the first port that offered, and deliver her up. The desertion of his party had frustrated Peters' design of going into the Pacific—an adventure which could not be accomplished without a crew, and he depended upon either getting acquitted upon trial, on the score of insanity (which he solemnly averred had actuated him in lending his aid to the mutiny), or upon obtaining a pardon, if found guilty, through the representations of Augustus and myself. Our deliberations were interrupted for the present by the cry of, "All hands take in sail," and Peters and Augustus ran up on deck.

As usual, the crew were nearly all drunk; and, before sail could be properly taken in, a violent squall laid the brig on her beam-ends. By keeping her away, however, she righted, having shipped a good deal of water. Scarcely was every thing secure, when another squall took the vessel, and immediately afterward another—no damage being done. There was every appearance of a gale of wind, which, indeed, shortly came on, with great fury, from the northward and westward. All was made as snug as possible, and we laid-to, as usual, under a close-reefed foresail. As night drew on, the wind increased in violence, with a remarkably heavy sea. Peters now came into the forecastle with Augustus, and we resumed our deliberations.

We agreed that no opportunity could be more favorable than the present for carrying our designs into effect, as an attempt at such a moment would never be anticipated. As the brig was snugly laid-to, there would be no necessity of manœuvring her until good weather, when, if we succeeded in our attempt, we might liberate one, or perhaps two of the men, to aid us in taking her into port. The main difficulty was the great disproportion in our forces. There were only three of us, and in the cabin there were nine. All the arms on board, too, were in their possession, with the exception of a pair of small pistols which Peters had concealed about his person, and the large seaman's knife which he always wore in the waistband of his pantaloons. From certain indications, too—such, for example, as there being no such thing as an axe or a handspike lying in their customary places—we began to fear that the mate had his suspicions, at least in regard to Peters, and that he would let slip no opportunity of getting rid of him. It was clear, indeed, that what we should determine to do could not be done too soon. Still the odds were too much against us to allow of our proceeding without the greatest caution.

Peters proposed that he should go up on deck, and enter into conversation with the watch (Allen), when he would be able to throw him into the sea without trouble, and without making any disturbance, by seizing a good opportunity; that Augustus and myself should then come up, and endeavor to provide ourselves with some kind of weapons from the deck; and that we

should then make a rush together, and secure the companion-way before any opposition could be offered. I objected to this, because I could not believe that the mate (who was a cunning fellow in all matters which did not affect his superstitious prejudices) would suffer himself to be so easily entrapped. The very fact of there being a watch on deck at all was sufficient proof that he was upon the alert,—it not being usual, except in vessels where discipline is most rigidly enforced, to station a watch on deck when a vessel is lying-to in a gale of wind. As I address myself principally, if not altogether, to persons who have never been to sea, it may be as well to state the exact condition of a vessel under such circumstances. Lying-to, or, in sea-parlance, "laying-to," is a measure resorted to for various purposes, and effected in various manners. In moderate weather it is frequently done with a view of merely bringing the vessel to a standstill, to wait for another vessel, or any similar object. If the vessel which lies-to is under full sail, the manœuvre is usually accomplished by throwing round some portion of her sails, so as to let the wind take them aback, when she becomes stationary. But we are now speaking of lying-to in a gale of wind. This is done when the wind is ahead, and too violent to admit of carrying sail without danger of capsizing; and sometimes even when the wind is fair, but the sea too heavy for the vessel to be put before it. If a vessel be suffered to scud before the wind in a very heavy sea, much damage is usually done her by the shipping of water over her stern, and sometimes by the violent plunges she makes forward. This manœuvre, then, is seldom resorted to in such case, unless through necessity. When the vessel is in a leaky condition she is often put before the wind even in the heaviest seas; for, when lying-to, her seams are sure to be greatly opened by her violent straining, and it is not so much the case when scudding. Often, too, it becomes necessary to scud a vessel, either when the blast is so exceedingly furious as to tear in pieces the sail which is employed with a view of bringing her head to the wind, or when, through the false modelling of the frame or other causes, this main object cannot be effected.

Vessels in a gale of wind are laid-to in different manners, according to their peculiar construction. Some lie-to best under a foresail, and this, I believe, is the sail most usually employed. Large square-rigged vessels have sails for the express purpose, called storm-staysails. But the jib is occasionally employed by itself,—sometimes the jib and foresail, or a double-reefed foresail, and not unfrequently the after-sails, are made use of. Foretopsails are very often found to answer the purpose better than any other species of sail. The Grampus was generally laid-to under a close-reefed foresail.

When a vessel is to be laid-to, her head is brought up to the wind just so nearly as to fill the sail under which she lies when hauled flat aft,—that is, when brought diagonally across the vessel. This being done, the bows point within a few degrees of the direction from which the wind issues, and the windward bow of course receives the shock of the waves. In this situation a good vessel will ride out a very heavy gale of wind without shipping a drop

of water, and without any further attention being requisite on the part of the crew. The helm is usually lashed down, but this is altogether unnecessary (except on account of the noise it makes when loose), for the rudder has no effect upon the vessel when lying-to. Indeed, the helm had far better be left loose than lashed very fast, for the rudder is apt to be torn off by heavy seas if there be no room for the helm to play. As long as the sail holds, a well modelled vessel will maintain her situation, and ride every sea, as if instinct with life and reason. If the violence of the wind, however, should tear the sail into pieces (a feat which it requires a perfect hurricane to accomplish under ordinary circumstances), there is then imminent danger. The vessel falls off from the wind, and, coming broadside to the sea, is completely at its mercy: the only resource in this case is to put her quietly before the wind, letting her scud until some other sail can be set. Some vessels will lie-to under no sail whatever, but such are not to be trusted at sea.

But to return from this digression. It had never been customary with the mate to have any watch on deck when lying-to in a gale of wind, and the fact that he had now one, coupled with the circumstance of the missing axes and hand-spikes, fully convinced us that the crew were too well on the watch to be taken by surprise in the manner Peters had suggested. Something, however, was to be done, and that with as little delay as practicable, for there could be no doubt that a suspicion having been once entertained against Peters, he would be sacrificed upon the earliest occasion, and one would certainly be either found or made upon the breaking of the gale.

Augustus now suggested that if Peters could contrive to remove, under any pretext, the piece of chain-cable which lay over the trap in the state-room, we might possibly be able to come upon them unawares by means of the hold; but a little reflection convinced us that the vessel rolled and pitched too violently for any attempt of that nature.

By good fortune I at length hit upon the idea of working upon the superstitious terrors and guilty conscience of the mate. It will be remembered that one of the crew, Hartman Rogers, had died during the morning, having been attacked two days before with spasms after drinking some spirits and water. Peters had expressed to us his opinion that this man had been poisoned by the mate, and for this belief he had reasons, so he said, which were incontrovertible, but which he could not be prevailed upon to explain to us—this wayward refusal being only in keeping with other points of his singular character. But whether or not he had any better grounds for suspecting the mate than we had ourselves, we were easily led to fall in with his suspicion, and determined to act accordingly.

Rogers had died about eleven in the forenoon, in violent convulsions; and the corpse presented in a few minutes after death one of the most horrid and loathsome spectacles I ever remember to have seen. The stomach was swollen immensely, like that of a man who has been drowned and lain under water for many weeks. The hands were in the same condition, while the face was shrunken, shrivelled, and of a chalky

whiteness, except where relieved by two or three glaring red blotches like those occasioned by the erysipelas: one of these blotches extended diagonally across the face, completely covering up an eye as if with a band of red velvet. In this disgusting condition the body had been brought up from the cabin at noon to be thrown overboard, when the mate getting a glimpse of it (for he now saw it for the first time), and being either touched with remorse for his crime or struck with terror at so horrible a sight, ordered the men to sew the body up in its hammock, and allow it the usual rites of sea-burial. Having given these directions, he went below, as if to avoid any further sight of his victim. While preparations were making to obey his orders, the gale came on with great fury, and the design was abandoned for the present. The corpse, left to itself, was washed into the larboard scuppers, where it still lay at the time of which I speak, floundering about with the furious lurches of the brig.

Having arranged our plan, we set about putting it in execution as speedily as possible. Peters went upon deck, and, as he had anticipated, was immediately accosted by Allen, who appeared to be stationed more as a watch upon the forecastle than for any other purpose. The fate of this villain, however, was speedily and silently decided; for Peters, approaching him in a careless manner, as if about to address him, seized him by the throat, and, before he could utter a single cry, tossed him over the bulwarks. He then called to us, and we came up. Our first precaution was to look about for something with which to arm ourselves, and in doing this we had to proceed with great care, for it was impossible to stand on deck an instant without holding fast, and violent seas broke over the vessel at every plunge forward. It was indispensable, too, that we should be quick in our operations, for every minute we expected the mate to be up to set the pumps going, as it was evident the brig must be taking in water very fast. After searching about for some time, we could find nothing more fit for our purpose than the two pumphandles, one of which Augustus took, and I the other. Having secured these, we stripped off the shirt of the corpse and dropped the body overboard. Peters and myself then went below, leaving Augustus to watch upon deck, where he took his station just where Allen had been placed, and with his back to the cabin companionway, so that, if any of the mate's gang should come up, he might suppose it was the watch.

As soon as I got below I commenced disguising myself so as to represent the corpse of Rogers. The shirt which we had taken from the body aided us very much, for it was of singular form and character, and easily recognizable—a kind of smock, which the deceased wore over his other clothing. It was a blue stockinett, with large white stripes running across. Having put this on, I proceeded to equip myself with a false stomach, in imitation of the horrible deformity of the swollen corpse. This was soon effected by means of stuffing with some bedclothes. I then gave the same appearance to my hands by drawing on a pair of white woollen mittens, and filling them in with any kind of rags that offered themselves. Peters then arranged my face

first rubbing it well over with white chalk, and afterward blotching it with blood, which he took from a cut in his finger. The streak across the eye was not forgotten and presented a most shocking appearance.

Chapter VIII

As I viewed myself in a fragment of looking-glass which hung up in the cabin, and by the dim light of a kind of battle-lantern, I was so impressed with a sense of vague awe at my appearance, and at the recollection of the terrific reality which I was thus representing, that I was seized with a violent tremor, and could scarcely summon resolution to go on with my part. It was necessary, however, to act with decision, and Peters and myself went upon deck.

We there found every thing safe, and, keeping close to the bulwarks, the three of us crept to the cabin companionway. It was only partially closed, precautions having been taken to prevent its being suddenly pushed to from without, by means of placing billets of wood on the upper step so as to interfere with the shutting. We found no difficulty in getting a full view of the interior of the cabin through the cracks where the hinges were placed. It now proved to have been very fortunate for us that we had not attempted to take them by surprise, for they were evidently on the alert. Only one was asleep, and he lying just at the foot of the companion-ladder, with a musket by his side. The rest were seated on several mattresses, which had been taken from the berths and throwns on the floor. They were engaged in earnest conversation; and although they had been carousing, as appeared from two empty jugs, with some tin tumblers which lay about, they were not as much intoxicated as usual. All had knives, one or two of them pistols, and a great many muskets were lying in a berth close at hand.

We listened to their conversation for some time before we could make up our minds how to act, having as yet resolved on nothing determinate, except that we would attempt to paralyze their exertions, when we should attack them, by means of the apparition of Rogers. They were discussing their piratical plans, in which all we could hear distinctly was, that they would unite with the crew of a schooner Hornet, and, if possible, get the schooner herself into their possession preparatory to some attempt on a large scale, the particulars of which could not be made out by either of us.

One of the men spoke of Peters, when the mate replied to him in a low voice which could not be distinguished, and afterward added more loudly, that "he could not understand his being so much forward with the captain's brat in the forecastle, and he thought the sooner both of them were overboard the better." To this no answer was made, but we could easily perceive that the hint was well received by the whole party, and more particularly by Jones. At this period I was excessively agitated, the more so as I could see that neither Augustus nor Peters could determine how to act. I made up my mind, however, to sell my life as dearly as possible, and not to suffer myself to be overcome by any feelings of trepidation.

The tremendous noise made by the

roaring of the wind in the rigging, and the washing of the sea over the deck, prevented us from hearing what was said, except during momentary lulls. In one of these, we all distinctly heard the mate tell one of the men to "go forward, and order the d—d lubbers to come into the cabin," where he could have an eye upon them, for he wanted no such secret doings on board the brig. It was well for us that the pitching of the vessel at this moment was so violent as to prevent this order from being carried into instant execution. The cook got up from his mattress to go for us, when a tremendous lurch, which I thought would carry away the masts, threw him headlong against one of the larboard state-room doors, bursting it open, and creating a good deal of other confusion. Luckily, neither of our party was thrown from his position, and we had time to make a precipitate retreat to the forecastle, and arrange a hurried plan of action before the messenger made his appearance, or rather before he put his head out of the companion-hatch, for he did not come on deck. From this station he could not notice the absence of Allen, and he accordingly bawled out, as if to him, repeating the orders of the mate. Peters cried out, "Ay, ay," in a disguised voice, and the cook immediately went below, without entertaining a suspicion that all was not right.

My two companions now proceeded boldly aft and down into the cabin, Peters closing the door after him in the same manner he had found it. The mate received them with feigned cordiality, and told Augustus that, since he had behaved himself so well of late, he might take up his quarters in the cabin and be one of them for the future. He then poured him out a tumbler half full of rum, and made him drink it. All this I saw and heard, for I followed my friends to the cabin as soon as the door was shut, and took up my old point of observation. I had brought with me the two pump-handles, one of which I secured near the companion-way, to be ready for use when required.

I now steadied myself as well as possible so as to have a good view of all that was passing within, and endeavored to nerve myself to the task of descending among the mutineers when Peters should make a signal to me, as agreed upon. Presently he contrived to turn the conversation upon the bloody deeds of the mutiny, and by degrees led the men to talk of the thousand superstitions which are so universally current among seamen. I could not make out all that was said but I could plainly see the effects of the conversation in the countenances of those present. The mate was evidently much agitated, and presently when some one mentioned the terrific appearance of Rogers' corpse, I thought he was upon the point of swooning. Peters now asked him if he did not think it would be better to have the body thrown overboard at once as it was too horrible a sight to see it floundering about in the scuppers. At this the villain absolutely gasped for breath and turned his head slowly round upon his companions, as if imploring some one to go up and perform the task. No one, however, stirred, and it was quite evident that the whole party were wound up to the highest pitch of nervous excitement. Peters now made me the signal. I immediately threw open

the door of the companion-way, and, descending, without uttering a syllable, stood erect in the midst of the party.

The intense effect produced by this sudden apparition is not at all to be wondered at when the various circumstances are taken into consideration. Usually, in cases of a similar nature, there is left in the mind of the spectator some glimmering of doubt as to the reality of the vision before his eyes; a degree of hope, however feeble, that he is the victim of chicanery, and that the apparition is not actually a visitant from the old world of shadows. It is not too much to say that such remnants of doubt have been at the bottom of almost every such visitation, and that the appalling horror which has sometimes been brought about, is to be attributed, even in the cases most in point, and where most suffering has been experienced, more to a kind of anticipative horror, lest the apparition *might possibly be* real, than to an unwavering belief in its reality. But, in the present instance, it will be seen immediately, that in the minds of the mutineers there was not even the shadow of a basis upon which to rest a doubt that the apparition of Rogers was indeed a revivification of his disgusting corpse, or at least its spiritual image. The isolated situation of the brig, with its entire inaccessibility on account of the gale, confined the apparently possible means of deception within such narrow and definite limits, that they must have thought themselves enabled to survey them all at a glance. They had now been at sea twenty-four days, without holding more than a speaking communication with any vessel whatever. The whole of the crew, too—at least all whom they had the most remote reason for suspecting to be on board—were assembled in the cabin, with the exception of Allen, the watch; and his gigantic stature (he was six feet six inches high) was too familiar in their eyes to permit the notion that he was the apparition before them to enter their minds even for an instant. Add to these considerations the awe-inspiring nature of the tempest, and that of the conversation brought about by Peters; the deep impression which the loathsomeness of the actual corpse had made in the morning upon the imaginations of the men; the excellence of the imitation in my person, and the uncertain and wavering light in which they beheld me, as the glare of the cabin lantern, swinging violently to and fro, fell dubiously and fitfully upon my figure, and there will be no reason to wonder that the deception had even more than the entire effect which we had anticipated. The mate sprang up from the mattress on which he was lying, and, without uttering a syllable, fell back, stone dead, upon the cabin floor, and was hurled to the leeward like a log by a heavy roll of the brig. Of the remaining seven, there were but three who had at first any degree of presence of mind. The four others sat for some time rooted apparently to the floor—the most pitiable objects of horror and utter despair my eyes ever encountered. The only opposition we experienced at all was from the cook, John Hunt, and Richard Parker; but they made but a feeble and irresolute defense. The two former were shot instantly by Peters, and I felled Parker with a blow on the head from the pump-handle which I had brought

with me. In the mean time, Augustus seized one of the muskets lying on the floor and shot another mutineer (—— Wilson) through the breast. There were now but three remaining; but by this time they had become aroused from their lethargy, and perhaps began to see that a deception had been practised upon them, for they fought with great resolution and fury, and, but for the immense muscular strength of Peters, might have ultimately got the better of us. These three men were —— Jones, —— Greely, and Absalom Hicks. Jones had thrown Augustus on the floor, stabbed him in several places along the right arm, and would no doubt have soon dispatched him (as neither Peters nor myself could immediately get rid of our own antagonists) had it not been for the timely aid of a friend, upon whose assistance we, surely, had never depended. This friend was no other than Tiger. With a low growl, he bounded into the cabin, at a most critical moment for Augustus, and throwing himself upon Jones, pinned him to the floor in an instant. My friend, however, was now too much injured to render us any aid whatever, and I was so encumbered with my disguise that I could do but little. The dog would not leave his hold upon the throat of Jones—Peters, nevertheless, was far more than a match for the two men who remained, and would, no doubt, have dispatched them sooner, had it not been for the narrow space in which he had to act, and the tremendous lurches of the vessel. Presently he was enabled to get hold of a heavy stool, several of which lay about the floor. With this he beat out the brains of Greely as he was in the act of discharging a musket at me, and immediately afterward a roll of the brig throwing him in contact with Hicks, he seized him by the throat, and, by dint of sheer strength, strangled him instantaneously. Thus, in far less time than I have taken to tell it, we found ourselves masters of the brig.

The only person of our opponents who was left alive was Richard Parker. This man, it will be remembered, I had knocked down with a blow from the pump-handle at the commencement of the attack. He now lay motionless by the door of the shattered state-room; but, upon Peters touching him with his foot, he spoke, and entreated for mercy. His head was only slightly cut, and otherwise he had received no injury, having been merely stunned by the blow. He now got up, and, for the present, we secured his hands behind his back. The dog was still growling over Jones; but, upon examination, we found him completely dead, the blood issuing in a stream from a deep wound in the throat, inflicted, no doubt, by the sharp teeth of the animal.

It was now about one o'clock in the morning, and the wind was still blowing tremendously. The brig evidently labored much more than usual, and it became absolutely necessary that something should be done with a view of easing her in some measure. At almost every roll to leeward she shipped a sea, several of which came partially down into the cabin during our scuffle, the hatchway having been left open by myself when I descended. The entire range of bulwarks to larboard had been swept away, as well as the caboose, together with the jolly-boat from the counter. The creaking and working of

the mainmast, too, gave indication that it was nearly sprung. To make room for more stowage in the after-hold, the heel of this mast had been stepped between decks (a very reprehensible practice, occasionally resorted to by ignorant ship-builders), so that it was in imminent danger of working from its step. But, to crown all our difficulties, we plummed the well, and found no less than seven feet of water.

Leaving the bodies of the crew lying in the cabin, we got to work immediately at the pumps—Parker, of course, being set at liberty to assist us in the labor. Augustus' arm was bound up as well as we could effect it, and he did what he could, but that was not much. However, we found that we could just manage to keep the leak from gaining upon us by having one pump constantly going. As there were only four of us, this was severe labor; but we endeavored to keep up our spirits, and looked anxiously for daybreak, when we hoped to lighten the brig by cutting away the mainmast.

In this manner we passed a night of terrible anxiety and fatigue, and, when the day at length broke, the gale had neither abated in the least, nor were there any signs of its abating. We now dragged the bodies on deck and threw them overboard. Our next care was to get rid of the mainmast. The necessary preparations having been made, Peters cut away at the mast (having found axes in the cabin), while the rest of us stood by the stays and lanyards. As the brig gave a tremendous lee-lurch, the word was given to cut away the weather-lanyards, which being done, the whole mass of wood and rigging plunged into the sea, clear of the brig, and without doing any material injury. We now found that the vessel did not labor quite as much as before, but our situation was still exceedingly precarious, and in spite of the utmost exertions, we could not gain upon the leak without the aid of both pumps. The little assistance which Augustus could render us was not really of any importance. To add to our distress, a heavy sea, striking the brig to the windward, threw her off several points from the wind, and, before she could regain her position, another broke completely over her, and hurled her full upon her beam-ends. The ballast now shifted in a mass to leeward (the stowage had been knocking about perfectly at random for some time), and for a few moments we thought nothing could save us from capsizing. Presently, however, we partially righted; but the ballast still retaining its place to larboard, we lay so much along that it was useless to think of working the pumps, which indeed we could not have done much longer in any case, as our hands were entirely raw with the excessive labor we had undergone, and were bleeding in the most horrible manner.

Contrary to Parker's advice, we now proceeded to cut away the foremast, and at length accomplished it after much difficulty, owing to the position in which we lay. In going overboard the wreck took with it the bowsprit, and left us a complete hulk.

So far we had had reason to rejoice in the escape of our long-boat, which had received no damage from any of the huge seas which had come on board. But we had not long to congratulate ourselves; for the foremast having gone, and, of course, the foresail with it, by

which the brig had been steadied, every sea now made a complete breach over us, and in five minutes our deck was swept from stem to stern, the long-boat and starboard bulwarks torn off, and even the windlass shattered into fragments. It was, indeed, hardly possible for us to be in a more pitiable condition.

At noon there seemed to be some slight appearance of the gale's abating, but in this we were sadly disappointed, for it only lulled for a few minutes to blow with redoubled fury. About four in the afternoon it was utterly impossible to stand up against the violence of the blast; and, as the night closed in upon us, I had not a shadow of hope that the vessel would hold together until morning.

By midnight we had settled very deep in the water, which was now up to the orlop deck. The rudder went soon afterward, the sea which tore it away lifting the after-portion of the brig entirely from the water, against which she thumped in her descent with such a concussion as would be occasioned by going ashore. We had all calculated that the rudder would hold its own to the last, as it was unusually strong, being rigged as I have never seen one rigged either before or since. Down its main timber there ran a succession of stout iron hooks, and others in the same manner down the stern-post. Through these hooks there extended a very thick wrought-iron rod, the rudder being thus held to the stern-post and swinging freely on the rod. The tremendous force of the sea which tore it off may be estimated by the fact, that the hooks in the stern-post, which ran entirely through it, being clinched on the inside, were drawn every one of them completely out of the solid wood.

We had scarcely time to draw breath after the violence of this shock, when one of the most tremendous waves I had then ever known broke right on board of us, sweeping the companion-way clear off, bursting in the hatchways, and filling every inch of the vessel with water.

Chapter IX

Luckily, just before night, all four of us had lashed ourselves firmly to the fragments of the windlass, lying in this manner as flat upon the deck as possible. This precaution alone saved us from destruction. As it was, we were all more or less stunned by the immense weight of water which tumbled upon us, and which did not roll from above us until we were nearly exhausted. As soon as I could recover breath, I called aloud to my companions. Augustus alone replied, saying: "It is all over with us, and may God have mercy upon our souls!" By and by both the others were enabled to speak, when they exhorted us to take courage, as there was still hope; it being impossible, from the nature of the cargo, that the brig could go down, and there being every chance that the gale would blow over by the morning. These words inspired me with new life; for, strange as it may seem, although it was obvious that a vessel with a cargo of empty oil-casks would not sink, I had been hitherto so confused in mind as to have overlooked this consideration altogether; and the danger which I had for some time regarded as the most imminent was that of

foundering. As hope revived within me, I made use of every opportunity to strengthen the lashings which held me to the remains of the windlass, and in this occupation I soon discovered that my companions were also busy. The night was as dark as it could possibly be, and the horrible shrieking din and confusion which surrounded us it is useless to attempt describing. Our deck lay level with the sea, or rather we were encircled with a towering ridge of foam, a portion of which swept over us every instant. It is not too much to say that our heads were not fairly out of the water more than one second in three. Although we lay close together, no one of us could see the other, or, indeed, any portion of the brig itself, upon which we were so tempestuously hurled about. At intervals we called one to the other, thus endeavoring to keep alive hope, and render consolation and encouragement to such of us as stood most in need of it. The feeble condition of Augustus made him an object of solicitude with us all; and as, from the lacerated condition of his right arm, it must have been impossible for him to secure his lashings with any degree of firmness, we were in momentary expectation of finding that he had gone overboard—yet to render him aid was a thing altogether out of the question. Fortunately, his station was more secure than that of any of the rest of us; for the upper part of his body lying just beneath a portion of the shattered windlass, the seas, as they tumbled in upon him, were greatly broken in their violence. In any other situation than this (into which he had been accidentally thrown after having lashed himself in a very exposed spot) he must inevitably have perished before morning. Owing to the brig's lying so much along, we were all less liable to be washed off than otherwise would have been the case. The heel, as I have before stated, was to larboard, about one-half of the deck being constantly under water. The seas, therefore, which struck us to starboard were much broken, by the vessel's side, only reaching us in fragments as we lay flat on our faces; while those which came from larboard being what are called backwater seas, and obtaining little hold upon us on account of our posture, had not sufficient force to drag us from our fastenings.

In this frightful situation we lay until the day broke so as to show us more fully the horrors which surrounded us. The brig was a mere log, rolling about at the mercy of every wave; the gale was upon the increase, if any thing, blowing indeed a complete hurricane, and there appeared to us no earthly prospect of deliverance. For several hours we held on in silence, expecting every moment that our lashings would either give way, that the remains of the windlass would go by the board, or that some of the huge seas, which roared in every direction around us and above us, would drive the hulk so far beneath the water that we should be drowned before it could regain the surface. By the mercy of God, however, we were preserved from these imminent dangers, and about midday were cheered by the light of the blessed sun. Shortly afterward we could perceive a sensible diminution in the force of the wind, when, now for the first time since the latter part of the evening before, Augustus spoke, asking Peters, who lay

closest to him, if he thought there was any possibility of our being saved. As no reply was at first made to this question, we all concluded that the hybrid had been drowned where he lay; but presently, to our great joy, he spoke, although very feebly, saying that he was in great pain, being so cut by the tightness of his lashings across the stomach, that he must either find means of loosening them or perish, as it was impossible that he could endure his misery much longer. This occasioned us great distress, as it was altogether useless to think of aiding him in any manner while the sea continued washing over us as it did. We exhorted him to bear his sufferings with fortitude, and promised to seize the first opportunity which should offer itself to relieve him. He replied that it would soon be too late; that it would be all over with him before we could help him; and then, after moaning for some minutes, lay silent, when we concluded that he had perished.

As the evening drew on, the sea had fallen so much that scarcely more than one wave broke over the hulk from windward in the course of five minutes, and the wind had abated a great deal, although still blowing a severe gale. I had not heard any of my companions speak for hours, and now called to Augustus. He replied, although very feebly, so that I could not distinguish what he said. I then spoke to Peters and to Parker, neither of whom returned any answer.

Shortly after this period I fell into a state of partial insensibility, during which the most pleasing images floated in my imagination; such as green trees, waving meadows of ripe grain, processions of dancing girls, troops of cavalry, and other phantasies. I now remember that, in all which passed before my mind's eye, *motion* was a predominant idea. Thus, I never fancied any stationary object, such as a house, a mountain, or any thing of that kind; but windmills, ships, large birds, balloons, people on horseback, carriages driving furiously, and similar moving objects, presented themselves in endless succession. When I recovered from this state, the sun was, as near as I could guess, an hour high. I had the greatest difficulty in bringing to recollection the various circumstances connected with my situation, and for some time remained firmly convinced that I was still in the hold of the brig, near the box, and that the body of Parker was that of Tiger.

When I at length completely came to my senses, I found that the wind blew no more than a moderate breeze, and that the sea was comparatively calm; so much so that it only washed over the brig amidships. My left arm had broken loose from its lashings, and was much cut about the elbow; my right was entirely benumbed, and the hand and wrist swollen prodigiously by the pressure of the rope, which had worked from the shoulder downward. I was also in great pain from another rope which went about my waist, and had been drawn to an insufferable degree of tightness. Looking round upon my companions, I saw that Peters still lived, although a thick line was pulled so forcibly around his loins as to give him the appearance of being cut nearly in two; as I stirred, he made a feeble motion to me with his hand, pointing to the rope. Augustus gave no indica-

tion of life whatever, and was bent nearly double across a splinter of the windlass. Parker spoke to me when he saw me moving, and asked me if I had not sufficient strength to release him from his situation, saying, that if I would summon up what spirits I could, and contrive to untie him, we might yet save our lives; but that otherwise we must all perish. I told him to take courage, and I would endeavor to free him. Feeling in my pantaloons' pocket, I got hold of my penknife, and, after several ineffectual attempts, at length succeeded in opening it. I then, with my left hand, managed to free my right from its fastenings, and afterward cut the other ropes which held me. Upon attempting, however, to move from my position, I found that my legs failed me altogether, and that I could not get up; neither could I move my right arm in any direction. Upon mentioning this to Parker, he advised me to lie quiet for a few minutes, holding on to the windlass with my left hand, so as to allow time for the blood to circulate. Doing this, the numbness presently began to die away so that I could move first one of my legs, and then the other, and, shortly afterward I regained the partial use of my right arm. I now crawled with great caution toward Parker, without getting on my legs, and soon cut loose all the lashings about him, when, after a short delay, he also recovered the partial use of his limbs. We now lost no time in getting loose the rope from Peters. It had cut a deep gash through the waist-band of his woollen pantaloons, and through two shirts, and made its way into his groin, from which the blood flowed out copiously as we removed the cordage. No sooner had we removed it, however, than he spoke, and seemed to experience instant relief, being able to move with much greater ease than either Parker or myself—this was no doubt owing to the discharge of blood.

We had little hopes that Augustus would recover, as he evinced no signs of life; but, upon getting to him, we discovered that he had merely swooned from the loss of blood, the bandages we had placed around his wounded arm having been torn off by the water; none of the ropes which held him to the windlass were drawn sufficiently tight to occasion his death. Having relieved him from the fastenings, and got him clear of the broken wood about the windlass, we secured him in a dry place to windward, with his head somewhat lower than his body, and all three of us busied ourselves in chafing his limbs. In about half an hour he came to himself, although it was not until the next morning that he gave signs of recognizing any of us, or had sufficient strength to speak. By the time we had thus got clear of our lashings it was quite dark, and it began to cloud up, so that we were again in the greatest agony lest it should come on to blow hard, in which event nothing could have saved us from perishing, exhausted as we were. By good fortune it continued very moderate during the night, the sea subsiding every minute, which gave us great hopes of ultimate preservation. A gentle breeze still blew from the N. W., but the weather was not at all cold. Augustus was lashed carefully to windward in such a manner as to prevent him from slipping overboard with the rolls of the vessel, as he was still too weak to hold

on at all. For ourselves there was no such necessity. We sat close together, supporting each other with the aid of the broken ropes about the windlass, and devising methods of escape from our frightful situation. We derived much comfort from taking off our clothes and wringing the water from them. When we put them on after this, they felt remarkably warm and pleasant, and served to invigorate us in no little degree. We helped Augustus off with his, and wrung them for him, when he experienced the same comfort.

Our chief sufferings were now those of hunger and thirst, and when we looked forward to the means of relief in this respect, our hearts sunk within us, and we were induced to regret that we had escaped the less dreadful perils of the sea. We endeavored, however, to console ourselves with the hope of being speedily picked up by some vessel, and encouraged each other to bear with fortitude the evils that might happen.

The morning of the fourteenth at length dawned, and the weather still continued clear and pleasant, with a steady but very light breeze from the N. W. The sea was now quite smooth, and as, from some cause which we could not determine, the brig did not lie so much along as she had done before, the deck was comparatively dry, and we could move about with freedom. We had now been better than three entire days and nights without either food or drink, and it became absolutely necessary that we should make an attempt to get up something from below. As the brig was completely full of water, we went to this work despondingly, and with but little expectation of being able to obtain anything. We made a kind of drag by driving some nails which we broke out from the remains of the companion-hatch into two pieces of wood. Tying these across each other, and fastening them to the end of a rope, we threw them into the cabin, and dragged them to and fro, in the faint hope of being thus able to entangle some article which might be of use to us for food, or which might at least render us assistance in getting it. We spent the greater part of the morning in this labor without effect, fishing up nothing more than a few bedclothes, which were readily caught by the nails. Indeed, our contrivance was so very clumsy that any greater success was hardly to be anticipated.

We now tried the forecastle, but equally in vain, and were upon the brink of despair, when Peters proposed that we should fasten a rope to his body, and let him make an attempt to get up something by diving into the cabin. This proposition we hailed with all the delight which reviving hope could inspire. He proceeded immediately to strip off his clothes with the exception of his pantaloons; and a stronge rope was then carefully fastened around his middle, being brought up over his shoulders in such a manner that there was no possibility of its slipping. The undertaking was one of great difficulty and danger; for, as we could hardly expect to find much, if any, provision in the cabin itself, it was necessary that the diver, after letting himself down, should make a turn to the right, and proceed under water a distance of ten or twelve feet, in a narrow passage,

o the store-room, and return, without drawing breath.

Every thing being ready, Peters now descended in the cabin, going down the companion-ladder until the water reached his chin. He then plunged in, head first, turning to the right as he plunged, and endeavoring to make his way to the store-room. In his first attempt, however, he was altogether unsuccessful. In less than half a minute after his going down we felt the rope jerked violently (the signal we had agreed upon when he desired to be drawn up). We accordingly drew him up instantly, but so incautiously as to bruise him badly against the ladder. He had brought nothing with him, and had been unable to penetrate more than a very little way into the passage, owing to the constant exertions he found it necessary to make in order to keep himself from floating up against the deck. Upon getting out he was very much exhausted, and had to rest full fifteen minutes before he could again venture to descend.

The second attempt met with even worse success; for he remained so long under water without giving the signal, that, becoming alarmed for his safety, we drew him out without it, and found that he was almost at the last gasp, having, as he said, repeatedly jerked at the rope without our feeling it. This was probably owing to a portion of it having become entangled in the balustrade at the foot of the ladder. This balustrade was, indeed, so much in the way, that we determined to remove it, if possible, before proceeding with our design. As we had no means of getting it away except by main force, we all descended into the water as far as we could on the ladder, and giving a pull against it with our united strength, succeeded in breaking it down.

The third attempt was equally unsuccessful with the two first, and it now became evident that nothing could be done in this manner without the aid of some weight with which the diver might steady himself, and keep to the floor of the cabin while making his search. For a long time we looked about in vain for something which might answer this purpose; but at length, to our great joy, we discovered one of the weather-forechains so loose that we had not the least difficulty in wrenching it off. Having fastened this securely to one of his ankles, Peters now made his fourth descent into the cabin, and this time succeeded in making his way to the door of the steward's room. To his inexpressible grief, however, he found it locked, and was obliged to return without effecting an entrance, as, with the greatest exertion, he could remain under water not more, at the utmost extent, than a single minute. Our affairs now looked gloomy indeed, and neither Augustus nor myself could refrain from bursting into tears, as we thought of the host of difficulties which encompassed us, and the slight probability which existed of our finally making an escape. But this weakness was not of long duration. Throwing ourselves on our knees to God, we implored His aid in the many dangers which beset us; and arose with renewed hope and vigor to think what could yet be done by mortal means toward accomplishing our deliverance.

Chapter X

Shortly afterward an incident occurred which I am induced to look upon as more intensely productive of emotion, as far more replete with the extremes first of delight and then of horror, than even any of the thousand chances which afterward befell me in nine long years, crowded with events of the most startling and, in many cases, of the most unconceived and unconceivable character. We were lying on the deck near the companion-way, and debating the possibility of yet making our way into the storeroom, when, looking toward Augustus, who lay fronting myself, I perceived that he had become all at once deadly pale, and that his lips were quivering in the most singular and unaccountable manner. Greatly alarmed, I spoke to him, but he made me no reply, and I was beginning to think that he was suddenly taken ill, when I took notice of his eyes, which were glaring apparently at some object behind me. I turned my head, and shall never forget the ecstatic joy which thrilled through every particle of my frame, when I perceived a large brig bearing down upon us, and not more than a couple of miles off. I sprung to my feet as if a musket bullet had suddenly struck me to the heart; and, stretching out my arms in the direction of the vessel, stood in this manner, motionless, and unable to articulate a syllable. Peters and Parker were equally affected, although in different ways. The former danced about the deck like a madman, uttering the most extravagant rhodomontades, intermingled with howls and imprecations, while the latter burst into tears, and continued for many minutes weeping like a child.

The vessel in sight was a large hermaphrodite brig, of a Dutch build, and painted black, with a tawdry gilt figure-head. She had evidently seen a good deal of rough weather, and, we supposed, had suffered much in the gale which had proved so disastrous to ourselves; for her fore-topmast was gone, and some of her starboard bulwarks. When we first saw her, she was, as I have already said, about two miles off and to windward, bearing down upon us. The breeze was very gentle, and what astonished us chiefly was, that she had no other sails set than her foresail and mainsail, with a flying jib—of course she came down but slowly, and our impatience amounted nearly to frenzy. The awkward manner in which she steered, too, was remarked by all of us, even excited, as we were. She yawed about so considerably, that once or twice we thought it impossible she could see us, or imagined that, having seen us, and discovered no person on board, she was about to tack and make off in another direction. Upon each of these occasions we screamed and shouted at the top of our voices, when the stranger would appear to change for a moment her intention, and again hold on toward us—this singular conduct being repeated two or three times, so that at last we could think of no other manner of accounting for it than by supposing the helmsman to be in liquor.

No person was seen upon her decks until she arrived within about a quarter of a mile of us. We then saw three seamen, whom by their dress we took to be Hollanders Two of these were

lying on some old sails near the forecastle, and the third, who appeared to be looking at us with great curiosity, was leaning over the starboard bow near the bowsprit. This last was a stout and tall man, with a very dark skin. He seemed by his manner to be encouraging us to have patience, nodding to us in a cheerful although rather odd way, and smiling constantly, so as to display a set of the most brilliantly white teeth. As his vessel drew nearer, we saw a red flannel cap which he had on fall from his head into the water; but of this he took little or no notice, continuing his odd smiles and gesticulations. I relate these things and circumstances minutely, and I relate them, it must be understood, precisely as they *appeared* to us.

The brig came on slowly, and now more steadily than before, and—I cannot speak calmly of this event—our hearts leaped up wildly within us, and we poured out our whole souls in shouts and thanksgiving to God for the complete, unexpected, and glorious deliverance that was so palpably at hand. Of a sudden, and all at once, there came wafted over the ocean from the strange vessel (which was now close upon us) a smell, a stench, such as the whole world has no name for—no conception of—hellish—utterly suffocating — insufferable, inconceivable. I gasped for breath, and turning to my companions, perceived that they were paler than marble. But we had now no time left for question or surmise—the brig was within fifty feet of us, and it seemed to be her intention to run under our counter, that we might board her without putting out a boat. We rushed aft, when, suddenly, a wide yaw threw her off full five or six points from the course she had been running, and, as she passed under our stern at the distance of about twenty feet, we had a full view of her decks. Shall I ever forget the triple horror of that spectacle? Twenty-five or thirty human bodies, among whom were several females, lay scattered about between the counter and the galley in the last and most loathsome state of putrefaction. We plainly saw that not a soul lived in that fated vessel! Yet we could not help shouting to the dead for help! Yes, long and loudly did we beg, in the agony of the moment, that those silent and disgusting images would stay for us, would not abandon us to become like them, would receive us among their goodly company! We were raving with horror and despair—thoroughly mad through the anguish of our grievous disappointment.

As our first loud yell of terror broke forth, it was replied to by something, from near the bowsprit of the stranger, so closely resembling the scream of a human voice that the nicest ear might have been startled and deceived. At this instant another sudden yaw brought the region of the forecastle for a moment into view, and we beheld at once the origin of the sound. We saw the tall stout figure still leaning on the bulwark, and still nodding his head to and fro, but his face was now turned from us so that we could not behold it. His arms were extended over the rail, and the palms of his hands fell outward. His knees were lodged upon a stout rope, tightly stretched, and reaching from the heel of the bowsprit to a cathead. On his back, from which a portion of the shirt had been torn, leaving

it bare, there sat a huge sea-gull, busily gorging itself with the horrible flesh, its bill and talons deep buried, and its white plumage spattered all over with blood. As the brig moved farther round so as to bring us close in view, the bird, with much apparent difficulty, drew out its crimsoned head, and, after eyeing us for a moment as if stupefied, arose lazily from the body upon which it had been feasting, and, flying directly above our deck, hovered there a while with a portion of clotted and liver-like substance in its beak. The horrid morsel dropped at length with a sullen splash immediately at the feet of Parker. May God forgive me, but now, for the first time, there flashed through my mind a thought, a thought which I will not mention, and I felt myself making a step toward the ensanguined spot. I looked upward, and the eyes of Augustus met my own with a degree of intense and eager meaning which immediately brought me to my senses. I sprang forward quickly, and, with a deep shudder, threw the frightful thing into the sea.

The body from which it had been taken, resting as it did upon the rope, had been easily swayed to and fro by the exertions of the carnivorous bird, and it was this motion which had at first impressed us with the belief of its being alive. As the gull relieved it of its weight, it swung round and fell partially over, so that the face was fully discovered. Never, surely, was any object so terribly full of awe! The eyes were gone, and the whole flesh around the mouth, leaving the teeth utterly naked. This, then, was the smile which had cheered us on to hope! this the—but I forbear. The brig, as I have already told, passed under our stern, and made its way slowly but steadily to leeward. With her and with her terrible crew went all our gay visions of deliverance and joy. Deliberately as she went by, we might possibly have found means of boarding her, had not our sudden disappointment, and the appalling nature of the discovery which accompanied it, laid entirely prostrate every active faculty of mind and body. We had seen and felt, but we could neither think nor act, until, alas! too late. How much our intellects had been weakened by this incident may be estimated by the fact, that when the vessel had proceeded so far that we could perceive no more than the half of her hull, the proposition was seriously entertained of attempting to overtake her by swimming!

I have, since this period, vainly endeavored to obtain some clew to the hideous uncertainty which enveloped the fate of the stranger. Her build and general appearance, as I have before stated, led us to the belief that she was a Dutch trader, and the dresses of the crew also sustained this opinion. We might have easily seen the name upon her stern, and, indeed, taken other observations, which would have guided us in making out her character; but the intense excitement of the moment blinded us to every thing of that nature. From the saffron-like hue of such of the corpses as were not entirely decayed, we concluded that the whole of her company had perished by the yellow fever, or some other virulent disease of the same fearful kind. If such were the case (and I know not what else to imagine), death, to judge from the positions of the bodies, must have

come upon them in a manner awfully sudden and overwhelming,—in a way totally distinct from that which generally characterizes even the most deadly pestilences with which mankind are acquainted. It is possible, indeed, that poison, accidentally introduced into some of their sea-stores, may have brought about the disaster; or that the eating some unknown venomous species of fish, or other marine animal, or oceanic bird, might have induced it,—but it is utterly useless to form conjectures where all is involved, and will, no doubt, remain for ever involved, in the most appalling and unfathomable mystery.

Chapter XI

We spent the remainder of the day in a condition of stupid lethargy, gazing after the retreating vessel until the darkness, hiding her from our sight, recalled us in some measure to our senses. The pangs of hunger and thirst then returned, absorbing all other cares and considerations. Nothing, however, could be done until the morning, and, securing ourselves as well as possible, we endeavored to snatch a little repose. In this I succeeded beyond my expectations, sleeping until my companions, who had not been so fortunate, aroused me at daybreak to renew our attempts at getting up provisions for the hull.

It was now a dead calm, with the sea as smooth as I have ever known it,—the weather warm and pleasant. The brig was out of sight. We commenced our operations by wrenching off, with some trouble, another of the forechains; and having fastened both to Peters' feet, he again made an endeavor to reach the door of the store-room, thinking it possible that he might be able to force it open, provided he could get at it in sufficient time; and this he hoped to do, as the hulk lay much more steadily than before.

He succeeded very quickly in reaching the door, when, loosening one of the chains from his ankle, he made every exertion to force the passage with it, but in vain, the frame-work of the room being far stronger than was anticipated. He was quite exhausted with his long stay under water, and it became absolutely necessary that some other one of us should take his place. For this service Parker immediately volunteered; but, after making three ineffectual efforts, found that he could never even succeed in getting near the door. The condition of Augustus's wounded arm rendered it useless for him to attempt going down, as he would be unable to force the room open should he reach it, and it accordingly now devolved upon me to exert myself for our common deliverance.

Peters had left one of the chains in the passage, and I found, upon plunging in, that I had not sufficient balance to keep me firmly down. I determined, therefore, to attempt no more, in my first effort, than merely to recover the other chain. In groping along the floor of the passage for this, I felt a hard substance, which I immediately grasped, not having time to ascertain what it was, but returning and ascending instantly to the surface. The prize proved to be a bottle, and our joy may be conceived when I say that it was found to be full of port-wine. Giving thanks to God for this timely and cheering assistance, we immediately drew the cork

with my penknife, and, each taking a moderate sup, felt the most indescribable comfort from the warmth, strength, and spirits with which it inspired us. We then carefully recorked the bottle, and, by means of a handkerchief, swung it in such a manner that there was no possibility of its getting broken.

Having rested a while after this fortunate discovery, I again descended, and now recovered the chain, with which I instantly came up. I then fastened it on and went down for the third time, when I became fully satisfied that no exertions whatever, in that situation, would enable me to force open the door of the store-room. I therefore returned in despair.

There seemed now to be no longer any room for hope, and I could perceive in the countenances of my companions that they had made up their minds to perish. The wine had evidently produced in them a species of delirium, which, perhaps, I had been prevented from feeling by the immersion I had undergone since drinking it. They talked incoherently, and about matters unconnected with our condition, Peters repeatedly asking me questions about Nantucket. Augustus, too, I remember, approached me with a serious air, and requested me to lend him a pocket-comb, as his hair was full of fish-scales, and he wished to get them out before going on shore. Parker appeared somewhat less affected, and urged me to dive at random into the cabin, and bring up any article which might come to hand. To this I consented, and, in the first attempt, after staying under a full minute, brought up a small leather trunk belonging to Captain Barnard. This was immediately opened in the faint hope that it might contain something to eat or drink. We found nothing, however, except a box of razors and two linen shirts. I now went down again, and returned without any success. As my head came above water I heard a crash on deck, and, upon getting up, saw that my companions had ungratefully taken advantage of my absence to drink the remainder of the wine, having let the bottle fall in the endeavor to replace it before I saw them. I remonstrated with them on the heartlessness of their conduct, when Augustus burst into tears. The other two endeavored to laugh the matter off as a joke, but I hope never again to behold laughter of such a species: the distortion of countenance was absolutely frightful. Indeed, it was apparent that the stimulus, in the empty state of their stomachs, had taken instant and violent effect, and that they were all exceedingly intoxicated. With great difficulty I prevailed upon them to lie down, when they fell very soon into a heavy slumber, accompanied with loud stertorous breathing. I now found myself, as it were, alone in the brig, and my reflections, to be sure, were of the most fearful and gloomy nature. No prospect offered itself to my view but a lingering death by famine, or, at the best, by being overwhelmed in the first gale which should spring up, for in our present exhausted condition we could have no hope of living through another.

The gnawing hunger which I now experienced was nearly insupportable, and I felt myself capable of going to any lengths in order to appease it. With my knife I cut off a small portion of

the leather trunk, and endeavored to eat it, but found it utterly impossible to swallow a single morsel, although I fancied that some little alleviation of my suffering was obtained by chewing small pieces of it and spitting them out. Toward night my companions awoke, one by one, each in an indescribable state of weakness and horror, brought on by the wine, whose fumes had now evaporated. They shook as if with a violent ague, and uttered the most lamentable cries for water. Their condition affected me in the most lively degree, at the same time causing me to rejoice in the fortunate train of circumstances which had prevented me from indulging in the wine, and consequently from sharing their melancholy and most distressing sensations. Their conduct, however, gave me great uneasiness and alarm; for it was evident that, unless some favorable change took place, they could afford me no assistance in providing for our common safety. I had not yet abandoned all idea of being able to get up something from below; but the attempt could not possibly be resumed until some one of them was sufficiently master of himself to aid me by holding the end of the rope while I went down. Parker appeared to be somewhat more in possession of his senses than the others, and I endeavored, by every means in my power, to rouse him. Thinking that a plunge in the sea-water might have a beneficial effect, I contrived to fasten the end of a rope around his body, and then, leading him to the companion-way (he remaining quite passive all the while), pushed him in, and immediately drew him out. I had good reason to congratulate myself upon having made this experiment; for he appeared much revived and invigorated, and, upon, getting out, asked me, in a rational manner, why I had so served him. Having explained my object, he expressed himself indebted to me, and said that he felt greatly better from the immersion, afterward conversing sensibly upon our situation. We then resolved to treat Augustus and Peters in the same way, which we immediately did, when they both experienced much benefit from the shock. This idea of sudden immersion had been suggested to me by reading in some medical work the good effect of the shower-bath in a case where the patient was suffering from *mania a potu*.

Finding that I could now trust my companions to hold the end of the rope, I again made three or four plunges into the cabin, although it was now quite dark, and a gentle but long swell from the northward rendered the hulk somewhat unsteady. In the course of these attempts I succeeded in bringing up two case-knives, a three-gallon jug—empty—and a blanket, but nothing which could serve us for food. I continued my efforts, after getting these articles, until I was completely exhausted, but brought up nothing else. During the night Parker and Peters occupied themselves by turns in the same manner; but nothing coming to hand, we now gave up this attempt in despair, concluding that we were exhausting ourselves in vain.

We passed the remainder of this night in a state of the most intense mental and bodily anguish that can possibly be imagined. The morning of the sixteenth at length dawned, and we looked eagerly around the horizon for relief, but to no purpose. The sea was still

smooth, with only a long swell from the northward, as on yesterday. This was the sixth day since we had tasted either food or drink, with the exception of the bottle of port-wine, and it was clear that we could hold out but a very little while longer unless something could be obtained. I never saw before, nor wish to see again, human beings so utterly emaciated as Peters and Augustus. Had I met them on shore in their present condition I should not have had the slightest suspicion that I had ever beheld them. Their countenances were totally changed in character, so that I could not bring myself to believe them really the same individuals with whom I had been in company but a few days before. Parker, although sadly reduced, and so feeble that he could not raise his head from his bosom, was not so far gone as the other two. He suffered with great patience, making no complaint, and endeavoring to inspire us with hope in every manner he could devise. For myself, although at the commencement of the voyage I had been in bad health, and was at all times of a delicate constitution, I suffered less than any of us, being much less reduced in frame, and retaining my powers of mind in a surprising degree, while the rest were completely prostrated in intellect, and seemed to be brought to a species of second childhood, generally simpering in their expressions, with idiotic smiles, and uttering the most absurd platitudes. At intervals, however, they would appear to revive suddenly, as if inspired all at once with a consciousness of their condition, when they would spring upon their feet in a momentary flash of vigor, and speak, for a short period, of their prospects, in a manner altogether rational, although full of the most intense despair. It is possible, however, that my companions may have entertained the same opinion of their own condition as I did of mine, and that I may have unwittingly been guilty of the same extravagances and imbecilities as themselves—this is a matter which cannot be determined.

About noon Parker declared that he saw land off the larboard quarter, and it was with the utmost difficulty I could restrain him from plunging into the sea with the view of swimming toward it. Peters and Augustus took little notice of what he said, being apparently wrapped up in moody contemplation. Upon looking in the direction pointed out, I could not percieve the faintest appearance of the shore—indeed, I was too well aware that we were far from any land to indulge in a hope of that nature. It was a long time, nevertheless, before I could convince Parker of his mistake. He then burst into a flood of tears, weeping like a child, with loud cries and sobs, for two or three hours, when becoming exhausted, he fell asleep.

Peters and Augustus now made several ineffectual efforts to swallow portions of the leather. I advised them to chew it and spit it out; but they were too excessively debilitated to be able to follow my advice. I continued to chew pieces of it at intervals, and found some relief from so doing; my chief distress was for water, and I was only prevented from taking a draught from the sea by remembering the horrible consequences which thus have resulted to others who were similarly situated with ourselves.

The day wore on in this manner,

when I suddenly discovered a sail to the eastward, and on our larboard bow. She appeared to be a large ship, and was coming nearly athwart us, being probably twelve or fifteen miles distant. None of my companions had as yet discovered her, and I forbore to tell them of her for the present, lest we might again be disappointed of relief. At length upon her getting nearer, I saw distinctly that she was heading immediately for us, with her light sails filled. I could now contain myself no longer, and pointed her out to my fellow-sufferers. They immediately sprang to their feet, again indulging in the most extravagant demonstrations of joy, weeping, laughing in an idiotic manner, jumping, stamping upon the deck, tearing their hair, and praying and cursing by turns. I was so affected by their conduct, as well as by what I now considered a sure prospect of deliverance, that I could not refrain from joining in with their madness, and gave way to the impulses of my gratitude and ecstacy by lying and rolling on the deck, clapping my hands, shouting, and other similar acts, until I was suddenly called to my recollection, and once more to the extreme human misery and despair, by perceiving the ship all at once with her stern fully presented toward us, and steering in a direction nearly opposite to that in which I had at first perceived her.

It was some time before I could induce my poor companions to believe that this sad reverse in our prospects had actually taken place. They replied to all my assertions with a stare and a gesture implying that they were not to be deceived by such misrepresentations. The conduct of Augustus most sensibly affected me. In spite of all I could say or do to the contrary, he persisted in saying that the ship was rapidly nearing us, and in making preparations to go on board of her. Some sea-weed floating by the brig, he maintained that it was the ship's boat, and endeavored to throw himself upon it, howling and shrieking in the most heart-rending manner, when I forcibly restrained him from thus casting himself into the sea.

Having become in some degree pacified, we continued to watch the ship until we finally lost sight of her, the weather becoming hazy, with a light breeze springing up. As soon as she was entirely gone, Parker turned suddenly toward me with an expression of countenance which made me shudder. There was about him an air of self-possession which I had not noticed in him until now, and before he opened his lips my heart told me what he would say. He proposed, in a few words, that one of us should die to preserve the existence of the others.

Chapter XII

I had for some time past, dwelt upon the prospect of our being reduced to this last horrible extremity, and had secretly made up my mind to suffer death in any shape or under any circumstances rather than resort to such a course. Nor was this resolution in any degree weakened by the present intensity of hunger under which I labored. The proposition had not been heard by either Peters or Augustus. I therefore took Parker aside; and mentally praying to God for power to dissuade him from the horrible purpose he entertained, I expostulated with him

for a long time, and in the most supplicating manner, begging him in the name of every thing which he held sacred, and urging him by every species of argument which the extremity of the case suggested, to abandon the idea, and not to mention it to either of the other two.

He heard all I said without attempting to controvert any of my arguments, and I had begun to hope that he would be prevailed upon to do as I desired. But when I had ceased speaking, he said that he knew very well all I had said was true, and that to resort to such a course was the most horrible alternative which could enter into the mind of man; but that he had now held out as long as human nature could be sustained; that it was unnecessary for all to perish, when, by the death of one, it was possible, and even probable, that the rest might be finally preserved; adding that I might save myself the trouble of trying to turn him from his purpose, his mind having been thoroughly made up on the subject even before the appearance of the ship, and that only her heaving in sight had prevented him from mentioning his intention at an earlier period.

I now begged him, if he would not be prevailed upon to abandon his design, at least to defer it for another day, when some vessel might come to our relief; again reiterating every argument I could devise, and which I thought likely to have influence with one of his rough nature. He said, in reply, that he had not spoken until the very last possible moment, that he could exist no longer without sustenance of some kind, and that therefore in another day his suggestion would be too late, as regarded himself at least.

Finding that he was not to be moved by any thing I could say in a mild tone, I now assumed a different demeanor, and told him that he must be aware I had suffered less than any of us from our calamities; that my health and strength, consequently, were at that moment far better than his own, or than that either of Peters or Augustus; in short, that I was in a condition to have my own way by force if I found it necessary; and that if he attempted in any manner to acquaint the others with his bloody and cannibal designs, I would not hesitate to throw him into the sea. Upon this he immediately seized me by the throat, and drawing a knife, made several ineffectual efforts to stab me in the stomach; an atrocity which his excessive debility alone prevented him from accomplishing. In the meantime, being roused to a high pitch of anger, I forced him to the vessel's side, with the full intention of throwing him overboard. He was saved from his fate, however, by the interference of Peters, who now approached and separated us, asking the cause of the disturbance. This Parker told before I could find means in any manner to prevent him.

The effect of his words was even more terrible than what I had anticipated. Both Augustus and Peters, who, it seems, had long secretly entertained the same fearful idea which Parker had been merely the first to broach, joined with him in his design and insisted upon its immediately being carried into effect. I had calculated that one at least of the two former would be found still possessed of sufficient strength of mind to side with myself in resisting any at-

tempt to execute so dreadful a purpose; and, with the aid of either one of them, I had no fear of being able to prevent its accomplishment. Being disappointed in this expectation, it became absolutely necessary that I should attend to my own safety, as a further resistance on my part might possibly be considered by men in their frightful condition a sufficient excuse for refusing me fair play in the tragedy that I knew would speedily be enacted.

I now told them I was willing to submit to the proposal, merely requesting a delay of about one hour, in order that the fog which had gathered around us might have an opportunity of lifting, when it was possible that the ship we had seen might be again in sight. After great difficulty I obtained from them a promise to wait thus long; and, as I had anticipated (a breeze rapidly coming in), the fog lifted before the hour had expired, when, no vessel appearing in sight, we prepared to draw lots.

It is with extreme reluctance that I dwell upon the appalling scene which ensued; a scene which, with its minutest details, no after-events have been able to efface in the slightest degree from my memory, and whose stern recollection will embitter every future moment of my existence. Let me run over this portion of my narrative with as much haste as the nature of the events to be spoken of will permit. The only method we could devise for the terrific lottery, in which we were to take each a chance, was that of drawing straws. Small splinters of wood were made to answer our purpose, and it was agreed that I should be the holder. I retired to one end of the hulk, while my poor companions silently took up their station in the other with their backs turned toward me. The bitterest anxiety which I endured at any period of this fearful drama was while I occupied myself in the arrangement of the lots. There are few conditions into which man can possibly fall where he will not feel a deep interest in the preservation of his existence; an interest momentarily increasing with the frailness of the tenure by which that existence may be held. But now that the silent, definite, and stern nature of the business in which I was engaged (so different from the tumultuous dangers of the storm or the gradually approaching horrors of famine) allowed me to reflect on the few chances I had of escaping the most appalling of deaths—a death for the most appalling of purposes—every particle of that energy which had so long buoyed me up departed like feathers before the wind, leaving me a helpless prey to the most abject and pitiable terror. I could not, at first, even summon up sufficient strength to tear and fit together the small splinters of wood, my fingers absolutely refusing their office, and my knees knocking violently against each other. My mind ran over rapidly a thousand absurd projects by which to avoid becoming a partner in the awful speculation. I thought of falling on my knees to my companions, and entreating them to let me escape this necessity; of suddenly rushing upon them, and, by putting one of them to death, of rendering the decision by lot useless—in short, of every thing but of going through with the matter I had in hand. At last, after wasting a long time in this imbecile conduct, I was recalled to my senses by the voice of

Parker, who urged me to relieve them at once from the terrible anxiety they were enduring. Even then I could not bring myself to arrange the splinters upon the spot, but thought over every species of finesse by which I could trick some one of my fellow-sufferers to draw the short straw, as it had been agreed that whoever drew the shortest of four splinters from my hand was to die for the preservation of the rest. Before any one condemn me for this apparent heartlessness, let him be placed in a situation precisely similar to my own. At length delay was no longer possible, and, with a heart almost bursting from my bosom, I advanced to the region of the forecastle, where my companions were awaiting me. I held out my hand with the splinters, and Peters immediately drew. He was free—*his*, at least, was not the shortest; and there was now another chance against my escape. I summoned up all my strength, and passed the lots to Augustus. He also drew immediately, and he also was free; and now, whether I should live or die, the chances were no more than precisely even. At this moment all the fierceness of the tiger possessed my bosom, and I felt toward my poor fellow-creature, Parker, the most intense, the most diabolical hatred. But the feeling did not last; and, at length, with a convulsive shudder and closed eyes, I held out the two remaining splinters toward him. It was fully five minutes before he could summon resolution to draw, during which period of heart-rending suspense I never once opened my eyes. Presently one of the two lots was quickly drawn from my hand. The decision was then over, yet I knew not whether it was for me or against me. No one spoke, and still I dared not satisfy myself by looking at the splinter I held. Peters at length took me by the hand, and I forced myself to look up, when I immediately saw by the countenance of Parker that I was safe, and that he it was who had been doomed to suffer. Gasping for breath, I fell senseless to the deck.

I recovered from my swoon in time to behold the consummation of the tragedy in the death of him who had been chiefly instrumental in bringing it about. He made no resistance whatever, and was stabbed in the back by Peters, when he fell instantly dead. I must not dwell upon the fearful repast which immediately ensued. Such things may be imagined, but words have no power to impress the mind with the exquisite horror of their reality. Let it suffice to say that, having in some measure appeased the raging thirst which consumed us by the blood of the victim, and having by common consent taken off the hands, feet, and head, throwing them together with the entrails, into the sea, we devoured the rest of the body, piecemeal, during the four ever memorable days of the seventeenth, eighteenth, nineteenth, and twentieth of the month.

On the nineteenth, there coming on a smart shower which lasted fifteen or twenty minutes, we contrived to catch some water by means of a sheet which had been fished up from the cabin by our drag just after the gale. The quantity we took in all did not amount to more than half a gallon; but even this scanty allowance supplied us with comparative strength and hope.

On the twenty-first we were again re-

duced to the last necessity. The weather still remained warm and pleasant, with occasional fogs and light breezes, most usually from N. to W.

On the twenty-second, as we were sitting close huddled together, gloomily revolving over our lamentable condition, there flashed through my mind all at once an idea which inspired me with a bright gleam of hope. I remembered that, when the foremast had been cut away, Peters, being in the windward chains, passed one of the axes into my hand, requesting me to put it, if possible, in a place of security, and that a few minutes before the last heavy sea struck the brig and filled her I had taken this axe into the forecastle and laid it in one of the larboard berths. I now thought it possible that, by getting at this axe, we might cut through the deck over the store-room, and thus readily supply ourselves with provisions.

When I communicated this object to my companions, they uttered a feeble shout of joy, and we all proceeded forthwith to the forecastle. The difficulty of descending here was greater than that of going down in the cabin, the opening being much smaller, for it will be remembered that the whole framework about the cabin companion-hatch had been carried away, whereas the forecastle-way, being a simple hatch of only about three feet square, had remained uninjured. I did not hesitate, however, to attempt the descent; and a rope being fastened round my body as before, I plunged boldly in, feet foremost, made my way quickly to the berth, and at the first attempt brought up the axe. It was hailed with the most ecstatic joy and triumph, and the ease with which it had been obtained was regarded as an omen of our ultimate preservation.

We now commenced cutting at the deck with all the energy of rekindled hope, Peters and myself taking the axe by turns, Augustus' wounded arm not permitting him to aid us in any degree. As we were still so feeble as to be scarcely able to stand unsupported, and could consequently work but a minute or two without resting, it soon became evident that many long hours would be necessary to accomplish our task—that is, to cut an opening sufficiently large to admit of a free access to the store-room. This consideration, however, did not discourage us; and, working all night by the light of the moon, we succeeded in effecting our purpose by daybreak on the morning of the twenty-third.

Peters now volunteered to go down; and, having made all arrangements as before, he descended, and soon returned bringing up with him a small jar, which, to our great joy, proved to be full of olives. Having shared these among us, and devoured them with the greatest avidity, we proceeded to let him down again. This time he succeeded beyond our utmost expectations, returning instantly with a large ham and a bottle of Madeira wine. Of the latter we each took a moderate sup, having learned by experience the pernicious consequences of indulging too freely. The ham, except about two pounds near the bone, was not in a condition to be eaten, having been entirely spoiled by the salt water. The sound part was divided among us. Peters and Augustus, not being able to restrain their appetite, swallowed theirs

upon the instant; but I was more cautious, and ate but a small portion of mine, dreading the thirst which I knew would ensue. We now rested a while from our labors, which had been intolerably severe.

By noon, feeling somewhat strengthened and refreshed, we again renewed our attempt at getting up provisions, Peters and myself going down alternately, and always with more or less success, until sundown. During this interval we had the good fortune to bring up, altogether, four more small jars of olives, another ham, a carboy containing nearly three gallons of excellent Cape Madeira wine, and, what gave us still more delight, a small tortoise of the Gallipago breed, several of which had been taken on board by Captain Barnard, as the Grampus was leaving port, from the schooner Mary Pitts, just returned from a sealing voyage in the Pacific.

In a subsequent portion of this narrative I shall have frequent occasion to mention this species of tortoise. It is found principally, as most of my readers may know, in the group of islands called the Gallipagos, which, indeed, derive their name from the animal—the Spanish word Gallipago meaning a fresh-water terrapin. From the peculiarity of their shape and action they have been sometimes called the elephant tortoise. They are frequently found of an enormous size. I have myself seen several which would weigh from twelve to fifteen hundred pounds, although I do not remember that any navigator speaks of having seen them weighing more than eight hundred. Their appearance is singular, and even disgusting. Their steps are very slow, measured, and heavy, their bodies being carried about a foot from the ground. Their neck is long, and exceedingly slender; from eighteen inches to two feet is a very common length, and I killed one, where the distance from the shoulder to the extremity of the head was no less than three feet ten inchees. The head has a striking resemblance to that of a serpent. They can exist without food for an almost incredible length of time, instances having been known where they have been thrown into the hold of a vessel and lain two years without nourishment of any kind—being as fat, and, in every respect, in as good order at the expiration of the time as when they were first put in. In one particular these extraordinary animals bear a resemblance to the dromedary, or camel of the desert. In a bag at the root of the neck they carry with them a constant supply of water. In some instances, upon killing them after a full year's deprivation of all nourishment, as much as three gallons of perfectly sweet and fresh water have been found in their bags. Their food is chiefly wild parsley and celery, with purslain, sea-kelp, and prickly-pears, upon which latter vegetable they thrive wonderfully, a great quantity of it being usually found on the hillsides near the shore wherever the animal itself is discovered. They are excellent and highly nutritious food, and have, no doubt, been the means of preserving the lives of thousands of seamen employed in the whale-fishery and other pursuits in the Pacific.

The one which we had the good fortune to bring up from the store-room was not of a large size, weighing probably sixty-five or seventy pounds. It

was a female, and in excellent condition, being exceedingly fat, and having more than a quart of limpid and sweet water in its bag. This was indeed a treasure; and, falling on our knees with one accord, we returned fervent thanks to God for so seasonable a relief.

We had great difficulty in getting the animal up through the opening, as its struggles were fierce and its strength prodigious. It was upon the point of making its escape from Peter's grasp, and slipping back into the water, when Augustus, throwing a rope with a slip-knot around its throat, held it up in this manner until I jumped into the hole by the side of Peters, and assisted him in lifting it out.

The water we drew carefully from the bag into the jug, which, it will be remembered, had been brought up before from the cabin. Having done this, we broke off the neck of a bottle so as to form, with the cork, a kind of glass, holding not quite half a gill. We then each drank one of these measures full, and resolved to limit ourselves to this quantity per day as long as it should hold out.

During the last two or three days, the weather having been dry and pleasant, the bedding we had obtained from the cabin, as well as our clothing, had become thoroughly dry, so that we passed this night (that of the twenty-third) in comparative comfort, enjoying a tranquil repose, after having supped plentifully on olives and ham, with a small allowance of the wine. Being afraid of losing some of our stores overboard during the night, in the event of a breeze springing up, we secured them as well as possible with cordage to the fragments of the windlass. Our tortoise, which we were anxious to preserve alive as long as we could, we threw on its back, and otherwise carefully fastened.

Chapter XIII

July 24th.—This morning saw us wonderfully recruited in spirits and strength. Notwithstanding the perilous situation in which we were still placed, ignorant of our position, although certainly at a great distance from land, without more food than would last us for a fortnight even with great care, almost entirely without water, and floating about at the mercy of every wind and wave on the merest wreck in the world, still the infinitely more terrible distresses and dangers from which we had so lately and so providentially been delivered caused us to regard what we now endured as but little more than an ordinary evil—so strictly comparative is either good or ill.

At sunrise we were preparing to renew our attempts at getting up something from the store-room, when, a smart shower coming on, with some lightning, we turned our attention to the catching of water by means of the sheet we had used before for this purpose. We had no other means of collecting the rain than by holding the sheet spread out with one of the fore-chain-plates in the middle of it. The water, thus conducted to the centre, was drained through into our jug. We had nearly filled it in this manner, when, a heavy squall coming on from the northward, obliged us to desist, as the hulk began once more to roll so violently that we could no longer keep

our feet. We now went forward, and, lashing ourselves securely to the remnant of the windlass as before, awaited the event with far more calmness than could have been anticipated or would have been imagined possible under the circumstances. At noon the wind had freshened into a two-reef breeze, and by night into a stiff gale, accompanied with a tremendously heavy swell. Experience having taught us, however, the best method of arranging our lashings, we weathered this dreary night in tolerable security, although thoroughly drenched at almost every instant by the sea, and in momentary dread of being washed off. Fortunately, the weather was so warm as to render the water rather grateful than otherwise.

July 25th.—This morning the gale had diminished to a mere ten-knot breeze, and the sea had gone down with it so considerably that we were able to keep ourselves dry upon the deck. To our great grief, however, we found that two jars of our olives, as well as the whole of our ham, had been washed overboard, in spite of the careful manner in which they had been fastened. We determined not to kill the tortoise as yet, and contented ourselves for the present with a breakfast on a few of the olives, and a measure of water each, which latter we mixed half and half, with wine, finding great relief and strength from the mixture, without the distressing intoxication which had ensued upon drinking the port. The sea was still far too rough for the renewal of our efforts at getting up provision from the store-room. Several articles, of no importance to us in our present situation, floated up through the opening during the day, and were immediately washed overboard. We also now observed that the hulk lay more along than ever, so that we could not stand an instant without lashing ourselves. On this account we passed a gloomy and uncomfortable day. At noon the sun appeared to be nearly vertical, and we had no doubt that we had been driven down by the long succession of northward and northwesterly winds into the near vicinity of the equator. Toward evening saw several sharks, and were somewhat alarmed by the audacious manner in which an enormously large one approached us. At one time, a lurch throwing the deck very far beneath the water, the monster actually swam in upon us, floundering for some moments just over the companion-hatch, and striking Peters violently with his tail. A heavy sea at length hurled him overboard, much to our relief. In moderate weather we might have easily captured him.

July 26th.—This morning, the wind having greatly abated, and the sea not being very rough, we determined to renew our exertions in the store-room. After a great deal of hard labor during the whole day, we found that nothing further was to be expected from this quarter, the partitions of the room having been stove during the night, and its contents swept into the hold. This discovery, as may be supposed, filled us with despair.

July 27th.—The sea nearly smooth, with a light wind, and still from the northward and westward. The sun coming out hotly in the afternoon, we occupied ourselves in drying our clothes. Found great relief from thirst, and much comfort otherwise, by bathing in the sea; in this, however, we were

forced to use great caution, being afraid of sharks, several of which were seen swimming around the brig during the day.

July 28th.—Good weather still. The brig now began to lie along so alarmingly that we feared she would eventually roll bottom up. Prepared ourselves as well as we could for this emergency, lashing our tortoise, water-jug, and two remaining jars of olives as far as possible over to the windward, placing them outside the hull, below the main-chains. The sea very smooth all day, with little or no wind.

July 29th.—A continuance of the same weather. Augustus' wounded arm began to evince symptoms of mortification. He complained of drowsiness and excessive thirst, but no acute pain. Nothing could be done for his relief beyond rubbing his wounds with a little of the vinegar from the olives, and from this no benefit seemed to be experienced. We did every thing in our power for his comfort, and trebled his allowance of water.

July 30th.—An excessively hot day, with no wind. An enormous shark kept close by the hulk during the whole of the forenoon. We made several unsuccessful attempts to capture him by means of a noose. Augustus much worse, and evidently sinking as much from want of proper nourishment as from the effect of his wounds. He constantly prayed to be relieved from his sufferings, wishing for nothing but death. This evening we ate the last of our olives, and found the water in our jug so putrid that we could not swallow it at all without the addition of wine. Determined to kill our tortoise in the morning.

July 31st.—After a night of excessive anxiety and fatigue, owing to the position of the hulk, we set about killang and cutting up our tortoise. He proved to be much smaller than we had supposed, although in good condition,—the whole meat about him not amounting to more than ten pounds. With a view of preserving a portion of this as long as possible, we cut it into fine pieces, and filled with them our three remaining olive-jars and the wine-bottle (all of which had been kept), pouring in afterward the vinegar from the olives. In this manner we put away about three pounds of the tortoise, intending not to touch it until we had consumed the rest. We concluded to restrict ourselves to about four ounces of the meat per day; the whole would thus last us thirteen days. A brisk shower, with severe thunder and lightning, came on about dusk, but lasted so short a time that we only succeeded in catching about half a pint of water. The whole of this, by common consent, was given to Augustus, who now appeared to be in the last extremity. He drank the water from the sheet as we caught it (we holding it above him as he lay so as to let it run into his mouth), for we had now nothing left capable of holding water, unless we had chosen to empty out our wine from the carboy, or the stale water from the jug. Either of these expedients would have been resorted to had the shower lasted.

The sufferer seemed to derive but little benefit from the draught. His arm was completely black from the wrist to the shoulder, and his feet were like ice. We expected every moment to see him breathe his last. He was

frightfully emaciated; so much so that, although he weighed a hundred and twenty-seven pounds upon his leaving Nantucket, he now did not weight more than *forty or fifty at the farthest*. His eyes were sunk far in his head, being scarcely perceptible, and the skin of his cheeks hung so loosely as to prevent his masticating any food, or even swallowing any liquid, without great difficulty.

August 1st.—A continuance of the same calm weather, with an oppressively hot sun. Suffered exceedingly from thirst, the water in the jug being absolutely putrid and swarming with vermin. We contrived, nevertheless, to swallow a portion of it by mixing it with wine; our thirst, however, was but little abated. We found more relief by bathing in the sea, but could not avail ourselves of this expedient except at long intervals, on account of the continual presence of sharks. We now saw clearly that Augustus could not be saved,—that he was evidently dying. We could do nothing to relieve his sufferings, which appeared to be great. About twelve o'clock he expired in strong convulsions, and without having spoken for several hours. His death filled us with the most gloomy forebodings, and had so great an effect upon our spirits that we sat motionless by the corpse during the whole day, and never addressed each other except in a whisper. It was not until some time after dark that we took courage to get up and throw the body overboard. It was then loathsome beyond expression, and so far decayed that, as Peters attempted to lift it, an entire leg came off in his grasp. As the mass of putrefaction slipped over the vessel's side into the water, the glare of phosphoric light with which it was surrounded plainly discovered to us seven or eight large sharks, the clashing of whose horrible teeth, as their prey was torn to pieces among them, might have been heard at the distance of a mile. We shrunk within ourselves in the extremity of horror at the sound.

August 2d.—The same fearfully calm and hot weather. The dawn found us in a state of pitiable dejection as well as bodily exhaustion. The water in the jug was now absolutely useless, being a thick gelatinous mass,—nothing but frightful-looking worms mingled with slime. We threw it out, and washed the jug well in the sea, afterward pouring a little vinegar in it from our bottles of pickled tortoise. Our thirst could now scarcely be endured, and we tried in vain to relieve it by wine, which seemed only to add fuel to the flame, and excited us to a high degree of intoxication. We afterward endeavored to relieve our sufferings by mixing the wine with sea-water; but this instantly brought about the most violent retchings, so that we never again attempted it. During the whole day we anxiously sought an opportunity of bathing, but to no purpose; for the hulk was now entirely besieged on all sides with sharks—no doubt the identical monsters who had devoured our poor companion on the evening before, and who were in momentary expectation of another similar feast. This circumstance occasioned us the most bitter regret and filled us with the most depressing and melancholy forebodings. We had experienced indescribable relief in bathing, and to have this resource cut off in so frightful a manner was more than

we could bear. Nor, indeed, were we altogether free from the apprehension of immediate danger, for the least slip or false movement would have thrown us at once within reach of those voracious fish, who frequently thrust themselves directly upon us, swimming up to leeward. No shouts or exertions on our part seemed to alarm them. Even when one of the largest was struck with an axe by Peters and much wounded, he persisted in his attempts to push in where we were. A cloud came up at dusk, but, to our extreme anguish, passed over without discharging itself. It is quite impossible to conceive our sufferings from thirst at this period. We passed a sleepless night, both on this account and through dread of the sharks.

August 3d.—No prospect of relief, and the brig lying still more and more along, so that now we could not maintain a footing upon deck at all. Busied ourselves in securing our wine and tortoise-meat, so that we might not lose them in the event of our rolling over. Got out two stout spikes from the forechains, and, by means of the axe, drove them into the hull to windward within a couple of feet of the water; this not being very far from the keel, as we were nearly upon our beam-ends. To these spikes we now lashed our provisions, as being more secure than their former position beneath the chains. Suffered great agony from thirst during the whole day—no chance of bathing on account of the sharks, which never left us for a moment. Found it impossible to sleep.

August 4th.—A little before daybreak we perceived that the hulk was heeling over, and aroused ourselves to prevent being thrown off by the movement. At first the roll was slow and gradual, and we contrived to clamber over to windward very well, having taken the precaution to leave ropes hanging from the spikes we had driven in for the provision. But we had not calculated sufficiently upon the acceleration of the impetus; for, presently the heel became too violent to allow of our keeping pace with it; and, before either of us knew what was to happen, we found ourselves hurled furiously into the sea, and struggling several fathoms beneath the surface, with the huge hull immediately above us.

In going under the water I had been obliged to let go my hold upon the rope; and finding that I was completely beneath the vessel, and my strength nearly exhausted, I scarcely made a struggle for life, and resigned myself, in a few seconds, to die. But here again I was deceived, not having taken into consideration the natural rebound of the hull to windward. The whirl of the water upward, which the vessel occasioned in rolling partially back, brought me to the surface still more violently than I had been plunged beneath. Upon coming up I found myself about twenty yards from the hulk, as near as I could judge. She was lying keel up, rocking furiously from side to side, and the sea in all directions around was much agitated, and full of strong whirlpools. I could see nothing of Peters. An oil-cask was floating within a few feet of me, and various other articles from the brig were scattered about.

My principal terror was now on account of the sharks, which I knew to be in my vicinity. In order to deter these, if possible, from approaching me, I

splashed the water vigorously with both hands and feet as I swam towards the hulk, creating a body of foam. I have no doubt that to this expedient, simple as it was, I was indebted for my preservation; for the sea all round the brig, just before her rolling over, was so crowded with these monsters, that I must have been, and really was, in actual contact with some of them during my progress. By great good fortune, however, I reached the side of the vessel in safety, although so utterly weakened by the violent exertion I had used that I should never have been able to get upon it but for the timely assistance of Peters, who, now, to my great joy, made his appearance (having scrambled up to the keel from the opposite side of the hull), and threw me the end of a rope—one of those which had been attached to the spikes.

Having barely escaped this danger, our attention was now directed to the dreadful imminency of another—that of absolute starvation. Our whole stock of provision had been swept overboard in spite of all our care in securing it; and seeing no longer the remotest possibility of obtaining more, we gave way both of us to despair, weeping aloud like children, and neither of us attempting to offer consolation to the other. Such weakness can scarcely be conceived, and to those who have never been similarly situated will, no doubt, appear unnatural; but it must be remembered that our intellects were so entirely disordered by the long course of privation and terror to which we had been subjected, that we could not justly be considered, at that period, in the light of rational beings. In subsequent perils, nearly as great, if not greater, I bore up with fortitude against all the evils of my situation, and Peters, it will be seen, evinced a stoical philosophy nearly as incredible as his present childlike supineness and imbecility—the mental condition made the difference.

The overturning of the brig, even with the consequent loss of the wine and turtle, would not, in fact, have rendered our situation more deplorable than before, except for the disappearance of the bedclothes by which we had been hitherto enabled to catch rain-water, and of the jug in which we had kept it when caught; for we found the whole bottom, from within two or three feet of the bends as far as the keel, together with the keel itself, *thickly covered with large barnacles, which proved to be excellent and highly nutritious food.* Thus, in two important respects, the accident we had so greatly dreaded proved to be a benefit rather than an injury; it had opened to us a supply of provisions which we could not have exhausted, using it moderately, in a month; and it had greatly contributed to our comfort as regards position, we being much more at ease, and in infinitely less danger, than before.

The difficulty, however, of now obtaining water blinded us to all the benefits of the change in our condition. That we might be ready to avail ourselves, as far as possible, of any shower which might fall, we took off our shirts, to make use of them as we had of the sheets—not hoping, of course, to get more in this way, even under the most favorable circumstances, than half a gill at a time. No signs of a cloud appeared during the day, and the agonies of our thirst were nearly intolerable.

At night, Peters obtained about an hour's disturbed sleep, but my intense sufferings would not permit me to close my eyes for a single moment.

August 5th.—To-day, a gentle breeze springing up carried us through a vast quantity of sea-weed, among which we were so fortunate as to find eleven small crabs, which afforded us several delicious meals. Their shells being quite soft, we ate them entire, and found that they irritated our thirst far less than the barnacles. Seeing no trace of sharks among the sea-weed, we also ventured to bathe, and remained in the water for four or five hours, during which we experienced a very sensible diminution of our thirst. Were greatly refreshed, and spent the night somewhat more comfortably than before, both of us snatching a little sleep.

August 6th.—This day we were blessed by a brisk and continual rain, lasting from about noon until after dark. Bitterly did we now regret the loss of our jug and carboy; for, in spite of the little means we had of catching the water, we might have filled one, if not both of them. As it was, we contrived to satisfy the cravings of thirst by suffering the shirts to become saturated, and then wringing them so as to let the grateful fluid trickle into our mouths. In this occupation we passed the entire day.

August 7th.—Just at daybreak we both at the same instant descried a sail to the eastward, and *evidently coming towards us!* We hailed the glorious sight with a long, although feeble shout of rapture; and began instantly to make every signal in our power, by flaring the shirts in the air, leaping as high as our weak condition would permit, and even by hallooing with all the strength of our lungs, although the vessel could not have been less than fifteen miles distant. However, she still continued to near our hulk, and we felt that, if she but held her present course, she must eventually come so close as to perceive us. In about an hour after we first discovered her, we could clearly see the people on her decks. She was a long, low, and rakish-looking topsail schooner, with a black ball in her foretopsail, and had, apparently, a full crew. We now became alarmed, for we could hardly imagine it possible that she did not observe us, and were apprehensive that she meant to leave us to perish as we were—an act of fiendish barbarity, which, however incredible it may appear, has been repeatedly perpetuated at sea, under circumstances very nearly similar, and by beings who were regarded as belonging to the human species.* In this instance, how-

* The case of the brig Polly, of Boston, is one so much in point, and her fate, in many respects, so remarkably similar to our own, that I cannot forbear alluding to it here. This vessel, of one hundred and thirty tons burden, sailed from Boston, with a cargo of lumber and provisions, for Santa Croix, on the 12th of December, 1811, under the command of Captain Casneau. There were eight souls on board besides the captain—the mate, four seamen, and the cook, together with a Mr. Hunt, and a negro girl belonging to him. On the fifteenth, having cleared the shoal of Georges, she sprung a leak in a gale of wind from the south-east, and was finally capsized; but, the masts going by the board, she afterward

ever, by the mercy of God, we were destined to be most happily deceived; for, presently we were aware of a sudden commotion on the deck of the stranger, who immediately afterward ran up a British flag, and, hauling her wind, bore up directly upon us. In half an hour more we found ourselves in her cabin. She proved to be the

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righted. They remained in this situation, without fire, and with very little provision, for the period of *one hundred and ninety-one days* (from December the fifteenth to June the twentieth), when Captain Casneau and Samuel Badger, the only survivors, were taken off the wreck by the Fame, of Hull, Captain Featherstone, bound home from Rio Janeiro. When picked up, they were in latitude 28° N., longitude 13° W., *having drifted above two thousand miles!* On the ninth of July the Fame fell in with the brig Dromero, Captain Perkins, who landed the two sufferers in Kennebeck. The narrative from which we gather these details ends in the following words:

"It is natural to inquire how they could float such a vast distance, upon the most frequented part of the Atlantic, and not be discovered all this time. *They were passed by more than a dozen sail, one of which came so nigh them that they could distinctly see the people on deck and on the rigging looking at them; but, to the inexpressible disappointment of the starving and freezing men, they stifled the dictates of compassion, hoisted sail, and cruelly abandoned them to their fate.*"

Jane Guy, of Liverpool, Captain Guy, bound on a sealing and trading voyage to the South Seas and Pacific.

Chapter XIV

The Jane Guy was a fine-looking topsail schooner of a hundred and eighty tons burden. She was unusually sharp in the bows, and on a wind, in moderate weather, the fastest sailer I have ever seen. Her qualities, however, as a rough sea-boat, were not so good, and her draught of water was by far too great for the trade to which she was destined. For this peculiar service, a larger vessel, and one of a light proportionate draught, is desirable—say a vessel of from three hundred to three hundred and fifty tons. She should be bark-rigged, and in other respects of a different construction from the usual South Sea ships. It is absolutely necessary that she should be well armed. She should have, say ten or twelve twelve-pound carronades, and two or three long twelves, with brass blunderbusses, and water-tight arm-chests for each top. Her anchors and cables should be of far greater strength than is required for any other species of trade, and, above all, her crew should be numerous and efficient—not less, for such a vessel as I have described, than fifty or sixty able-bodied men. The Jane Guy had a crew of thirty-five, all able seamen, besides the captain and mate, but she was not altogether as well armed or otherwise equipped, as a navigator acquainted with the difficulties and dangers of the trade could have desired.

Captain Guy was a gentleman of great urbanity of manner, and of con-

siderable experience in the southern traffic, to which he had devoted the greater portion of his life. He was deficient, however, in energy, and, consequently, in that spirit of enterprise which is here so absolutely requisite. He was part owner of the vessel in which he sailed, and was invested with discretionary powers to cruise in the South Seas for any cargo which might come most readily to hand. He had on board, as usual in such voyages, beads, looking-glasses, tinder-works, axes, hatchets, saws, adzes, planes, chisels, gouges, gimlets, files, spoke-shaves, rasps, hammers, nails, knives, scissors, razors, needles, thread, crockery-ware, calico, trinkets, and other similar articles.

The schooner sailed from Liverpool on the tenth of July, crossed the tropic of Cancer on the twenty-fifth, in longitude twenty degrees west, and reached Sal, one of the Cape Verd islands, on the twenty-ninth, where she took in salt and other necessaries for the voyage. On the third of August, she left the Cape Verds and steered southwest, stretching over toward the coast of Brazil, so as to cross the equator between the meridians of twenty-eight and thirty degrees west longitude. This is the course usually taken by vessels bound from Europe to the Cape of Good Hope, or by that route to the East Indies. By proceeding thus they avoid the calms and strong contrary currents which continually prevail on the coast of Guinea, while, in the end, it is found to be the shortest track, as westerly winds are never wanting afterward by which to reach the Cape. It was Captain Guy's intention to make his first stoppage at Kerguelen's Land—I hardly know for what reason. On the day we were picked up the schooner was off Cape St. Roque, in longitude thirty-one degrees west; so that, when found, we had drifted probably, from north to south, *not less than five-and-twenty degrees!*

On board the Jane Guy we were treated with all the kindness our distressed situation demanded. In about a fortnight, during which time we continued steering to the southeast, with gentle breezes and fine weather, both Peters and myself recovered entirely from the effects of our late privation and dreadful sufferings, and we began to remember what had passed rather as a frightful dream from which we had been happily awakened, than as events which had taken place in sober and naked reality. I have since found that this species of partial oblivion is usually brought about by sudden transition, whether from joy to sorrow or from sorrow to joy—the degree of forgetfulness being proportioned to the degree of difference in the exchange. Thus, in my own case, I now feel it impossible to realize the full extent of the misery which I endured during the days spent upon the hulk. The incidents are remembered, but not the feelings which the incidents elicited at the time of their occurrence. I only know, that when they did occur, I *then* thought human nature could sustain nothing more of agony.

We continued our voyage for some weeks without any incidents of greater moment than the occosional meeting with whaling-ships, and more frequently with the black or right whale, so called in contradistinction to the spermaceti. These, however, were chiefly found

south of the twenty-fifth parallel. On the sixteenth of September, being in the vicinity of the Cape of Good Hope, the schooner encountered her first gale of any violence since leaving Liverpool. In this neighborhood, but more frequently to the south and east of the promontory (we were to the westward), navigators have often to contend with storms from the northward, which rage with great fury. They always bring with them a heavy sea, and one of their most dangerous features is the instantaneous chopping round of the wind, an occurrence almost certain to take place during the greatest force of the gale. A perfect hurricane will be blowing at one moment from the northward or northeast, and in the next not a breath of wind will be felt in that direction, while from the southwest it will come out all at once with a violence almost inconceivable. A bright spot to the southward is the sure forerunner of the change, and vessels are thus enabled to take the proper precautions.

It was about six in the morning when the blow came on with a white squall, and, as usual, from the northward. By eight it had increased very much, and brought down upon us one of the most tremendous seas I had then ever beheld. Every thing had been made as snug as possible, but the schooner labored excessively, and gave evidence of her bad qualities as a sea-boat, pitching her forecastle under at every plunge and with the greatest difficulty struggling up from one wave before she was buried in another. Just before sunset the bright spot for which we had been on the look-out made its appearance in the southwest, and in an hour afterward we perceived the little head-sail we carried flapping listlessly against the mast. In two minutes more, in spite of every preparation, we were hurled on our beam-ends, as if by magic, and a perfect wilderness of foam made a clean breach over us as we lay. The blow from the southwest, however, luckily proved to be nothing more than a squall, and we had the good fortune to right the vessel without the loss of a spar. A heavy cross sea gave us great trouble for a few hours after this, but toward morning we found ourselves in nearly as good condition as before the gale. Captain Guy considered that he had made an escape little less than miraculous.

On the thirteenth of October we came in sight of Prince Edward's Island, in latitude 46° 53′ S., longitude 37° 46′ E. Two days afterward we found ourselves near Possession Island, and presently passed the islands of Crozet, in latitude 42° 59′ S., longitude 48° E. On the eighteenth we made Kerguelen's or Desolation Island, in the Southern Indian Ocean, and came to anchor in Christmas Harbor, having four fathoms of water.

This island, or rather group of islands, bears southeast from the Cape of Good Hope, and is distant therefrom nearly eight hundred leagues. It was first discovered in 1772, by the Baron de Kergulen, or Kerguelen, a Frenchman, who, thinking the land to form a portion of an extensive southern continent carried home information to that effect, which produced much excitement at the time. The government, taking the matter up, sent the baron back in the following year for the purpose of giving his new discovery a critical examination, when the mistake was dis-

covered. In 1777, Captain Cook fell in with the same group, and gave to the principal one the name of Desolation Island, a title which it certainly well deserves. Upon approaching the land, however, the navigator might be induced to suppose otherwise, as the sides of most of the hills, from September to March, are clothed with very brilliant verdure. This deceitful appearance is caused by a small plant resembling saxifrage, which is abundant, growing in large patches on a species of crumbling moss. Besides this plant there is scarcely a sign of vegetation on the island, if we except some coarse rank grass near the harbor, some lichen, and a shrub which bears resemblance to a cabbage shooting into seed, and which has a bitter and acrid taste.

The face of the country is hilly, although none of the hills can be called lofty. Their tops are perpetually covered with snow. There are several harbors, of which Christmas Harbor is the most convenient. It is the first to be met with on the northeast side of the island after passing Cape Francois, which forms the northern shore, and, by its peculiar shape, serves to distinguish the harbor. Its projecting point terminates in a high rock, through which is a large hole, forming a natural arch. The entrance is in latitude 48° 40′ S., longitude 69° 6′ E. Passing in here, good anchorage may be found under the shelter of several small islands, which form a sufficient protection from all easterly winds. Proceeding on eastwardly from this anchorage you come to Wasp Bay, at the head of the harbor. This is a small basin, completely landlocked, into which you can go with four fathoms, and find anchorage in from ten to three, hard clay bottom. A ship might lie here with her best bower ahead all the year round without risk. To the westward, at the head of Wasp Bay, is a small stream of excellent water, easily procured.

Some seal of the fur and hair species are still to be found on Kerguelen's Island, and sea-elephants abound. The feathered tribes are discovered in great numbers. Penguins are very plenty, and of these there are four different kinds. The royal penguin, so called from its size and beautiful plumage, is the largest. The upper part of the body is usually gray, sometimes of a lilac tint; the under portion of the purest white imaginable. The head is of a glossy and most brilliant black, the feet also. The chief beauty of plumage, however, consists in two broad stripes of a gold color, which pass along from the head to the breast. The bill is long, and either pink or bright scarlet. These birds walk erect; with a stately carriage. They carry their heads high with their wings drooping like two arms, and, as their tails project from their body in a line with the legs, the resemblance to a human figure is very striking, and would be apt to deceive the spectator at a casual glance or in the gloom of the evening. The royal penguins which we met with on Kerguelen's Land were rather larger than a goose. The other kinds are the maccaroni, the jackass, and the rookery penguin. These are much smaller, less beautiful in plumage, and different in other respects.

Besides the penguin many other birds are here to be found, among which may be mentioned sea-hens, blue peterels, teal, ducks, Port Egmont hens, shags,

Cape pigeons, the nelly, sea-swallows, terns, sea-gulls, Mother Carey's chickens, Mother Carey's geese, or the great peterel, and, lastly, the albatross.

The great peterel is as large as the common albatross, and is carnivorous. It is frequently called the break-bones, or osprey peterel. They are not at all shy, and, when properly cooked, are palatable food. In flying they sometimes sail very close to the surface of the water, with the wings expanded, without appearing to move them in the least degree, or make any exertion with them whatever.

The albatross is one of the largest and fiercest of the South Sea birds. It is of the gull species, and takes its prey on the wing, never coming on land except for the purpose of breeding. Between this bird and the penguin the most singular friendship exists. Their nests are constructed with great uniformity upon a plan concerted between the two species—that of the albatross being placed in the centre of a little square formed by the nests of four penguins. Navigators have agreed in calling an assemblage of such encampments *a rookery*. These rookeries have been often described, but as my readers may not all have seen these descriptions, and as I shall have occasion hereafter to speak of the penguin and albatross, it will not be amiss to say something here of their mode of building and living.

When the season for incubation arrives, the birds assemble in vast numbers, and for some days appear to be deliberating upon the proper course to be pursued. At length they proceed to action. A level piece of ground is selected, of suitable extent, usually comprising three or four acres, and situated as near the sea as possible, being still beyond its reach. The spot is chosen with reference to its evenness of surface, and that is preferred which is the least encumbered with stones. This matter being arranged, the birds proceed, with one accord, and actuated apparently by one mind, to trace out, with mathematical accuracy, either a square or other parallelogram, as may best suit the nature of the ground, and of just sufficient size to accommodate easily all the birds assembled, and no more—in this particular seeming determined upon preventing the access of future stragglers who have not participated in the labor of the encampment. One side of the place thus marked out runs parallel with the water's edge, and is left open for ingress or egress.

Having defined the limits of the rookery, the colony now begin to clear it of every species of rubbish, picking up stone by stone, and carrying them outside of the lines, and close by them, so as to form a wall on the three inland sides. Just within this wall a perfectly level and smooth walk is formed, from six to eight feet wide, and extending around the encampment—thus serving the purpose of a general promenade.

The next process is to partition out the whole area into small squares exactly equal in size. This is done by forming narrow paths, very smooth, and crossing each other at right angles throughout the entire extent of the rookery. At each intersection of these paths the nest of an albatross is constructed, and a penguin's nest in the centre of each square—thus every penguin is surrounded by four albatrosses, and each albatross by a like number of penguins. The penguin's nest con-

sists of a hole in the earth, very shallow, being only just of sufficient depth to keep her single egg from rolling. The albatross is somewhat less simple in her arrangements, erecting a hillock about a foot high and two in diameter. This is made of earth, seaweed, and shells. On its summit she builds her nest.

The birds take especial care never to leave their nests unoccupied for an instant during the period of incubation, or, indeed, until the young progeny are sufficiently strong to take care of themselves. While the male is absent at sea in search of food, the female remains on duty, and it is only upon the return of her partner that she ventures abroad. The eggs are never left uncovered at all—while one bird leaves the nest the other nestling in by its side. This precaution is rendered necessary by the thieving propensities prevalent in the rookery, the inhabitants making no scruple to purloin each other's eggs at every good opportunity.

Although there are some rookeries in which the penguin and albatross are the sole population, yet in most of them a variety of oceanic birds are to be met with, enjoying all the privileges of citizenship, and scattering their nests here and there, wherever they can find room, never interfering, however, with the stations of the larger species. The appearance of such encampments, when seen from a distance, is exceedingly singular. The whole atmosphere just above the settlement is darkened with the immense number of the albatross (mingled with the smaller tribes) which are continually hovering over it, either going to the ocean or returning home. At the same time a crowd of penguins are to be observed, some passing to and fro in the narrow alleys, and some marching with the military strut so peculiar to them, around the general promenade-ground which encircles the rookery. In short, survey it as we will, nothing can be more astonishing than the spirit of reflection evinced by these feathered beings, and nothing surely can be better calculated to elicit reflection in every well-regulated human intellect.

On the morning after our arrival in Christmas Harbor the chief mate, Mr. Patterson, took the boats, and (although it was somewhat early in the season) went in search of seal, leaving the captain and a young relation of his on a point of barren land to the westward, they having some business, whose nature I could not ascertain, to transact in the interior of the island. Captain Guy took with him a bottle, in which was a sealed letter, and made his way from the point on which he was set on shore toward one of the highest peaks in the place. It is probable that his design was to leave the letter on that height for some vessel which he expected to come after him. As soon as we lost sight of him we proceeded (Peters and myself being in the mate's boat) on our cruise around the coast, looking for seal. In this business we were occupied about three weeks, examining with great care every nook and corner, not only of Kerguelen's Land, but of the several small islands in the vicinity. Our labors, however, were not crowned with any important success. We saw a great many fur seal, but they were exceedingly shy, and with the greatest exertions, we could only procure three hundred and fifty skins in all. Sea-elephants were abundant,

especially on the western coast of the mainland, but of these we killed only twenty, and this with great difficulty. On the smaller islands we discovered a good many of the hair seal, but did not molest them. We returned to the schooner on the eleventh, where we found Captain Guy and his nephew, who gave a very bad account of the interior, representing it as one of the most dreary and utterly barren countries in the world. They had remained two nights on the island, owing to some misunderstanding, on the part of the second mate, in regard to the sending a jolly-boat from the schooner to take them off.

Chapter XV

On the twelfth we made sail from Christmas Harbor retracing our way to the westward, and leaving Marion's Island, one of Crozet's group, on the larboard. We afterward passed Prince Edward's Island, leaving it also on our left; then, steering more to the northward, made, in fifteen days, the islands of Tristan d'Acunha, in latitude 37° 8′ S., longitude 12° 8′ W.

This group, now so well known, and which consists of three circular islands, was first discovered by the Portuguese, and was visited afterward by the Dutch in 1643, and by the French in 1767. The three islands together form a triangle, and are distant from each other about ten miles, there being fine open passages between. The land in all of them is very high, especially in Tristan d'Acunha, properly so-called. This is the largest of the group, being fifteen miles in circumference, and so elevated that it can be seen in clear weather at the distance of eighty or ninety miles. A part of the land toward the north rises more than a thousand feet perpendicularly from the sea. A table-land at this height extends back nearly to the centre of the island, and from this table-land arises a lofty cone like that of Teneriffe. The lower half of this cone is clothed with trees of good size, but the upper region is barren rock, usually hidden among the clouds, and covered with snow during the greater part of the year. There are no shoals or other dangers about the island, the shores being remarkably bold and the water deep. On the northwestern coast is a bay, with a beach of black sand where a landing with boats can be easily effected, provided there be a southerly wind. Plenty of excellent water may here be readily procured; also cod and other fish may be taken with hook and line.

The next island in point of size, and the most westwardly of the group, is that called the Inaccessible. Its precise situation is 37° 17′ S. latitude, longitude 12° 24′ W. It is seven or eight miles in circumference, and on all sides presents a forbidding and precipitous aspect. Its top is perfectly flat, and the whole region is sterile, nothing growing upon it except a few stunted shrubs.

Nightingale Island, the smallest and most southerly, is in latitude 37° 26′ S., longitude 12° 12′ W. Off its southern extremity is a high ledge of rocky islets; a few also of a similar appearance are seen to the northeast. The ground is irregular and sterile, and a deep valley partially separates it.

The shores of these islands abound, in the proper season, with sea-lions, sea-

elephants, the hair and fur seal, together with a great variety of oceanic birds. Whales are also plenty in their vicinity. Owing to the ease with which these various animals were here formerly taken, the group has been much visited since its discovery. The Dutch and French frequented it at a very early period. In 1790, Captain Patten, of the ship Industry, of Philadelphia, made Tristan d'Acunha, where he remained seven months (from August, 1790, to April, 1791) for the purpose of collecting seal-skins. In this time he gathered no less than five thousand six hundred, and says that he would have had no difficulty in loading a large ship with oil in three weeks. Upon his arrival he found no quadrupeds, with the exception of a few wild goats; the island now abounds with all our most valuable domestic animals, which have been introduced by subsequent navigators.

I believe it was not long after Captain Patten's visit that Captain Colquhoun, of the American brig Betsey, touched at the largest of the islands for the purpose of refreshment. He planted onions, potatoes, cabbages, and a great many other vegetables, an abundance of all which is now to be met with.

In 1811, a Captain Haywood, in the Nereus, visited Tristan. He found there three Americans, who were residing upon the island to prepare sealskins and oil. One of these men was named Jonathan Lambert, and he called himself the sovereign of the country. He had cleared and cultivated about sixty acres of land, and turned his attention to raising the coffee-plant and sugar-cane, with which he had been furnished by the American Minister at Rio Janeiro. This settlement, however, was finally abandoned, and in 1817 the islands were taken possession of by the British Government, who sent a detachment for that purpose from the Cape of Good Hope. They did not, however, retain them long; but, upon the evacuation of the country as a British possession, two or three English families took up their residence there independently of the Government. On the twenty-fifth of March, 1824, the Berwick, Captain Jeffrey, from London to Van Diemen's Land, arrived at the place, where they found an Englishman of the name of Glass, formerly a corporal in the British artillery. He claimed to be supreme governor of the islands, and had under his control twenty-one men and three women. He gave a very favorable account of the salubrity of the climate and of the productiveness of the soil. The population occupied themselves chiefly in collecting seal-skins and sea-elephant oil, with which they traded to the Cape of Good Hope, Glass owning a small schooner. At the period of our arrival the governor was still a resident, but his little community had multiplied, there being fifty-six persons upon Tristan, besides a smaller settlement of seven on Nightingale Island. We had no difficulty in procuring almost every kind of refreshment which we required—sheep, hogs, bullocks, rabbits, poultry, goats, fish in great variety, and vegetables were abundant. Having come to anchor close in with the large island, in eighteen fathoms, we took all we wanted on board very conveniently. Captain Guy also purchased of Glass five hundred seal-skins and some ivory. We remained

here a week, during which the prevailing winds were from the northward and westward, and the weather somewhat hazy. On the fifth of November we made sail to the southward and westward, with the intention of having a thorough search for a group of islands called the Auroras, respecting whose existence a great diversity of opinion has existed.

These islands are said to have been discovered as early as 1762, by the commander of the ship Aurora. In 1790, Captain Manuel de Oyarvido, in the ship Princess, belonging to the Royal Philippine Company, sailed, as he asserts, directly among them. In 1794, the Spanish corvette Atrevida went with the determination of ascertaining their precise situation, and, in a paper published by the Royal Hydrographical Society of Madrid in the year 1809, the following language is used respecting this expedition: "The corvette Atrevida practised, in their immediate vicinity, from the twenty-first to the twenty-seventh of January, all the necessary observations, and measured by chronometers the difference of longitude between these islands and the port of Soledad in the Manillas. The islands are three; they are very nearly in the same meridian; the centre one is rather low, and the other two may be seen at nine leagues' distance." The observations made on board the Atrevida give the following results as the precise situation of each island. The most northern is in latitude 52° 37′ 24″ S., longitude 47° 43′ 15″ W.; the middle one in latitude 53° 2′ 40″ S., longitude 47° 55′ 15″ W.; and the most southern in latitude 53° 15′ 22″ S., longitude 47° 57′ 15″ W.

On the twenty-seventh of January, 1820, Captain James Weddel, of the British navy, sailed from Staten Land also in search of the Auroras. He reports that, having made the most diligent search and passed not only immediately over the spots indicated by the commander of the Atrevida, but in every direction throughout the vicinity of these spots, he could discover no indication of land. These conflicting statements have induced other navigators to look out for the islands; and, strange to say, while some have sailed through every inch of sea where they are supposed to lie without finding them, there have been not a few who declare positively that they have seen them; and even been close in with their shores. It was Captain Guy's intention to make every exertion within his power to settle the question so oddly in dispute.*

We kept on our course, between the south and west, with variable weather, until the twentieth of the month, when we found ourselves on the debated ground, being in latitude 53° 15′ S., longitude 47° 58′ W.—that is to say, very nearly upon the spot indicated as the situation of the most southern of the group. Not perceiving any sign of land, we continued to the westward of the parallel of fifty-three degrees south, as far as the meridian of fifty

* Among the vessels which at various times have professed to meet with the Auroras may be mentioned the ship San Miguel, in 1769; the ship Aurora, in 1774; the brig Pearl, in 1779; and the ship Dolores, in 1790. They all agree in giving the mean latitude fifty-three degrees south.

degrees west. We then stood to the north as far as the parallel of fifty-two degrees south, when we turned to the eastward, and kept our parallel by double altitudes, morning and evening, and meridian altitudes of the planets and moon. Having thus gone eastwardly to the meridian of the western coast of Georgia, we kept that meridian until we were in the latitude from which we set out. We then took diagonal courses throughout the entire extent of sea circumscribed, keeping a look-out constantly at the masthead, and repeating our examination with the greatest care for a period of three weeks, during which the weather was remarkably pleasant and fair, with no haze whatsoever. Of course we were thoroughly satisfied that, whatever islands might have existed in this vicinity at any former period, no vestige of them remained at the present day. Since my return home I find that the same ground was traced over, with equal care, in 1822, by Captain Johnson, of the American schooner Henry, and by Captain Morrell, in the American schooner Wasp—in both cases with the same result as in our own.

Chapter XVI

It had been Captain Guy's original intention, after satisfying himself about the Auroras, to proceed through the Strait of Magellan, and up along the western coast of Patagonia; but information received at Tristan d'Acunha induced him to steer to the southward, in the hope of falling in with some small islands said to lie about the parallel of 60° S., longitude 41° 20′ W. In the event of his not discovering these lands, he designed, should the season prove favorable, to push on toward the pole. Accordingly, on the twelfth of December, we made sail in that direction. On the eighteenth we found ourselves about the station indicated by Glass, and cruised for three days in that neighborhood without finding any traces of the islands he had mentioned. On the twenty-first, the weather being unusually pleasant, we again made sail to the southward, with the resolution of penetrating in that course as far as possible. Before entering upon this portion of my narrative, it may be as well, for the information of those readers who have paid little attention to the progress of discovery in these regions, to give some brief account of the very few attempts at reaching the southern pole which have hitherto been made.

That of Captain Cook was the first of which we have any distinct account. In 1772 he sailed to the south in the Resolution, accompanied by Lieutenant Furneaux in the Adventure. In December he found himself as far as the fifty-eighth parallel of south latitude, and in longitude 26° 57′ E. Here he met with narrow fields of ice, about eight or ten inches thick, and running northwest and southeast. This ice was in large cakes, and usually it was packed so closely that the vessel had great difficulty in forcing a passage. At this period Captain Cook supposed, from the vast number of birds to be seen, and from other indications, that he was in the near vicinity of land. He kept on to the southward, the weather being exceedingly cold, until he reached the sixty-fourth parallel, in longitude 38° 14′ E. Here he had mild weather,

with gentle breezes, for five days, the thermometer being at thirty-six. In January, 1773, the vessels crossed the Antarctic circle, but did not succeed in penetrating much farther; for upon reaching latitude 67° 15′ they found all farther progress impeded by an immense body of ice, extending all along the southern horizon as far as the eye could reach. This ice was of every variety—and some large floes of it, miles in extent, formed a compact mass, rising eighteen or twenty feet above the water. It being late in the season, and no hope entertained of rounding these obstructions, Captain Cook now reluctantly turned to the northward.

In the November following he renewed his search in the Antarctic. In latitude 59° 40′ he met with a strong current setting to the southward. In December, when the vessels were in latitude 67° 31′, longitude 142° 54′ W., the cold was excessive, with heavy gales and fog. Here also birds were abundant; the albatross, the penguin, and the peterel especially. In latitude 70° 23′ some large islands of ice were encountered, and shortly afterward the clouds to the southward were observed to be of a snowy whiteness, indicating the vicinity of field ice. In latitude 71° 10′, longitude 106° 54′ W., the navigators were stopped, as before, by an immense frozen expanse, which filled the whole area of the southern horizon. The northern edge of this expanse was ragged and broken, so firmly wedged together as to be utterly impassable, and extending about a mile to the southward. Behind it the frozen surface was comparatively smooth for some distance, until terminated in the extreme background by gigantic ranges of ice-mountains, the one towering above the other. Captain Cook concluded that this vast field reached the southern pole or was joined to a continent. Mr. J. N. Reynolds, whose great exertions and perseverance have at length succeeded in getting set on foot a national expedition, partly for the purpose of exploring these regions, thus speaks of the attempt of the Resolution: "We are not surprised that Captain Cook was unable to go beyond 71° 10′, but we are astonished that he did attain that point on the meridian of 106° 54′ west longitude. Palmer's Land lies south of the Shetland, latitude sixty-four degrees, and tends to the southward and westward farther than any navigator has yet penetrated. Cook was standing for this land when his progress was arrested by the ice; which, we apprehended, must always be the case in that point, and so early in the season as the sixth of January—and we should not be surprised if a portion of the icy mountains described was attached to the main body of Palmer's Land, or to some other portions of land lying farther to the southward and westward."

In 1803, Captains Kreutzenstern and Lisiausky were dispatched by Alexander of Russia for the purpose of circumnavigating the globe. In endeavoring to get south, they made no farther than 59° 58′, in longitude 70° 15′ W. They here met with strong currents setting eastwardly. Whales were abundant, but they saw no ice. In regard to this voyage, Mr. Reynolds observes that, if Kreutzenstern had arrived where he did earlier in the season, he must have encountered ice—it was March when he reached the latitude specified.

The winds, prevailing, as they do, from the southward and westward, had carried the floes, aided by currents, into that icy region bounded on the north by Georgia, east by Sandwich Land and the South Orkneys, and west by the South Shetland islands.

In 1822, Captain James Weddell, of the British navy, with two very small vessels, penetrated farther to the south than any previous navigator, and this, too, without encountering extraordinary difficulties. He states that although he was frequently hemmed in by ice *before* reaching the seventy-second parallel, yet, upon attaining it, not a particle was to be discovered, and that, upon arriving at the latitude of 74° 15′, no fields, and only three islands of ice were visible. It is somewhat remarkable that, although vast flocks of birds were seen, and other usual indications of land, and although, south of the Shetlands, unknown coasts were observed from the mast-head tending southwardly, Weddell discourages the idea of land existing in the polar regions of the south.

On the 11th of January, 1823, Captain Benjamin Morrell, of the American schooner Wasp, sailed from Kerguelen's Land with a view of penetrating as far south as possible. On the first of February he found himself in latitude 64° 52′ S., longitude 118° 27′ E. The following passage is extracted from his journal of that date: "The wind soon freshened to an eleven-knot breeze, and we embraced this opportunity of making to the west; being however convinced that the farther we went south beyond latitude sixty-four degrees, the less ice was to be apprehended, we steered a little to the southward, until we crossed the Antarctic circle, and were in latitude 69° 15′ E. In this latitude there was *no field ice*, and very few ice islands in sight.

Under the date of March fourteenth I find also this entry: "The sea was now entirely free of field ice, and there were not more than a dozen ice islands in sight. At the same time the temperature of the air and water was at least thirteen degrees higher (more mild) than we had ever found it between the parallels of sixty and sixty-two south. We were now in latitude 70° 14′ S., and the temperature of the air was forty-seven, and that of the water forty-four. In this situation I found the variation to be 14° 27′ easterly, per azimuth. * * * I have several times passed within the Antarctic circle, on different meridians, and have uniformly found the temperature, both of the air and the water, to become more and more mild the farther I advanced beyond the sixty-fifth degree of south latitude, and that the variation decreases in the same proportion. While north of this latitude, say between sixty and sixty-five south, we frequently had great difficulty in finding a passage for the vessel between the immense and almost innumerable ice islands, some of which were from one to two miles in circumference, and more than five hundred feet above the surface of the water."

Being nearly destitute of fuel and water, and without proper instruments, it being also late in the season, Captain Morrell was now obliged to put back, without attempting any further progress to the westward, although an entirely open sea lay before him. He expresses the opinion that, had not these over-

ruling considerations obliged him to retreat, he could have penetrated, if not to the pole itself, at least to the eighty-fifth parallel. I have given his ideas respecting these matters somewhat at length, that the reader may have an opportunity of seeing how far they were borne out by my own subsequent experience.

In 1831, Captain Briscoe, in the employ of the Messieurs Enderby, whaleship owners of London, sailed in the brig Lively for the South Seas, accompanied by the cutter Tula. On the twenty-eighth of February, being in latitude 66° 30′ S., longitude 47° 13′ E., he descried land, and "clearly discovered through the snow the black peaks of a range of mountains running E. S. E." He remained in this neighborhood during the whole of the following month, but was unable to approach the coast nearer than within ten leagues, owing to the boisterous state of the weather. Finding it impossible to make further discovery during this season, he returned northward to winter in Van Diemen's Land.

In the beginning of 1832 he again proceeded southwardly, and on the fourth of February was seen to the southeast in latitude 67° 15′, longitude 69° 29′ W. This was soon found to be an island near the headland of the country he had first discovered. On the twenty-first of the month he succeeded in landing on the latter, and took possession of it in the name of William IV, calling it Adelaide's Island, in honor of the English queen. These particulars being made known to the Royal Geographical Society of London, the conclusion was drawn by that body "that there is a continuous tract of land extending from 47° 30′ E. to 69° 29′ W. longitude, running the parallel of from sixty-six to sixty-seven degrees south latitude." In respect to this conclusion Mr. Reynolds observes: "In the correctness of it we by no means concur; nor do the discoveries of Briscoe warrant any such inference. It was within these limits that Weddel proceeded south on a meridian to the east of Georgia, Sandwich Land, and the South Orkney and Shetland islands." My own experience will be found to testify most directly to the falsity of the conclusion arrived at by the society.

These are the principal attempts which have been made at penetrating to a high southern latitude, and it will now be seen that there remained, previous to the voyage of the Jane, nearly three hundred degrees of longitude in which the Antarctic circle had not been crossed at all. Of course a wide field lay before us for discovery, and it was with feelings of most intense interest that I heard Captain Guy express his resolution of pushing boldly to the southward.

Chapter XVII

We kept our course southwardly for four days after giving up the search for Glass' islands, without meeting with any ice at all. On the twenty-sixth, at noon, we were in latitude 63° 23′ S., longitude 41° 25′ W. We now saw several large ice islands, and a floe of field ice, not, however, of any great extent. The winds generally blew from the southeast, or the northeast, but were very light. Whenever we had a westerly wind, which was seldom, it was invariably attended with a rain

squall. Every day we had more or less snow. The thermometer, on the twenty-seventh stood at thirty-five.

January 1, 1828.—This day we found ourselves completely hemmed in by the ice, and our prospects looked cheerless indeed. A strong gale blew, during the whole forenoon, from the northeast, and drove large cakes of the drift against the rudder and counter with such violence that we all trembled for the consequences. Toward evening, the gale still blowing with fury, a large field in front separated, and we were enabled, by carrying a press of sail, to force a passage through the smaller flakes into some open water beyond. As we approached this space we took in sail by degrees, and having at length got clear, lay-to under a single-reefed foresail.

January 2nd.—We had now tolerably pleasant weather. At noon we found ourselves in latitude 69° 10′ S., longitude 42° 20′ W., having crossed the Antarctic circle. Very little ice was to be seen to the southward, although large fields of it lay behind us. This day we rigged some sounding gear, using a large iron pot capable of holding twenty gallons, and a line of two hundred fathoms. We found the current setting to the north, about a quarter of a mile per hour. The temperature of the air was now about thirty-three. Here we found the variation to be 14° 28′ easterly, per azimuth.

January 5th.—We had still held on to the southward without any very great impediments. On this morning, however, being in latitude 73° 15′ E., longitude 42° 10′ W., we were again brought to a stand by an immense expanse of firm ice. We saw, nevertheless, much open water to the southward, and felt no doubt of being able to reach it eventually. Standing to the eastward along the edge of the floe, we at length came to a passage of about a mile in width, through which we warped our way by sundown. The sea in which we now were was thickly covered with ice islands, but had no field ice, and we pushed on boldly as before. The cold did not seem to increase, although we had snow very frequently, and now and then hail squalls of great violence. Immense flocks of the albatross flew over the schooner this day, going from southeast to northwest.

January 7th.—The sea still remained pretty well open, so that we had no difficulty in holding on our course. To the westward we saw some icebergs of incredible size, and in the afternoon passed very near one whose summit could not have been less than four hundred fathoms from the surface of the ocean. Its girth was probably, at the base, three-quarters of a league, and several streams of water were running from crevices in its sides. We remained in sight of this island two days, and then only lost it in a fog.

January 10th.—Early this morning we had the misfortune to lose a man overboard. He was an American, named Peter Vrendenburgh, a native of New York, and was one of the most valuable hands on board the schooner. In going over the bows his foot slipped, and he fell between two cakes of ice, never rising again. At noon of this day we were in latitude 78° 30′, longitude 40° 15′ W. The cold was now excessive, and we had hail squalls continually from the northward and eastward. In this direction also we saw several more

immense icebergs, and the whole horizon to the eastward appeared to be blocked up with field ice, rising in tiers, one mass above the other. Some driftwood floated by during the evening, and a great quantity of birds flew over, among which were nellies, peterels, albatrosses, and a large bird of a brilliant blue plumage. The variation here, per azimuth, was less than it had been previously to our passing the Antarctic circle.

January 12th.—Our passage to the south again looked doubtful, as nothing was to be seen in the direction of the pole but one apparently limitless floe, backed by absolute mountains of ragged ice, one precipice of which arose frowningly above the other. We stood to the westward until the fourteenth, in the hope of finding an entrance.

January 14th.—This morning we reached the western extremity of the field which had impeded us, and, weathering it, came to an open sea, without a particle of ice. Upon sounding with two hundred fathoms, we here found a current setting southwardly at the rate of half a mile per hour. The temperature of the air was forty-seven, that of the water thirty-four. We now sailed to the southward without meeting any interruption of moment until the sixteenth, when, at noon, we were in latitude 81° 21′, longitude 42° W. We here again sounded, and found a current setting still southwardly, and at the rate of three-quarters of a mile per hour. The variation per azimuth had diminished, and the temperature of the air was mild and pleasant, the thermometer being as high as fifty-one. At this period not a particle of ice was to be discovered. All hands on board now felt certain of attaining the pole.

January 17th.—This day was full of incident. Innumerable flights of birds flew over us from the southward, and several were shot from the deck; one of them, a species of pelican, proved to be excellent eating. About midday a small floe of ice was seen from the mast-head off the larboard bow, and upon it there appeared to be some large animal. As the weather was good and nearly calm, Captain Guy ordered out two of the boats to see what it was. Dirk Peters and myself accompanied the mate in the larger boat. Upon coming up with the floe, we perceived that it was in the possession of a gigantic creature of the race of the Arctic bear, but far exceeding in size the largest of these animals. Being well armed, we made no scruple of attacking it at once. Several shots were fired in quick succession, the most of which took effect, apparently, in the head and body. Nothing discouraged, however, the monster threw himself from the ice, and swam with open jaws, to the boat in which were Peters and myself. Owing to the confusion which ensued among us at this unexpected turn of the adventure, no person was ready immediately with a second shot, and the bear had actually succeeded in getting half his vast bulk across our gunwale, and seizing one of the men by the small of his back, before any efficient means were taken to repel him. In this extremity nothing but the promptness and agility of Peters saved us from destruction. Leaping upon the back of the huge beast, he plunged the blade of a knife behind the neck, reaching the spinal marrow at a blow. The brute tumbled into the sea lifeless, and without a

struggle, rolling over Peters as he fell. The latter soon recovered himself, and a rope being thrown him, he secured the carcass before entering the boat. We then returned in triumph to the schooner, towing our trophy behind us. This bear, upon admeasurement, proved to be full fifteen feet in his greatest length. His wool was perfectly white, and very coarse, curling tightly. The eyes were of a blood red, and larger than those of the Arctic bear; the snout also more rounded, rather resembling the snout of the bull-dog. The meat was tender, but excessively rank and fishy, although the men devoured it with avidity, and declared it excellent eating.

Scarcely had we got our prize alongside, when the man at the mast-head gave the joyful shout of *"land on the starboard bow!"* All hands were now upon the alert, and, a breeze springing up very opportunely from the northward and eastward, we were soon close in with the coast. It proved to be a low rocky islet, of about a league in circumference, and altogether destitute of vegetation, if we except a species of prickly-pear. In approaching it from the northward, a singular ledge of rock is seen projecting into the sea, and bearing a strong resemblance to corded bales of cotton. Around this ledge to the westward is a small bay, at the bottom of which our boats effected a convenient landing.

It did not take us long to explore every portion of the island, but, with one exception, we found nothing worthy of our observation. In the southern extremity, we picked up near the shore, half buried in a pile of loose stones, a piece of wood, which seemed to have formed the prow of a canoe. There had been evidently some attempt at carving upon it, and Captain Guy fancied that he made out the figure of a tortoise, but the resemblance did not strike me very forcibly. Besides this prow, if such it were, we found no other token that any living creature had ever been here before. Around the coast we discovered occasional small floes of ice—but these were very few. The exact situation of the islet (to which Captain Guy gave the name of Bennet's Islet, in honor of his partner in the ownership of the schooner) is 82° 50′ S. latitude, 42° 20′ W. longitude.

We had now advanced to the southward more than eight degrees farther than any previous navigators, and the sea still lay perfectly open before us. We found, too, that the variation uniformly decreased as we proceeded, and, what was still more surprising, that the temperature of the air, and latterly of the water, became milder. The weather might even be called pleasant, and we had a steady but very gentle breeze always from some northern point of the compass. The sky was usually clear, with now and then a slight appearance of thin vapor in the southern horizon—this, however, was invariably of brief duration. Two difficulties alone presented themselves to our view; we were getting short of fuel, and symptoms of scurvy had occurred among several of the crew. These considerations began to impress upon Captain Guy the necessity of returning, and he spoke of it frequently. For my own part, confident as I was of soon arriving at land of some description upon the course we were pursuing, and having every

reason to believe, from present appearances, that we should not find it the sterile soil met with in the higher Arctic latitudes, I warmly pressed upon him the expediency of persevering, at least for a few days longer, in the direction we were now holding. So tempting an opportunity of solving the great problem in regard to an Antarctic continent had never yet been afforded to man, and I confess that I felt myself bursting with indignation at the timid and ill-timed suggestions of our commander. I believe, indeed, that what I could not refrain from saying to him on this head had the effect of inducing him to push on. While, therefore, I cannot but lament the most unfortunate and bloody events which immediately arose from my advice, I must still be allowed to feel some degree of gratification at having been instrumental, however remotely, in opening to the eye of science one of the most intensely exciting secrets which has ever engrossed its attention.

Chapter XVIII

January 18th.—This morning* we continued to the southward, with the same pleasant weather as before. The sea was entirely smooth, the air tolerably warm and from the northeast, the temperature of the water fifty-three. We now again got our sounding-gear in order, and, with a hundred and fifty fathoms of line, found the current setting toward the pole at the rate of a mile an hour. This constant tendency to the southward, both in the wind and current, caused some degree of speculation, and even of alarm, in different quarters of the schooner, and I saw distinctly that no little impression had been made upon the mind of Captain Guy. He was exceedingly sensitive to ridicule, however, and I finally succeeded in laughing him out of his apprehensions. The variation was now very trivial. In the course of the day we saw several large whales of the right species, and innumerable flights of the albatross passed over the vessel. We also picked up a bush, full of red berries, like those of the hawthorn, and the carcass of a singular-looking land-animal. It was three feet in length, and but six inches in height, with four very short legs, the feet armed with long claws of a brilliant scarlet, and resembling coral in substance. The body was covered with a straight silky hair, perfectly white. The tail was peaked like that of a rat, and about a foot and a half long. The head resembled a cat's, with the exception of the ears—these

* The terms *morning* and *evening*, which I have made use of to avoid confusion in my narrative, as far as possible, must not, of course, be taken in their ordinary sense. For a long time past we had had no night at all, the daylight being continual. The dates throughout are according to nautical time, and the bearings must be understood as per compass. I would also remark, in this place, that I cannot, in the first portion of what is here written, pretend to strict accuracy in respect to dates, or latitudes and longitudes, having kept no regular journal until after the period of which this first portion treats. In many instances I have relied altogether upon memory.

were flopped like the ears of a dog. The *teeth* were of the same brilliant scarlet as the claws.

January 19th.—To-day, being in latitude 83° 20′, longitude 43° 5′ W. (the sea being of an extraordinarily dark color), we again saw land from the mast-head, and, upon a closer scrutiny, found it to be one of a group of very large islands. The shore was precipitous, and the interior seemed to be well wooded, a circumstance which occasioned us great joy. In about four hours from our first discovering the land we came to anchor in ten fathoms, sandy bottom, a league from the coast, as a high surf, with strong ripples here and there, rendered a nearer approach of doubtful expediency. The two largest boats were now ordered out, and a party, well armed (among whom were Peters and myself), proceeded to look for an opening in the reef which appeared to encircle the island. After searching about for some time, we discovered an inlet, which we were entering, when we saw four large canoes put off from the shore, filled with men who seemed to be well armed. We waited for them to come up, and, as they moved with great rapidity, they were soon within hail. Captain Guy now held up a white handkerchief on the blade of an oar, when the strangers made a full stop, and commenced a loud jabbering all at once, intermingled with occasional shouts, in which we could distinguish the words *Anamoo-moo!* and *Lama-Lama!* They continued this for at least half an hour, during which we had a good opportunity of observing their appearance.

In the four canoes, which might have been fifty feet long and five broad, there were a hundred and ten savages in all. They were about the ordinary stature of Europeans, but of a more muscular and brawny frame. Their complexion a jet black, with thick and long woolly hair. They were clothed in skins of an unknown black animal, shaggy and silky, and made to fit the body with some degree of skill, the hair being inside, except where turned out about the neck, wrists, and ankles. Their arms consisted principally of clubs, of a dark, and apparently very heavy wood. Some spears, however, were observed among them, headed with flint, and a few slings. The bottoms of the canoes were full of black stones about the size of a large egg.

When they had concluded their harangue (for it was clear they intended their jabbering for such), one of them who seemed to be the chief stood up in the prow of his canoe, and made signs for us to bring our boats alongside of him. This hint we pretended not to understand, thinking it the wiser plan to maintain, if possible, the interval between us, as their number more than quadrupled our own. Finding this to be the case, the chief ordered the three other canoes to hold back, while he advanced toward us with his own. As soon as he came up with us he leaped on board the largest of our boats, and seated himself by the side of Captain Guy, pointing at the same time to the schooner, and repeating the words *Anamoo-moo!* and *Lama-Lama!* We now put back to the vessel, the four canoes following at a little distance.

Upon getting alongside, the chief evinced symptoms of extreme surprise and delight, clapping his hands, slapping his thighs and breast, and laughing

obstreperously. His followers behind joined in his merriment, and for some minutes the din was so excessive as to be absolutely deafening. Quiet being at length restored, Captain Guy ordered the boats to be hoisted up, as a necessary precaution, and gave the chief (whose name we soon found to be *Too-wit*) to understand that we could admit no more than twenty of his men on deck at one time. With this arrangement he appeared perfectly satisfied, and gave some directions to the canoes, when one of them approached, the rest remaining about fifty yards off. Twenty of the savages now got on board, and proceeded to ramble over every part of the deck, and scramble about among the rigging, making themselves much at home, and examining every article with great inquisitiveness.

It was quite evident that they had never before seen any of the white race—from whose complexion, indeed, they appeared to recoil. They believed the Jane to be a living creature, and seemed to be afraid of hurting it with the points of their spears, carefully turning them up. Our crew were much amused with the conduct of Too-wit in one instance. The cook was splitting some wood near the galley, and, by accident, struck his axe into the deck, making a gash of considerable depth. The chief immediately ran up, and pushing the cook on one side rather roughly, commenced a half whine, half howl, strongly indicative of sympathy in what he considered the sufferings of the schooner, patting and smoothing the gash with his hand, and washing it from a bucket of sea-water which stood by. This was a degree of ignorance for which we were not prepared, and for my part I could not help thinking some of it affected.

When the visitors had satisfied, as well as they could, their curiosity in regard to our upper works, they were admitted below, when their amazement exceeded all bounds. Their astonishment now appeared to be far too deep for words, for they roamed about in silence, broken only by low ejaculations. The arms afforded them much food for speculation, and they were suffered to handle and examine them at leisure. I do not believe that they had the least suspicion of their actual use, but rather took them for idols, seeing the care we had of them, and the attention with which we watched their movements while handling them. At the great guns their wonder was redoubled. They approached them with every mark of the profoundest reverence and awe, but forbore to examine them minutely. There were two large mirrors in the cabin, and here was the acme of their amazement. Too-wit was the first to approach them, and he had got in the middle of the cabin, with his face to one and his back to the other, before he fairly perceived them. Upon raising his eyes and seeing his reflected self in the glass, I thought the savage would go mad; but, upon turning short round to make a retreat, and beholding himself a second time in the opposite direction, I was afraid he would expire upon the spot. No persuasion could prevail upon him to take another look; but, throwing himself upon the floor, with his face buried in his hands, he remained thus until we were obliged to drag him upon deck.

The whole of the savages were admitted on board in this manner, twenty

at a time, Too-wit being suffered to remain during the entire period. We saw no disposition to thievery among them, nor did we miss a single article after their departure. Throughout the whole of their visit they evinced the most friendly manner. There were, however, some points in their demeanor which we found it impossible to understand; for example, we could not get them to approach several very harmless objects—such as the schooner's sails, an egg, an open book, or a pan of flour. We endeavored to ascertain if they had among them any articles which might be turned to account in the way of traffic, but found great difficulty in being comprehended. We made out, nevertheless, what greatly astonished us, that the islands abounded in the large tortoise of the Gallipagos, one of which we saw in the canoe of Too-wit. We saw also some *biche de mer* in the hands of one of the savages, who was greedily devouring it in its natural state. These anomalies—for they were such when considered in regard to the latitude—induced Captain Guy to wish for a thorough investigation of the country, in the hope of making a profitable speculation in his discovery. For my own part, anxious as I was to know something more of these islands, I was still more earnestly bent on prosecuting the voyage to the southward without delay. We had now fine weather, but there was no telling how long it would last; and being already in the eighty-fourth parallel, with an open sea before us, a current setting strongly to the southward, and the wind fair, I could not listen with any patience to a proposition of stopping longer than was absolutely necessary for the health of the crew and the taking on board a proper supply of fuel and fresh provisions. I represented to the captain that we might easily make this group on our return, and winter here in the event of being blocked up by the ice. He at length came into my views (for in some way, hardly known to myself, I had acquired much influence over him), and it was finally resolved that, even in the event of our finding *biche de mer*, we should only stay here a week to recruit, and then push on to the southward while we might. Accordingly we made every necessary preparation—and, under the guidance of Too-wit, got the Jane through the reef in safety, coming to anchor about a mile from the shore, in an excellent bay, completely landlocked, on the southeastern coast of the main island, and in ten fathoms of water, black sandy bottom. At the head of this bay there were three fine springs (we were told) of good water, and we saw abundance of wood in the vicinity. The four canoes followed us in, keeping, however, at a respectful distance. Too-wit himself remained on board, and, upon dropping our anchor, invited us to accompany him on shore, and visit his village in the interior. To this Captain Guy consented; and ten savages being left on board as hostages, a party of us, twelve in all, got in readiness to attend the chief. We took care to be well armed, yet without evincing any distrust. The schooner had her guns run out, her boarding-nettings up, and every other proper precaution was taken to guard against surprise. Directions were left with the chief mate to admit no person on board during our absence, and, in the event of our not appearing in

twelve hours, to send the cutter, with a swivel, around the island in search of us.

At every step we took inland the conviction forced itself upon us that we were in a country differing essentially from any hitherto visited by civilized men. We saw nothing with which we had been formerly conversant. The trees resembled no growth of either the torrid, the temperate, or the northern frigid zones, and were altogether unlike those of the lower southern latitudes we had already traversed. The very rocks were novel in their mass, their color, and their stratification; and the streams themselves, utterly incredible as it may appear, had so little in common with those of other climates, that we were scrupulous of tasting them, and, indeed, had difficulty in bringing ourselves to believe that their qualities were purely those of nature. At a small brook which crossed our path (the first we had reached) Too-wit and his attendants halted to drink. On account of the singular character of the water, we refused to taste it, supposing it to be polluted; and it was not until some time afterward we came to understand that such was the appearance of the streams throughout the whole group. I am at a loss to give a distinct idea of the nature of this liquid, and cannot do so without many words. Although it flowed with rapidity in all declivities where common water would do so, yet never, except when falling in a cascade, had it the customary appearance of *limpidity*. It was, nevertheless, in point of fact, as perfectly limpid as any limestone water in existence, the difference being only in appearance. At first sight, and especially in cases where little declivity was found, it bore resemblance, as regards consistency, to a thick infusion of gum arabic in common water. But this was only the least remarkable of its extraordinary qualities. It was *not* colorless, nor was it of any one uniform color—presenting to the eye, as it flowed, every possible shade of purple, like the hues of a changeable silk. This variation in shade was produced in a manner which excited as profound astonishment in the minds of our party as the mirror had done in the case of Too-wit. Upon collecting a basinful, and allowing it to settle thoroughly, we perceived that the whole mass of liquid was made up of a number of distinct veins, each of a distinct hue; that these veins did not commingle; and that their cohesion was perfect in regard to their own particles among themselves, and imperfect in regard to neighboring veins. Upon passing the blade of a knife athwart the veins, the water closed over it immediately, as with us, and also, in withdrawing it, all traces of the passage of the knife were instantly obliterated. If, however, the blade was passed down accurately between the two veins, a perfect separation was effected, which the power of cohesion did not immediately rectify. The phenomena of this water formed the first definite link in that vast chain of apparent miracles with which I was destined to be at length encircled.

Chapter XIX

We were nearly three hours in reaching the village, it being more than nine miles in the interior, and the path lying

through a rugged country. As we passed along, the party of Too-wit (the whole hundred and ten savages of the canoes) was momentarily strengthened by smaller detachments, of from two to six or seven, which joined us, as if by accident, at different turns of the road. There appeared so much of system in this that I could not help feeling distrust, and I spoke to Captain Guy of my apprehensions. It was now too late, however, to recede, and we concluded that our best security lay in evincing a perfect confidence in the good faith of Too-wit. We accordingly went on, keeping a wary eye upon the manœuvres of the savages, and not permitting them to divide our numbers by pushing in between. In this way, passing through a precipitous ravine, we at length reached what we were told was the only collection of habitations upon the island. As we came in sight of them, the chief set up a shout, and frequently repeated the word *Klock-klock,* which we supposed to be the name of the village, or perhaps the generic name for villages.

The dwellings were of the most miserable description imaginable, and, unlike those of even the lowest of the savage races with which mankind are acquainted, were of no uniform plan. Some of them (and these we found belonged to the *Wampoos* or *Yampoos,* the great men of the land) consisted of a tree cut down at about four feet from the root, with a large black skin thrown over it, and hanging in loose folds upon the ground. Under this the savage nestled. Others were formed by means of rough limbs of trees, with the withered foliage upon them, made to recline, at an angle of forty-five degrees, against a bank of clay, heaped up, without regular form, to the height of five or six feet. Others, again, were mere holes dug in the earth perpendicularly, and covered over with similar branches, these being removed when the tenant was about to enter, and pulled on again when he had entered. A few were built among the forked limbs of trees as they stood, the upper limbs being partially cut through, so as to bend over upon the lower, thus forming thicker shelter from the weather. The greater number, however, consisted of small shallow caverns, apparently scratched in the face of a precipitous ledge of dark stone, resembling fuller's earth, with which three sides of the village were bounded. At the door of each of these primitive caverns was a small rock, which the tenant carefully placed before the entrance upon leaving his residence, for what purpose I could not ascertain, as the stone itself was never of sufficient size to close up more than a third of the opening.

This village, if it were worthy of the name, lay in a valley of some depth, and could only be approached from the southward, the precipitous ledge of which I have already spoken cutting off all access in other directions. Through the middle of the valley ran a brawling stream of the same magical-looking water which has been described. We saw several strange animals about the dwellings, all appearing to be thoroughly domesticated. The largest of these creatures resembled our common hog in the structure of the body and snout; the tail, however, was bushy, and the legs slender as those of the antelope. Its motion was exceed-

ingly awkward and indecisive, and we never saw it attempt to run. We noticed also several animals very similar in appearance, but of a greater length of body, and covered with a black wool. There were a great variety of tame fowls running about, and these seemed to constitute the chief food of the natives. To our astonishment we saw black albatross among these birds in a state of entire domestication, going to sea periodically for food, but always returning to the village as a home, and using the southern shore in the vicinity as a place of incubation. There they were joined by their friends the pelicans as usual, but these latter never followed them to the dwellings of the savages. Among the other kinds of tame fowls were ducks, differing very little from the canvas-back of our own country, black gannets, and a large bird not unlike the buzzard in appearance, but not carnivorous. Of fish there seemed to be a great abundance. We saw, during our visit, a quantity of dried salmon, rock cod, blue dolphins, mackerel, blackfish, skate, conger eels, elephant-fish, mullets, soles, parrot-fish, leather-jackets, gurnards, hake, flounders, paracutas, and innumerable other varieties. We noticed, too, that most of them were similar to the fish about the group of the Lord Auckland islands, in a latitude as low as fifty-one degrees south. The Gallipago tortoise was also very plentiful. We saw but few wild animals, and none of a large size, or of a species with which we were familiar. One or two serpents of a formidable aspect crossed our path, but the natives paid them little attention, and we concluded that they were not venomous.

As we approached the village with Too-wit and his party, a vast crowd of the people rushed out to meet us, with loud shouts, among which we could only distinguish the everlasting *Ana-moo-moo!* and *Lama-Lama!* We were much surprised at perceiving that, with one or two exceptions, these newcomers were entirely naked, the skins being used only by the men of the canoes. All the weapons of the country seemed also to be in the possession of the latter, for there was no appearance of any among the villagers. There were a great many women and children, the former not altogether wanting in what might be termed personal beauty. They were straight, tall, and well formed, with a grace and freedom of carriage not to be found in civilized society. Their lips, however, like those of the men, were thick and clumsy, so that, even when laughing, the teeth were never disclosed. Their hair was of a finer texture than that of the males. Among these naked villagers there might have been ten or twelve who were clothed, like the party of Too-wit, in dresses of black skin, and armed with lances and heavy clubs. These appeared to have great influence among the rest, and were always addressed by the title *Wampoo*. These, too, were the tenants of the black skin palaces. That of Too-wit was situated in the centre of the village, and was much larger and somewhat better constructed than others of its kind. The tree which formed its support was cut off at a distance of twelve feet or thereabouts from the root, and there were several branches left just below the cut, these serving to extend the

covering, and in this way prevent its flapping about the trunk. The covering, too, which consisted of four very large skins fastened together with wooden skewers, was secured at the bottom with pegs driven through it and into the ground. The floor was strewed with a quantity of dry leaves by way of carpet.

To this hut we were conducted with great solemnity, and as many of the natives crowded in after us as possible. Too-wit seated himself on the leaves, and made signs that we should follow his example. This we did, and presently found ourselves in a situation peculiarly uncomfortable, if not critical. We were on the ground, twelve in number, with the savages, as many as forty, sitting on their hams so closely around us that, if any disturbance had arisen, we should have found it impossible to make use of our arms, or indeed to have risen to our feet. The pressure was not only inside the tent, but outside, where probably was every individual on the whole island, the crowd being prevented from trampling us to death only by the incessant exertions and vociferations of Too-wit. Our chief security lay, however, in the presence of Too-wit himself among us, and we resolved to stick by him closely, as the best chance of extricating ourselves from the dilemma, sacrificing him immediately upon the first appearance of hostile design.

After some trouble a certain degree of quiet was restored, when the chief addressed us in a speech of great length, and very nearly resembling the one delivered in the canoes, with the exception that the *Anamoo-moos!* were now somewhat more strenuously insisted upon than the *Lama-Lamas!* We listened in profound silence until the conclusion of this harangue, when Captain Guy replied by assuring the chief of his eternal friendship and good-will, concluding what he had to say by a present of several strings of blue beads and a knife. At the former the monarch, much to our surprise, turned up his nose with some expression of contempt; but the knife gave him the most unlimited satisfaction, and he immediately ordered dinner. This was handed into the tent over the heads of the attendants, and consisted of the palpitating entrails of a species of unknown animal, probably one of the slim-legged hogs which we had observed in our approach to the village. Seeing us at a loss how to proceed, he began, by way of setting us an example, to devour yard after yard of the enticing food, until we could positively stand it no longer, and evinced such manifest symptoms of rebellion of stomach as inspired his majesty with a degree of astonishment only inferior to that brought about by the looking-glasses. We declined, however, partaking of the delicacies before us, and endeavored to make him understand that we had no appetite whatever, having just finished a hearty *dejeuner*.

When the monarch had made an end of his meal, we commenced a series of cross-questioning in every ingenious manner we could devise, with a view of discovering what were the chief productions of the country, and whether any of them might be turned to profit. At length he seemed to have some idea of our meaning, and offered to accom-

pany us to a part of the coast where he assured us the *biche de mer* (pointing to a specimen of that animal) was to be found in great abundance. We were glad of this early opportunity of escaping from the oppression of the crowd, and signified our eagerness to proceed. We now left the tent, and, accompanied by the whole population of the village, followed the chief to the southeastern extremity of the island, not far from the bay where our vessel lay at anchor. We waited here for about an hour, until the four canoes were brought round by some of the savages to our station. The whole of our party then getting into one of them, we were paddled along the edge of the reef before mentioned, and of another still farther out, where we saw a far greater quantity of *biche de mer* than the oldest seamen among us had ever seen in those groups of the lower latitudes most celebrated for this article of commerce. We stayed near these reefs only long enough to satisfy ourselves that we could easily load a dozen vessels with the animal if necessary, when we were taken alongside the schooner, and parted with Too-wit, after obtaining from him a promise that he would bring us, in the course of twenty-four hours, as many of the canvas-back ducks and Gallipago tortoises as his canoes would hold. In the whole of this adventure we saw nothing in the demeanor of the natives calculated to create suspicion, with the single exception of the systematic manner in which their party was strengthened during our route from the schooner to the village.

Chapter XX

The chief was as good as his word, and we were soon plentifully supplied with fresh provisions. We found the tortoises as fine as we had ever seen, and the ducks surpassed our best species of wild fowl, being exceedingly tender, juicy, and well-flavored. Besides these, the savages brought us, upon our making them comprehend our wishes, a vast quantity of brown celery and scurvy-grass, with a canoe-load of fresh fish and some dried. The celery was a treat indeed, and the scurvy-grass proved of incalculable benefit in restoring those of our men who had shown symptoms of disease. In a very short time we had not a single person on the sick-list. We had also plenty of other kinds of fresh provisions, among which may be mentioned a species of shell-fish resembling the mussel in shape, but with the taste of an oyster. Shrimps, too, and prawns were abundant, and albatross and other birds' eggs with dark shells. We took in, too, a plentiful stock of the flesh of the hog which I have mentioned before. Most of the men found it a palatable food, but I thought it fishy and otherwise disagreeable. In return for these good things we presented the natives with blue beads, brass trinkets, nails, knives, and pieces of red cloth, they being fully delighted in the exchange. We established a regular market on shore, just under the guns of the schooner, where our barterings were carried on with every appearance of good faith, and a degree of order which their conduct at the village of *Klock-klock* had not led us to expect from the savages.

Matters went on thus very amicably for several days, during which parties of the natives were frequently on board the schooner, and parties of our men frequently on shore, making long excursions into the interior, and receiving no molestation whatever. Finding the ease with which the vessel might be loaded with *biche de mer,* owing to the friendly disposition of the islanders, and the readiness with which they would render us assistance in collecting it, Captain Guy resolved to enter into negotiation with Too-wit for the erection of suitable houses in which to cure the article, and for the services of himself and tribe in gathering as much as possible, while he himself took advantage of the fine weather to prosecute his voyage to the southward. Upon mentioning this project to the chief he seemed very willing to enter into an agreement. A bargain was accordingly struck, perfectly satisfactory to both parties, by which it was arranged that, after making the necessary preparations, such as laying off the proper grounds, erecting a portion of the buildings, and doing some other work in which the whole of our crew would be required, the schooner should proceed on her route, leaving three of her men on the island to superintend the fulfilment of the project, and instruct the natives in drying the *biche de mer.* In regard to terms, these were made to depend upon the exertions of the savages in our absence. They were to receive a stipulated quantity of blue beads, knives, red cloth, and so forth, for every certain number of piculs of the *biche de mer* which should be ready on our return.

A description of the nature of this important article of commerce, and the method of preparing it, may prove of some interest to my readers, and I can find no more suitable place than this for introducing an account of it. The following comprehensive notice of the substance is taken from a modern history of a voyage to the South Seas:

"It is that *mollusca* from the Indian Seas which is known to commerce by the French name *bouche de mer* (a nice morsel from the sea). If I am not much mistaken, the celebrated Cuvier calls it *gasteropeda pulmonifera.* It is abundantly gathered in the coasts of the Pacific islands, and gathered especially for the Chinese market, where it commands a great price, perhaps as much as their much-talked-of edible birds' nests, which are properly made up of the gelatinous matter picked up by a species of swallow from the body of these molluscæ. They have no shell, no legs, nor any prominent part, except an *absorbing* and an *excretory,* opposite organs; but, by their elastic wings, like caterpillars or worms, they creep in shallow waters, in which, when low, they can be seen by a kind of swallow, the sharp bill of which, inserted in the soft animal, draws a gummy and filamentous substance, which, by drying, can be wrought into the solid walls of their nest. Hence the name of *gasteropeda pulmonifera.*

"This mollusca is oblong, and of different sizes, from three to eighteen inches in length; and I have seen a few that were not less than two feet long. They were nearly round, a little flattish on one side, which lies next to the bottom of the sea; and they are from one to eight inches thick. They crawl up into shallow water at particular seasons

of the year, probably for the purpose of gendering, as we often find them in pairs. It is when the sun has the most power on the water, rendering it tepid, that they approach the shore; and they often go up into places so shallow that, on the tide's receding, they are left dry, exposed to the heat of the sun. But they do not bring forth their young in shallow water, as we never see any of their progeny, and full-grown ones are always observing coming in from deep water. They feed principally on that class of zoophites which produce the coral.

"The *biche de mer* is generally taken in three or four feet of water; after which they are brought on shore, and split at one end with a knife, the incision being one inch or more, according to the size of the mollusca. Through this opening the entrails are forced out by pressure, and they are much like those of any other small tenant of the deep. The article is then washed, and afterward boiled to a certain degree, which must not be too much or too little. They are then buried in the ground for four hours, then boiled again for a short time, after which they are dried, either by the fire or the sun. Those cured by the sun are worth the most; but where one picul (133 1-3 lbs.) can be cured that way, I can cure thirty piculs by the fire. When once properly cured, they can be kept in a dry place for two or three years without any risk; but they should be examined once in every few months, say four times a year, to see if any dampness is likely to affect them.

"The Chinese, as before stated, consider *biche de mer* a very great luxury, believing that it wonderfully strengthens and nourishes the system, and renews the exhausted system of the immoderate voluptuary. The first quality commands a high price in Canton, being worth ninety dollars a picul; the second quality, seventy-five dollars; the third, fifty dollars; the fourth, thirty dollars; the fifth, twenty dollars; the sixth, twelve dollars; the seventh, eight dollars; and the eighth, four dollars; small cargoes, however, will often bring more in Manilla, Singapore, and Batavia."

An agreement having been thus entered into, we proceeded immediately to land everything necessary for preparing the buildings and clearing the ground. A large flat space near the eastern shore of the bay was selected, where there was plenty of both wood and water, and within a convenient distance of the principal reefs on which the *biche de mer* was to be procured. We now all set to work in good earnest, and soon, to the great astonishment of the savages, had felled a sufficient number of trees for our purpose, getting them quickly in order for the framework of the houses, which in two or three days were so far under way that we could safely trust the rest of the work to the three men whom we intended to leave behind. These were John Carson, Alfred Harris, ——— Peterson (all natives of London, I believe), who volunteered their services in this respect.

By the last of the month we had everything in readiness for departure. We had agreed, however, to pay a formal visit of leave-taking to the village, and Too-wit insisted so pertinaciously upon our keeping the promise

that we did not think it advisable to run the risk of offending him by a final refusal. I believe that not one of us had at this time the slightest suspicion of the good faith of the savages. They had uniformly behaved with the greatest decorum, aiding us with alacrity in our work, offering us their commodities, frequently without price, and never, in any instance, pilfering a single article, although the high value they set upon the goods we had with us was evident by the extravagant demonstrations of joy always manifested upon our making them a present. The women especially were most obliging in every respect, and, upon the whole, we should have been the most suspicious of human beings had we entertained a single thought of perfidy on the part of a people who treated us so well. A very short while sufficed to prove that this apparent kindness of disposition was only the result of a deeply laid plan for our destruction, and that the islanders for whom we entertained such inordinate feelings of esteem, were among the most barbarous, subtle, and bloodthirsty wretches that ever contaminated the face of the globe.

It was on the first of February that we went on shore for the purpose of visiting the village. Although, as said before, we entertained not the slightest suspicion, still no proper precaution was neglected. Six men were left in the schooner, with instructions to permit none of the savages to approach the vessel during our absence, under any pretence whatever, and to remain constantly on deck. The boarding-nettings were up, the guns double-shotted with grape and canister, and the swivels loaded with canisters of musket-balls. She lay, with her anchor apeak, about a mile from the shore, and no canoe could approach her in any direction without being distinctly seen and exposed to the full fire of our swivels immediately.

The six men being left on board, our shore-party consisted of thirty-two persons in all. We were armed to the teeth, having with us muskets, pistols, and cutlasses; besides, each had a long kind of seaman's knife, somewhat resembling the bowie knife now so much used throughout our western and southern country. A hundred of the black-skin warriors met us at the landing for the purpose of accompanying us on our way. We noticed, however, with some surprise, that they were now entirely without arms; and, upon questioning Too-wit in relation to this circumstance, he merely answered that *Mattee non we pa pa si*—meaning that there was no need of arms where all were brothers. We took this in good part, and proceeded.

We had passed the spring and rivulet of which I before spoke, and were now entering upon a narrow gorge leading through the chain of soapstone hills among which the village was situated. This gorge was very rocky and uneven, so much so that it was with no little difficulty we scrambled through it on our first visit to Klock-klock. The whole length of the ravine might have been a mile and a half, or probably two miles. It wound in every possible direction through the hills (having apparently formed, at some remote period, the bed of a torrent), in no instance proceeding more than twenty yards without an abrupt turn. The sides of this dell would have averaged,

I am sure, seventy or eighty feet in perpendicular altitude throughout the whole of their extent, and in some portions they arose to an astonishing height, overshadowing the pass so completely that but little of the light of day could penetrate. The general width was about forty feet, and occasionally it diminished so as not to allow the passage of more than five or six persons abreast. In short, there could be no place in the world better adapted for the consummation of an ambuscade, and it was no more than natural that we should look carefully to our arms as we entered upon it. When I now think of our egregious folly, the chief subject of astonishment seems to be, that we should have ever ventured, under any circumstances, so completely into the power of unknown savages as to permit them to march both before and behind us in our progress through this ravine. Yet such was the order we blindly took up, trusting foolishly to the force of our party, the unarmed condition of Too-wit and his men, the certain efficacy of our fire-arms (whose effect was yet a secret to the natives), and, more than all, to the long-sustained pretension of friendship kept up by these infamous wretches. Five or six of them went on before, as if to lead the way, ostentatiously busying themselves in removing the larger stones and rubbish from the path. Next came our own party. We walked closely together, taking care only to prevent separation. Behind followed the main body of the savages, observing unusual order and decorum.

Dirk Peters, a man named Wilson Allen, and myself were on the right of our companions, examining, as we went along, the singular stratification of the precipice which overhung us. A fissure in the soft rock attracted our attention. It was about wide enough for one person to enter without squeezing, and extended back into the hill some eighteen or twenty feet in a straight course, sloping afterward to the left. The height of the opening, as far as we could see into it from the main gorge, was perhaps sixty or seventy feet. There were one or two stunted shrubs growing from the crevices, bearing a species of filbert which I felt some curiosity to examine, and pushed in briskly for that purpose, gathering five or six of the nuts at a grasp, and then hastily retreating. As I turned, I found that Peters and Allen had followed me. I desired them to go back, as there was not room for two persons to pass, saying they should have some of my nuts. They accordingly turned, and were scrambling back, Allen being close to the mouth of the fissure, when I was suddenly aware of a concussion resembling nothing I had ever before experienced, and which impressed me with a vague conception, if indeed I then thought of anything, that the whole foundations of the solid globe were suddenly rent asunder, and that the day of universal dissolution was at hand.

Chapter XXI

As soon as I could collect my scattered senses, I found myself nearly suffocated, and grovelling in utter darkness among a quantity of loose earth which was also falling upon me heavily in every direction, threatening to bury me entirely. Horribly alarmed at this

idea, I struggled to gain my feet, and at last succeeded. I then remained motionless for some moments, endeavoring to conceive what had happened to me, and where I was. Presently I heard a deep groan just at my ear, and afterward the smothered voice of Peters calling to me for aid in the name of God. I scrambled one or two paces forward, when I fell directly over the head and shoulders of my companion, who, I soon discovered, was buried in a loose mass of earth as far as his middle, and struggling desperately to free himself from the pressure. I tore the dirt from around him with all the energy I could command, and at length succeeded in getting him out.

As soon as we sufficiently recovered from our fright and surprise to be capable of conversing rationally, we both came to the conclusion that the walls of the fissure in which we had ventured had, by some convulsion of nature, or probably from their own weight, caved in overhead, and that we were consequently lost for ever, being thus entombed alive. For a long time we gave up supinely to the most intense agony and despair, such as cannot be adequately imagined by those who have never been in a similar position. I firmly believed that no incident ever occurring in the course of human events is more adapted to inspire the supremeness of mental and bodily distress than a case like our own, of living inhumation. The blackness of darkness which envelops the victim, the terrific oppression of lungs, the stifling fumes from the damp earth, unite with the ghastly considerations that we are beyond the remotest confines of hope, and that such is the allotted portion of *the dead*, to carry into the human heart a degree of appalling awe and horror not to be tolerated—never to be conceived.

At length Peters proposed that we should endeavor to ascertain precisely the extent of our calamity, and grope about our prison; it being barely possible, he observed, that some opening might yet be left us for escape. I caught eagerly at this hope, and, arousing myself to exertion, attempted to force my way through the loose earth. Hardly had I advanced a single step before a glimmer of light became perceptible, enough to convince me that, at all events, we should not immediately perish for want of air. We now took some degree of heart, and encouraged each other to hope for the best. Having scrambled over a bank of rubbish which impeded our farther progress in the direction of the light, we found less difficulty in advancing and also experienced some relief from the excessive oppression of lungs which had tormented us. Presently we were enabled to obtain a glimpse of the objects around, and discovered that we were near the extremity of the straight portion of the fissure, where it made a turn to the left. A few struggles more, and we reached the bend, when to our inexpressible joy, there appeared a long seam or crack extending upward a vast distance, generally at an angle of about forty-five degrees, although sometimes much more precipitous. We could not see through the whole extent of this opening; but, as a good deal of light came down it, we had little doubt of finding at the top of it (if we could by any means reach the top) a clear passage into the open air.

I now called to mind that three of us

had entered the fissure from the main gorge, and that our companion, Allen, was still missing; we determined at once to retrace our steps and look for him. After a long search, and much danger from the farther caving in of the earth above us, Peters at length cried out to me that he had hold of our companion's foot, and that his whole body was deeply buried beneath the rubbish beyond the possibility of extricating him. I soon found that what he said was too true, and that, of course, life had been long extinct. With sorrowful hearts, therefore, we left the corpse to its fate, and again made our way to the bend.

The breadth of the seam was barely sufficient to admit us, and, after one or two ineffectual efforts at getting up, we began once more to despair. I have before said that the chain of hills through which ran the main gorge was composed of a species of soft rock resembling soapstone. The sides of the cleft we were now attempting to ascend were of the same material, and so excessively slippery, being wet, that we could get but little foothold upon them even in their least precipitous parts; in some places, where the ascent was nearly perpendicular, the difficulty was, of course, much aggravated; and, indeed, for some time we thought insurmountable. We took courage, however, from despair; and what, by dint of cutting steps in the soft stone with our bowie knives, and swinging at the risk of our lives, to small projecting points of a harder species of slaty rock which now and then protruded from the general mass, we at length reached a natural platform, from which was perceptible a patch of blue sky, at the extremity of a thickly-wooded ravine. Looking back now, with somewhat more leisure, at the passage through which we had thus far proceeded, we clearly saw from the appearance of its sides, that it was of late formation, and we concluded that the concussion, whatever it was, which had so unexpectedly overwhelmed us, had also, at the same moment, laid open this path for escape. Being quite exhausted with exertion, and indeed, so weak that we were scarcely able to stand or articulate, Peters now proposed that we should endeavor to bring our companions to the rescue by firing the pistols which still remained in our girdles—the muskets as well as cutlasses had been lost among the loose earth at the bottom of the chasm. Subsequent events proved that, had we fired, we should have sorely repented it, but luckily a half suspicion of foul play had by this time arisen in my mind, and we forebore to let the savages know of our whereabouts.

After having reposed for about an hour, we pushed on slowly up the ravine, and had gone no great way before we heard a succession of tremendous yells. At length we reached what might be called the surface of the ground; for our path hitherto, since leaving the platform, had lain beneath an archway of high rock and foliage, at a vast distance overhead. With great caution we stole to a narrow opening, through which we had a clear sight of the surrounding country, when the whole dreadful secret of the concussion broke upon us in one moment and at one view.

The spot from which we looked was not far from the summit of the highest

peak in the range of the soapstone hills. The gorge in which our party of thirty-two had entered ran within fifty feet to the left of us. But, for at least one hundred yards, the channel or bed of this gorge was entirely filled up with the chaotic ruins of more than a million tons of earth and stone that had been artificially tumbled within it. The means by which the vast mass had been precipitated were not more simple than evident, for sure traces of the murderous work were yet remaining. In several spots along the top of the eastern side of the gorge (we were now on the western) might be seen stakes of wood driven into the earth. In these spots the earth had not given way; but throughout the whole extent of the face of the precipice from which the mass *had* fallen, it was clear, from marks left in the soil resembling those made by the drill of the rock-blaster, that stakes similar to those we saw standing had been inserted, at not more than a yard apart, for the length of perhaps three hundred feet, and ranging at about ten feet back from the edge of the gulf. Strong cords of grape vine were attached to the stakes still remaining on the hill, and it was evident that such cords had also been attached to each of the other stakes. I have already spoken of the singular stratification of these soapstone hills; and the description just given of the narrow and deep fissure through which we effected our escape from inhumation will afford a further conception of its nature. This was such that almost every natural convulsion would be sure to split the soil into perpendicular layers or ridges running parallel with one another; and a very moderate exertion of art would be sufficient for effecting the same purpose. Of this stratification the savages had availed themselves to accomplish their treacherous ends. There can be no doubt that, by the continuous line of stakes, a partial rupture of the soil had been brought about, probably to the depth of one or two feet, when by means of a savage pulling at the end of each of the cords (these cords being attached to the tops of the stakes, and extending back from the edge of the cliff), a vast leverage power was obtained, capable of hurling the whole face of the hill, upon a given signal, into the bosom of the abyss below. The fate of our poor companions was no longer a matter of uncertainty. We alone had escaped from the tempest of that overwhelming destruction. We were the only living white men upon the island.

Chapter XXII

Our situation, as it now appeared, was scarcely less dreadful than when we had conceived ourselves entombed forever. We saw before us no prospect but that of being put to death by the savages, or of dragging out a miserable existence in captivity among them. We might, to be sure, conceal ourselves for a time from their observation among the fastnesses of the hills, and, as a final resort, in the chasm from which we had just issued; but we must either perish in the long polar winter through cold and famine, or be ultimately discovered in our efforts to obtain relief.

The whole country around us seemed to be swarming with savages, crowds of whom, we now perceived, had come over from the islands to the southward

on flat rafts, doubtless with a view of lending their aid in the capture and plunder of the Jane. The vessel still lay calmly at anchor in the bay, those on board being apparently quite unconscious of any danger awaiting them. How we longed at that moment to be with them either to aid in effecting their escape, or to perish with them in attempting a defence. We saw no chance even of warning them of their danger without bringing immediate destruction upon our own heads, with but a remote hope of benefit to them. A pistol fired might suffice to apprise them that something wrong had occurred; but the report could not possibly inform them that their only prospect of safety lay in getting out of the harbour forthwith—nor tell them no principles of honor now bound them to remain, that their companions were no longer among the living. Upon hearing the discharge they could not be more thoroughly prepared to meet the foe, who were now getting ready to attack, than they already were, and always had been. No good, therefore, and infinite harm, would result from our firing, and after mature deliberation, we forbore.

Our next thought was to attempt to rush toward the vessel, to seize one of the four canoes which lay at the head of the bay, and endeavor to force a passage on board. But the utter impossibility of succeeding in this desperate task soon became evident. The country, as I said before, was literally swarming with the natives, skulking among the bushes and recesses of the hills, so as not to be observed from the schooner. In our immediate vicinity especially, and blockading the sole path by which we could hope to attain the shore at the proper point were stationed the whole party of the black-skin warriors, with Too-wit at their head, and apparently only waiting for some re-enforcement to commence his onset upon the Jane. The canoes, too, which lay at the head of the bay, were manned with savages, unarmed, it is true, but who undoubtedly had arms within reach. We were forced, therefore, however unwillingly, to remain in our place of concealment, mere spectators of the conflict which presently ensued.

In about half an hour we saw some sixty or seventy rafts, or flat-boats, with outriggers, filled with savages, and coming round the southern bight of the harbor. They appeared to have no arms except short clubs, and stones which lay in the bottom of the rafts. Immediately afterward another detachment, still larger, appeared in an opposite direction, and with similar weapons. The four canoes, too, were now quickly filled with natives, starting up from the bushes at the head of the bay, and put off swiftly to join the other parties. Thus, in less time than I have taken to tell it, and as if by magic, the Jane saw herself surrounded by an immense multitude of desperadoes evidently bent upon capturing her at all hazards. . . . . .

That they would succeed in so doing could not be doubted for an instant. The six men left in the vessel, however resolutely they might engage in her defence, were altogether unequal to the proper management of the guns, or in any manner to sustain a contest at such odds. I could hardly imagine that they would make resistance at all,

but in this was deceived; for presently I saw them get springs upon the cable, and bring the vessel's starboard broadside to bear upon the canoes, which by this time were within pistol range, the rafts being nearly a quarter of a mile to windward. Owing to some cause unknown, but most probably to the agitation of our poor friends at seeing themselves in so hopeless a situation, the discharge was an entire failure. Not a canoe was hit or a single savage injured, the shots striking short and *ricochetting* over their heads. The only effect produced upon them was astonishment at the unexpected report and smoke, which was so excessive that for some moments I almost thought they would abandon their design entirely, and return to the shore. And this they would most likely have done had our men followed up their broadside by a discharge of small-arms, in which, as the canoes were now so near at hand, they could not have failed in doing some execution, sufficient, at least, to deter this party from a farther advance, until they could have given the rafts also a broadside. But, in place of this, they left the canoe party to recover from their panic, and, by looking about them, to see that no injury had been sustained, while they flew to the larboard to get ready for the rafts.

The discharge to larboard produced the most terrible effect. The star and double-headed shot of the large guns cut seven or eight of the rafts completely asunder, and killed, perhaps, thirty or forty of the savages outright, while a hundred of them, at least, were thrown into the water, the most of them dreadfully wounded. The remainder, frightened out of their senses, commenced at once a precipitate retreat, not even waiting to pick up their maimed companions, who were swimming about in every direction, screaming and yelling for aid. This great success, however, came too late for the salvation of our devoted people. The canoe party were already on board the schooner to the number of more than a hundred and fifty, the most of them having succeeded in scrambling up the chains and over the boarding-nettings even before the matches had been applied to the larboard guns. Nothing now could withstand their brute rage. Our men were borne down at once, overwhelmed, trodden under foot, and absolutely torn to pieces in an instant.

Seeing this, the savages on the rafts got the better of their fears, and came up in shoals to the plunder. In five minutes the Jane was a pitiable scene indeed of havoc and tumultuous outrage. The decks were split open and ripped up; the cordage, sails, and everything movable on deck demolished as if by magic; while, by dint of pushing at the stern, towing with the canoes, and hauling at the sides, as they swam in thousands around the vessel, the wretches finally forced her on shore (the cable having been slipped), and delivered her over to the good offices of Too-wit, who, during the whole of the engagement, had maintained, like a skilful general, his post of security and reconnoissance among the hills, but, now that the victory was completed to his satisfaction, condescended to scamper down with his warriors of the black skin, and become a partaker in the spoils.

Too-wit's descent left us at liberty

to quit our hiding-place and reconnoitre the hill in the vicinity of the chasm. At about fifty yards from the mouth of it we saw a small spring of water, at which we slaked the burning thirst that now consumed us. Not far from the spring we discovered several of the filbert-bushes which I mentioned before. Upon tasting the nuts we found them palatable, and very nearly resembling in flavor the common English filbert. We collected our hats full immediately, deposited them within the ravine, and returned for more. While we were busily employed in gathering these, a rustling in the bushes alarmed us, and we were upon the point of stealing back to our covert, when a large black bird of the bittern species strugglingly and slowly arose above the shrubs. I was so much startled that I could do nothing, but Peters had sufficient presence of mind to run up to it before it could make its escape, and seize it by the neck. Its struggles and screams were tremendous, and we had thoughts of letting it go, lest the noise should alarm some of the savages who might be still lurking in the neighborhood. A stab with a bowie knife, however, at length brought it to the ground, and we dragged it into the ravine, congratulating ourselves that, at all events, we had thus obtained a supply of food enough to last us for a week.

We now went out again to look about us, and ventured a considerable distance down the southern declivity of the hill, but met with nothing else which could serve us for food. We therefore collected a quantity of dry wood and returned, seeing one or two large parties of the natives on their way to the village, laden with the plunder of the vessel, and who, we were apprehensive, might discover us in passing beneath the hill.

Our next care was to render our place of concealment as secure as possible, and with this object, we arranged some brushwood over the aperture which I have before spoken of as the one through which we saw the patch of blue sky, on reaching the platform from the interior of the chasm. We left only a very small opening just wide enough to admit of our seeing the bay, without the risk of being discovered from below. Having done this, we congratulated ourselves upon the security of the position; for we were now completely excluded from observation, as long as we chose to remain within the ravine itself, and not venture out upon the hill. We could perceive no traces of the savages having ever been within this hollow; but, indeed, when we came to reflect upon the probability that the fissure through which we attained it had been only just now created by the fall of the cliff opposite, and that no other way of attaining it could be perceived, we were not so much rejoiced at the thought of being secure from molestation as fearful lest there should be absolutely no means left us for descent. We resolved to explore the summit of the hill thoroughly, when a good opportunity should offer. In the meantime we watched the motions of the savages through our loophole.

They had already made a complete wreck of the vessel, and were now preparing to set her on fire. In a little while we saw the smoke ascending in huge volumes from her main hatchway, and, shortly afterward, a dense mass

of flame burst up from the forecastle. The rigging, masts and what remained of the sails caught immediately, and the fire spread rapidly along the decks. Still a great many of the savages retained their stations about her, hammering with large stones, axes, and cannon-balls at the bolts and other iron and copper work. On the beach, and in canoes and rafts, there were not less, altogether, in the immediate vicinity of the schooner, than ten thousand natives, besides the shoals of them who, laden with booty, were making their way inland and over to the neighboring islands. We now anticipated a catastrophe, and were not disappointed. First of all there came a smart shock (which we felt as distinctly where we were as if we had been slightly galvanized), but unattended with any visible signs of an explosion. The savages were evidently startled, and paused for an instant from their labors and yellings. They were upon the point of recommencing, when suddenly a mass of smoke puffed up from the decks, resembling a black and heavy thunder-cloud—then, as if from its bowels, arose a tall stream of vivid fire to the height, apparently, of a quarter of a mile—then there came a sudden circular expansion of the flame—then the whole atmosphere was magically crowded, in a single instant, with a wild chaos of wood, and metal, and human limbs—and, lastly, came the concussion in its fullest fury, which hurled us impetuously from our feet, while the hills echoed and re-echoed the tumult, and a dense shower of the minutest fragments of the ruins tumbled headlong in every direction around us.

The havoc among the savages far exceeded our utmost expectation, and they had now, indeed, reaped the full and perfect fruits of their treachery. Perhaps a thousand perished by the explosion, while at least an equal number were desperately mangled. The whole surface of the bay was literally strewn with the struggling and drowning wretches, and on shore matters were even worse. They seemed utterly appalled by the suddenness and completeness of their discomfiture, and made no efforts at assisting one another. At length we observed a total change in their demeanor. From absolute stupor, they appeared to be, all at once, aroused to the highest pitch of excitement, and rushed wildly about, going to and from a certain point on the beach, with the strangest expressions of mingled horror, rage, and intense curiosity depicted on their countenances, and shouting, at the top of their voices, *"Tekeli-li! Tekeli-li!"*

Presently we saw a large body go off into the hills, whence they returned in a short time, carrying stakes of wood. These they brought to the station where the crowd was the thickest, which now separated so as to afford us a view of the object of all this excitement. We perceived something white lying upon the ground, but could not immediately make out what it was. At length we saw that it was the carcass of the strange animal with the scarlet teeth and claws which the schooner had picked up at sea on the eighteenth of January. Captain Guy had had the body preserved for the purpose of stuffing the skin and taking it to England. I remember he had given some directions about it just before our making the island, and it had been brought

into the cabin and stowed away in one of the lockers. It had now been thrown on shore by the explosion; but why it had occasioned so much concern among the savages was more than we could comprehend. Although they crowded around the carcass at a little distance, none of them seemed willing to approach it closely. By and by the men with the stakes drove them in a circle around it, and no sooner was this arrangement completed, than the whole of the vast assemblage rushed into the interior of the island, with loud screams of *"Tekeli-li! Tekeli-li!"*

Chapter XXIII

During the six or seven days immediately following we remained in our hiding-place upon the hill, going out only occasionally, and then with the greatest precaution, for water and filberts. We had made a kind of penthouse on the platform, furnishing it with a bed of dry leaves, and placing in it three large flat stones, which served us for both fireplace and table. We kindled a fire without difficulty by rubbing two pieces of dry wood together, the one soft, the other hard. The bird we had taken in such good season proved excellent eating, although somewhat tough. It was not an oceanic fowl, but a species of bittern, with jet black and grizzly plumage, and diminutive wings in proportion to its bulk. We afterward saw three of the same kind in the vicinity of the ravine, apparently seeking for the one we had captured; but, as they never alighted, we had no opportunity of catching them.

As long as this fowl lasted we suffered nothing from our situation, but it was now entirely consumed, and it became absolutely necessary that we should look out for provision. The filberts would not satisfy the cravings of hunger, afflicting us, too, with severe gripings of the bowels, and, if freely indulged in, with violent headache. We had seen several large tortoises near the seashore to the eastward of the hill, and perceived they might be easily taken, if we could get at them without the observation of the natives. It was resolved, therefore, to make an attempt at descending.

We commenced by going down the southern declivity, which seemed to offer the fewest difficulties, but had not proceeded a hundred yards before (as we had anticipated from appearances on the hilltop) our progress was entirely arrested by a branch of the gorge in which our companions had perished. We now passed along the edge of this for about a quarter of a mile, when we were again stopped by a precipice of immense depth, and, not being able to make our way along the brink of it, we were forced to retrace our steps by the main ravine.

We now pushed over to the eastward, but with precisely similar fortune. After an hour's scramble, at the risk of breaking our necks, we discovered that we had merely descended into a vast pit of black granite, with fine dust at the bottom, and whence the only egress was by the rugged path in which we had come down. Toiling again up this path, we now tried the northern edge of the hill. Here we were obliged to use the greatest possible caution in our manœuvres, as the least indiscretion would expose us to the full view

of the savages in the village. We crawled along, therefore, on our hands and knees, and, occasionally, were even forced to throw ourselves at full length, dragging our bodies along by means of the shrubbery. In this careful manner we had proceeded but a little way, when we arrived at a chasm far deeper than any we had yet seen, and leading directly into the main gorge. Thus our fears were fully confirmed, and we found ourselves cut off entirely from access to the world below. Thoroughly exhausted by our exertions, we made the best of our way back to the platform, and throwing ourselves upon the bed of leaves, slept sweetly and soundly for some hours.

For several days after this frutiless search we were occupied in exploring every part of the summit of the hill, in order to inform ourselves of its actual resources. We found that it would afford us no food, with the exception of the unwholesome filberts, and a rank species of scurvy-grass, which grew in a little patch of not more than four rods square, and would be soon exhausted. On the fifteenth of February, as near as I can remember, there was not a blade of this left, and the nuts were growing scarce; our situation, therefore, could hardly be more lamentable.* On the sixteenth we again went round the walls of our prison, in hope of finding some avenue of escape; but to no purpose. We also descended the chasm in which we had been overwhelmed, with the faint expectation of discovering, through this channel, some opening to the main ravine. Here, too, we were disappointed, although we found and brought up with us a musket.

On the seventeenth we set out with the determination of examining more thoroughly the chasm of black granite into which we had made our way in the first search. We remembered that one of the fissures in the sides of this pit had been but partially looked into, and we were anxious to explore it, although with no expectation of discovering here any opening.

We found no great difficulty in reaching the bottom of the hollow as before, and were now sufficiently calm to survey it with some attention. It was, indeed, one of the most singular-looking places imaginable, and we could scarcely bring ourselves to believe it altogether the work of nature. The pit, from its eastern to its western extremity, was about five hundred yards in length, when all its windings were threaded; the distance from east to west in a straight line not being more (I should suppose, having no means of accurate examination) than forty or fifty yards. Upon first descending into the chasm—that is to say, for a hundred feet downward from the summit of the hill, the sides of the abyss bore little resemblance to each other, and, apparently, had at no time been connected, the one surface being of the soapstone, and the other of marl, granulated with some metallic matter. The average breadth or interval between the two cliffs was probably here sixty feet, but there seemed to be no regularity of formation. Passing down, however, beyond the limit spoken of, the interval rapidly contracted, and the sides began to run

* This day was rendered remarkable by our observing in the south several huge wreaths of the grayish vapor I have before spoken of.

parallel, although, for some distance farther, they were still dissimilar in their material and form of surface. Upon arriving within fifty feet of the bottom, a perfect regularity commenced. The sides were now entirely uniform in substance, in color, and in lateral direction, the material being a very black and shining granite, and the distance between the two sides, at all points, facing each other, exactly twenty yards. The precise formation of the chasm will be best understood by means of a delineation taken upon the spot; for I had luckily with me a pocket-book and pencil, which I preserved with great care through a long series of subsequent adventure, and to which I am indebted for memoranda of many subjects which would otherwise have been crowded from my remembrance.

This figure (see fig. 1) gives the general outlines of the chasm, without the minor cavities in the sides, of which there were several, each cavity having a corresponding protuberance opposite. The bottom of the gulf was covered to the depth of three or four inches with a powder almost impalpable, beneath which we found a continuation of the black granite. To the right, at the lower extremity, will be noticed the appear-

FIG. 1.

ance of a small opening; this is the fissure alluded to above, and to examine which more minutely than before was the object of our second visit. We now pushed into it with vigor, cutting away a quantity of brambles which impeded us, and removing a vast heap of sharp flints somewhat resembling arrow-heads in shape. We were encouraged to persevere, however, by perceiving some little light proceeding from the farther end. We at length squeezed our way for about thirty feet, and found that the aperture was a low and regularly formed arch, having a bottom of the same impalpable powder as that in the main chasm. A strong light now broke upon us, and, turning a short bend, we found ourselves in another lofty chamber, similar to the one we had left in every respect but longitudinal form. Its general figure is here given. (See fig. 2.)

The total length of this chasm, com-

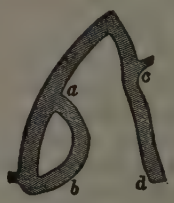

FIG. 2.

mencing at the opening *a* and proceeding round the curve *b* to the extremity *d*, is five hundred and fifty yards. At *c* we discovered a small aperture similar to the one through which we had issued from the other chasm, and this was choked up in the same manner with brambles and a quantity of the white arrow-head flints. We forced our way through it, finding it about forty

feet long, and emerged into a third chasm. This, too, was precisely like the first, except in its longitudinal shape, which was thus. (See fig. 3.)

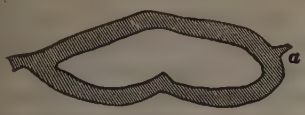

FIG. 3.

FIG. 5.

We found the entire length of the third chasm three hundred and twenty yards. At the point *a* was an opening about six feet wide, and extending fifteen feet into the rock, where it terminated in a bed of marl, there being no other chasm beyond, as we had expected. We were about leaving this fissure, into which very little light was admitted, when Peters called my attention to a range of singular-looking indentures in the surface of the marl forming the termination of the *cul-de-sac*. With a very slight exertion of the imagination, the left, or most northern of these indentures might have been taken for the intentional, although rude, representation of a human figure standing erect, with out-stretched arm. The rest of them bore also some little resemblance to alphabetical characters, and Peters was willing, at all events, to adopt the idle opinion that they were really such. I convinced him of his error, finally, by directing his attention to the floor of the fissure, where, among the powder, we picked up, piece by piece, several large flakes of the marl, which had evidently been broken off by some convulsion from the surface where the indentures were found, and which had projecting points exactly fitting the indentures; thus proving them to have been the work of nature. Fig. 4 presents an accurate copy of the whole.

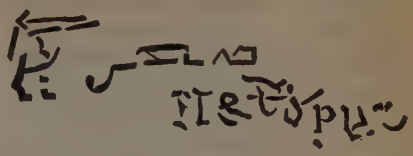

FIG. 4.

After satisfying ourselves that these singular caverns afforded us no means of escape from our prison, we made our way back, dejected and dispirited, to the summit of the hill. Nothing worth mentioning occurred during the next twenty-four hours, except that, in examining the ground to the eastward of the third chasm, we found two triangular holes of great depth, and also with black granite sides. Into these holes we did not think it worth while to attempt descending, as they had the appearance of mere natural wells, without outlet. They were each about twenty yards in circumference, and their shape, as well as relative position in regard to the third chasm, is shown in figure 5, this page.

CHAPTER XXIV

ON the twentieth of the month, finding it altogether impossible to subsist any longer upon the filberts, the use of which occasioned us the most excruciating torment, we resolved to make a desperate attempt at descending the southern declivity of the hill. The face of the precipice was here of the softest species of soapstone, although nearly perpendicular throughout its whole extent (a depth of a hundred and fifty

feet at the least), and in many places even overarching. After a long search we discovered a narrow ledge about twenty feet below the brink of the gulf; upon this Peters contrived to leap, with what assistance I could render him by means of our pocket-handkerchiefs tied together. With somewhat more difficulty I also got down; and we then saw the possibility of descending the whole way by the process in which we had clambered up from the chasm when we had been buried by the fall of the hill—that is, by cutting steps in the face of the soapstone with our knives. The extreme hazard of the attempt can scarcely be conceived; but, as there was no other resource, we determined to undertake it.

Upon the ledge where we stood there grew some filbert-bushes; and to one of these we made fast an end of our rope of handkerchiefs. The other end being tied round Peters' waist, I lowered him down over the edge of the precipice until the handkerchiefs were stretched tight. He now proceeded to dig a deep hole in the soapstone (as far in as eight or ten inches), sloping away the rock above to the height of a foot, or thereabout, so as to allow of his driving, with the butt of a pistol, a tolerably strong peg into the levelled surface. I then drew him up for about four feet, when he made a hole similar to the one below, driving in a peg as before, and having thus a resting-place for both feet and hands. I now unfastened the handkerchiefs from the bush, throwing him the end, which he tied to the peg in the uppermost hole, letting himself down gently to a station about three feet lower than he had yet been—that is, to the full extent of the handkerchiefs. Here he dug another hole, and drove another peg. He then drew himself up, so as to rest his feet in the hole just cut, taking hold with his hands upon the peg in the one above. It was now necessary to untie the handkerchiefs from the topmost peg, with the view of fastening them to the second; and here he found that an error had been committed in cutting the holes at so great a distance apart. However, after one or two unsuccessful and dangerous attempts at reaching the knot (having to hold on with his left hand while he labored to undo the fastening with his right), he at length cut the string, leaving six inches of it affixed to the peg. Tying the handkerchiefs now to the second peg, he descended to a station below the third, taking care not to go too far down. By these means (means which I should never have conceived of myself, and for which we were indebted altogether to Peters' ingenuity and resolution) my companion finally succeeded, with the occasional aid of projections in the cliff, in reaching the bottom without accident.

It was some time before I could summon sufficient resolution to follow him; but I did at length attempt it. Peters had taken off his shirt before descending, and this, with my own, formed the rope necessary for the adventure. After throwing down the musket found in the chasm, I fastened this rope to the bushes, and let myself down rapidly, striving, by the vigor of my movements, to banish the trepidation which I could overcome in no other manner. This answered sufficiently well for the first four or five steps; but presently I found my imagination growing ter-

ribly excited by thoughts of the vast depths yet to be descended, and the precarious nature of the pegs and soapstone holes which were my only support. It was in vain I endeavored to banish these reflections, and to keep my eyes steadily bent upon the flat surface of the cliff before me. The more earnestly I struggled *not to think*, the more intensely vivid became my conceptions, and the more horribly distinct. At length arrived that crisis of fancy, so fearful in all similar cases, the crisis in which we began to anticipate the feelings with which we *shall* fall—to picture to ourselves the sickness, and dizziness, and the last struggle, and the half swoon, and the final bitterness of the rushing and headlong descent. And now I found these fancies creating their own realities, and all imagined horrors crowding upon me in fact. I felt my knees strike violently together, while my fingers were gradually but certainly relaxing their grasp. There was a ringing in my ears, and I said, "This is my knell of death!" And now I was consumed with the irrepressible desire of looking below. I could not, I would not, confine my glances to the cliff; and, with a wild, indefinable emotion, half of horror, half of a relieved oppression, I threw my vision far down into the abyss. For one moment my fingers clutched convulsively upon their hold, while, with the movement, the faintest possible idea of ultimate escape wandered, like a shadow, through my mind—in the next my whole soul was pervaded with a *longing to fall;* a desire, a yearning, a passion utterly uncontrollable. I let go at once my grasp upon the peg, and, turning half round from the precipice, remained tottering for an instant against its naked face. But now there came a spinning of the brain; a shrill-sounding and phantom voice screamed within my ears; a dusky, fiendish, and filmy figure stood immediately beneath me; and, sighing, I sunk down with a bursting heart, and plunged within its arms.

I had swooned, and Peters had caught me as I fell. He had observed my proceedings from his station at the bottom of the cliff; and perceiving my imminent danger, had endeavored to inspire me with courage by every suggestion he could devise; although my confusion of mind had been so great as to prevent my hearing what he said, or being conscious that he had even spoken to me at all. At length, seeing me totter, he hastened to ascend to my rescue, and arrived just in time for my preservation. Had I fallen with my full weight, the rope of linen would inevitably have snapped, and I should have been precipitated into the abyss; at it was, he contrived to let me down gently, so as to remain suspended without danger until animation returned. This was in about fifteen minutes. On recovery, my trepidation had entirely vanished; I felt a new being, and, with some little further aid from my companion, reached the bottom also in safety.

We now found ourselves not far from the ravine which had proved the tomb of our friends, and to the southward of the spot where the hill had fallen. The place was one of singular wildness, and its aspect brought to my mind the descriptions given by travellers of those dreary regions marking the site of degraded Babylon. Not to speak of the ruins of the disrupted cliff, which formed a chaotic barrier in the vista

to the northward, the surface of the ground in every other direction was strewn with huge tumuli, apparently the wreck of some gigantic structures of art; although, in detail, no semblance of art could be detected. Scoria were abundant, and large shapeless blocks of the black granite, intermingled with others of marl,* and both granulated with metal. Of vegetation there were no traces whatsoever throughout the whole of the desolate area within sight. Several immense scorpions were seen, and various reptiles not elsewhere to be found in the high latitudes. As food was our most immediate object, we resolved to make our way to the sea-coast, distant not more than half a mile, with a view of catching turtle, several of which we had observed from our place of concealment on the hill. We had proceeded some hundred yards, threading our route cautiously between the huge rocks and tumuli, when, upon turning a corner, five savages sprung upon us from a small cavern, felling Peters to the ground with a blow from a club. As he fell the whole party rushed upon him to secure their victim, leaving me time to recover from my astonishment. I still had the musket, but the barrel had received so much injury in being thrown from the precipice that I cast it aside as useless, preferring to trust my pistols, which had been carefully preserved in order. With these I advanced upon the assailants, firing one after the other in quick succession. Two savages fell, and one, who was in the act of thrusting a spear into Peters, sprung to his feet without accomplishing his purpose. My companion being thus released, we had no further difficulty. He had his pistols also, but prudently declined using them, confiding in his great personal strength, which far exceeded that of any person I have ever known. Seizing a club from one of the savages who had fallen, he dashed out the brains of the three who remained, killing each instantaneously with a single blow of the weapon, and leaving us completely masters of the field.

So rapidly had these events passed, that we could scarcely believe in their reality, and were standing over the bodies of the dead in a species of stupid contemplation, when we were brought to recollection by the sound of shouts in the distance. It was clear that the savages had been alarmed by the firing, and that we had little chance of avoiding discovery. To regain the cliff, it would be necessary to proceed in the direction of the shouts; and even should we succeeded in arriving at its base, we should never be able to ascend it without being seen. Our situation was one of the greatest peril, and we were hesitating in which path to commence a flight, when one of the savages whom I had shot, and supposed dead, sprang briskly to his feet, and attempted to make his escape. We overtook him, however, before he had advanced many paces, and were about to put him to death, when Peters suggested that we might derive some benefit from forcing him to accompany us in our attempt to escape. We therefore dragged him with us, making him understand that we would shoot him if he offered resistance. In a few minutes

* The marl was also black; indeed, we noticed no light colored substances of any kind upon the island.

he was perfectly submissive, and ran by our sides as we pushed in among the rocks, making for the sea-shore.

So far, the irregularities of the ground we had been traversing hid the sea, except at intervals, from our sight, and, when we first had it fairly in view, it was perhaps, two hundred yards distant. As we emerged into the open beach we saw, to our great dismay, an immense crowd of the natives pouring from the village, and from all visible quarters of the island, making toward us with gesticulations of extreme fury, and howling like wild beasts. We were upon the point of turning upon our steps, and trying to secure a retreat among the fastnesses of the rougher ground, when I discovered the bows of two canoes projecting from behind a large rock which ran out into the water. Toward these we now ran with all speed, and, reaching them, found them unguarded, and without any other freight than three of the large Gallipago turtles and the usual supply of paddles for sixty rowers. We instantly took possession of one of them, and, forcing our captive on board, pushed out to sea with all the strength we could command. . . .

We had not made, however, more than fifty yards from the shore before we became sufficiently calm to perceive the great oversight of which we had been guilty in leaving the other canoe in the power of the savages, who, by this time, were not more than twice as far from the beach as ourselves, and were rapidly advancing to the pursuit. No time was now to be lost. Our hope was, at best, a forlorn one, but we had none other. It was very doubtful whether, with the utmost exertion, we could get back in time to anticipate them in taking possession of the canoe; but yet there was a chance that we could. We might save ourselves if we succeeded, while not to make the attempt was to resign ourselves to inevitable butchery.

The canoe was modelled with the bow and stern alike, and, in place of turning it around, we merely changed our position in paddling. As soon as the savages perceived this they redoubled their yells, as well as their speed, and approached with inconceivable rapidity. We pulled, however, with all the energy of desperation, and arrived at the contested point before more than one of the natives had attained it. This man paid dearly for his superior agility, Peters shooting him through the head with a pistol as he approached the shore. The foremost among the rest of his party were probably some twenty or thirty paces distant as we seized upon the canoe. We at first endeavored to pull her into the deep water, beyond the reach of the savages, but, finding her too firmly aground, and there being no time to spare, Peters, with one or two heavy strokes from the butt of the musket, succeeded in dashing out a large portion of the bow and of one side. We then pushed off. Two of the natives by this time had got hold of our boat, obstinately refusing to let go, until we were forced to dispatch them with our knives. We were now clear off, and making great way out to sea. The main body of the savages, upon reaching the broken canoe, set up the most tremendous yell of rage and disappointment conceivable. In truth, from every thing I could see of these wretches, they appeared to be the most

wicked, hypocritical, vindictive, bloodthirsty, and altogether fiendish race of men upon the face of the globe. It is clear we should have had no mercy had we fallen into their hands. They made a mad attempt at following us in the fractured canoe, but, finding it useless, again vented their rage in a series of hideous vociferations, and rushed up into the hills.

We were thus relieved from immediate danger, but our situation was still sufficiently gloomy. We knew that four canoes of the kind we had were at one time in the possession of the savages, and were not aware of the fact (afterward ascertained from our captive) that two of these had been blown to pieces in the explosion of the Jane Guy. We calculated, therefore, upon being yet pursued, as soon as our enemies could get round to the bay (distant about three miles) where the boats were usually laid up. Fearing this, we made every exertion to leave the island behind us, and went rapidly through the water, forcing the prisoner to take a paddle. In about half an hour, when we had gained probably, five or six miles to the southward, a large fleet of the flat-bottomed canoes or rafts were seen to emerge from the bay evidently with the design of pursuit. Presently they put back, despairing to overtake us.

Chapter XXV

We now found ourselves in the wide and desolate Antarctic Ocean, in a latitude exceeding eighty-four degrees, in a frail canoe, and with no provision but the three turtles. The long polar winter, too, could not be considered as far distant, and it became necessary that we should deliberate well upon the course to be pursued. There were six or seven islands in sight belonging to the same group, and distant from each other about five or six leagues; but upon neither of these had we any intention to venture. In coming from the northward in the Jane Guy we had been gradually leaving behind us the severest regions of ice—this, however, little it may be in accordance with the generally received notions respecting the Antarctic, was a fact experience would not permit us to deny. To attempt, therefore, getting back would be folly—especially at so late a period of the season. Only one course seemed to be left open for hope. We resolved to steer boldly to the southward, where there was at least a probability of discovering lands, and more than a probability of finding a still milder climate.

So far we had found the Antarctic, like the Arctic Ocean, peculiarly free from violent storms or immoderately rough water; but our canoe was, at best, of frail structure, although large, and we set busily to work with a view of rendering her as safe as the limited means in our possession would admit. The body of the boat was of no better material than bark—the bark of a tree unknown. The ribs were of a tough osier, well adapted to the purpose for which it was used. We had fifty feet room from stem to stern, from four to six in breadth, and in depth throughout four feet and a half—the boats thus differing vastly in shape from those of any other inhabitants of the Southern Ocean with whom civilized nations are acquainted. We never did believe them the workmanship of the

ignorant islanders who owned them; and some days after this period discovered, by questioning our captive, that they were in fact made by the natives of a group to the southwest of the country where we found them, having fallen accidentally into the hands of our barbarians. What we could do for the security of our boat was very little indeed. Several wide rents were discovered near both ends, and these we contrived to patch up with pieces of woollen jacket. With the help of the superfluous paddles, of which there were a great many, we erected a kind of framework about the bow, so as to break the force of any seas which might threaten to fill us in that quarter. We also set up two paddle-blades for masts, placing them opposite each other, one by each gunwale, thus saving the necessity of a yard. To these masts we attached a sail made of our shirts—doing this with some difficulty, as here we could get no assistance from our prisoner whatever, although he had been willing enough to labor in all the other operations. The sight of the linen seemed to affect him in a very singular manner. He could not be prevailed upon to touch it or go near it, shuddering when we attempted to force him, and shrieking out, *"Tekeli-li!"*

Having completed our arrangements in regard to the security of the canoe, we now set sail to the south-southeast for the present, with the view of weathering the most southerly of the group in sight. This being done, we turned the bow full to the southward. The weather could by no means be considered disagreeable. We had a prevailing and very gentle wind from the northward, a smooth sea, and continual daylight. No ice whatever was to be seen; *nor did I ever see one particle of this after leaving the parallel of Bennet's Islet.* Indeed, the temperature of the water was here far too warm for its existence in any quantity. Having killed the largest of our tortoises, and obtained from him not only food but a copious supply of water, we continued on our course, without any incident of moment, for perhaps seven or eight days, during which period we must have proceeded a vast distance to the southward, as the wind blew constantly with us, and a very strong current set continually in the direction we were pursuing.

*March 1st.**—Many unusual phenomena now indicated that we were entering upon a region of novelty and wonder. A high range of light gray vapor appeared constantly in the southern horizon, flaring up occasionally in lofty streaks, now darting from east to west, now from west to east, and again presenting a level and uniform summit—in short, having all the wild variations of the Aurora Borealis. The average height of this vapor, as apparent from our station, was about twenty-five degrees. The temperature of the sea seemed to be increasing momentarily, and there was a very perceptible alteration in its color.

March 2d.—To-day by repeated questioning of our captive, we came to the knowledge of many particulars in regard to the island of the massacre, its

* For obvious reasons I cannot pretend to strict accuracy in these dates. They are given principally with a view to perspicuity of narration, and as set down in my pencil memorandum.

inhabitants, and customs—but with these how can I *now* detain the reader? I may say, however, that we learned there were eight islands in the group—that they were governed by a common king, named *Tsalemon* or *Psalemoun,* who resided in one of the smallest of the islands; that the black skins forming the dress of the warriors came from an animal of huge size to be found only in a valley near the court of the king—that the inhabitants of the group fabricated no other boats than the flat-bottomed rafts; the four canoes being all of the kind in their possession, and these having been obtained, by mere accident, from some large island in the southwest—that his own name was Nu-Nu—that he had no knowledge of Bennet's Islet—and that the appellation of the island he had left was *Tsalal.* The commencement of the words *Tsalemon* and *Tsalel* was given with a prolonged hissing sound, which we found it impossible to imitate, even after repeated endeavors, and which was precisely the same with the note of the black bittern we had eaten up on the summit of the hill.

March 3d.—The heat of the water was now truly remarkable, and in color was undergoing a rapid change, being no longer transparent, but of a milky consistency and hue. In our immediate vicinity it was usually smooth, never so rough as to endanger the canoe—but we were frequently surprised at perceiving, to our right and left, at different distances, sudden and extensive agitations of the surface—these, we at length noticed, were always preceded by wild flickerings in the region of vapor to the southward.

March 4th.—To-day, with the view of widening our sail, the breeze from the northward dying away perceptibly, I took from my coat-pocket a white handkerchief. Nu-Nu was seated at my elbow, and the linen accidently flaring in his face, he became violently affected with convulsions. These were succeeded by drowsiness and stupor, and low murmurings of *"Tekeli-li! Tekeli-li!"*

March 5th.—The wind had entirely ceased, but it was evident that we were still hurrying on to the southward, under the influence of a powerful current. And now, indeed, it would seem reasonable that we should experience some alarm at the turn events were taking—but we felt none. The countenance of Peters indicated nothing of this nature, although it wore at times an expression I could not fathom. The polar winter appeared to be coming on—but coming without its terrors. I felt a *numbness* of body and mind—a dreaminess of sensation—but this was all.

March 6th.—The gray vapor had now arisen many more degrees above the horizon, and was gradually losing its grayness of tint. The heat of the water was extreme, even unpleasant to the touch, and its milky hue was more evident than ever. To-day a violent agitation of the water occurred very close to the canoe. It was attended, as usual, with a wild flaring up of the vapor at its summit, and a momentary division at its base. A fine white powder, resembling ashes—but certainly not such—fell over the canoe and over a large surface of the water, as the flickering died away among the vapor and the commotion subsided in the sea. Nu-Nu now threw himself on his face

in the bottom of the boat, and no persuasions could induce him to arise.

March 7th.—This day we questioned Nu-Nu concerning the motives of his countrymen in destroying our companions; but he appeared to be too utterly overcome by terror to afford us any rational reply. He still obstinately lay in the bottom of the boat; and, upon reiterating the questions as to the motive, made use only of idiotic gesticulations, such as raising with his forefinger the upper lip, and displaying the teeth which lay beneath it. These were black. We had never before seen the teeth of an inhabitant of Tsalal.

March 8th.—To-day there floated by us one of the white animals whose appearance upon the beach at Tsalal had occasioned so wild a commotion among the savages. I would have picked it up, but there came over me a sudden listlessness, and I forbore. The heat of the water still increased, and the hand could no longer be endured within it. Peters spoke little, and I knew not what to think of his apathy. Nu-Nu breathed, and no more.

March 9th.—The whole ashy material fell now continually around us, and in vast quantities. The range of vapor to the southward had arisen prodigiously in the horizon, and began to assume more distinctness of form. I can liken it to nothing but a limitless cataract, rolling silently into the sea from some immense and far-distant rampart in the heaven. The gigantic curtain ranged along the whole extent of the southern horizon. It emitted no sound.

March 21st.—A sullen darkness now hovered above us—but from out the milky depths of the ocean a luminous glare arose, and stole up along the bulwarks of the boat. We were nearly overwhelmed by the white ashy shower which settled upon us and upon the canoe, but melted into the water as it fell. The summit of the cataract was utterly lost in the dimness and the distance. Yet we were evidently approaching it with a hideous velocity. At intervals there were visible in it wide, yawning, but momentary rents, and from out these rents, within which was a chaos of flitting and indistinct images, there came rushing and mighty, but soundless winds, tearing up the enkindled ocean in their course.

March 22d.—The darkness had materially increased, relieved only by the glare of the water thrown back from the white curtain before us. Many gigantic and pallidly white birds flew continuously now from beyond the veil, and their scream was the eternal *Tekeli-li!* as they retreated from our vision. Hereupon Nu-Nu stirred in the bottom of the boat; but upon touching him, we found his spirit departed. And now we rushed into the embraces of the cataract, where a chasm threw itself open to receive us. But there arose in our pathway a shrouded human figure, very far larger in its proportions than any dweller among men. And the hue of the skin of the figure was of the perfect whiteness of the snow.*

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* Poe refused to finish this tale because of the inaccuracy of the facts supplied to him.—Ed.

Note

THE circumstances connected with the late sudden and distressing death of Mr. Pym are already well known to the public through the medium of the daily press. It is feared that the few remaining chapters which were to have completed his narrative, and which were retained by him, while the above were in type, for the purpose of revision, have been irrecoverably lost through the accident by which he perished himself.

But as the facts in relation to *all* the *figures* are most singular (especially when taken in connection with statements made in the body of the narrative), it may be as well to say a word or two concerning them all—this, too, the more especially as the facts in question have, beyond doubt, escaped the attention of Mr. Poe.

Figure 1, then, figure 2, figure 3, and figure 5, when conjoined with one another in the precise order which the chasms themselves presented, and when deprived of the small lateral branches or arches (which, it will be remembered, served only as a mass of communication between the main chambers, and were of totally distinct character), constitute an Ethiopian verbal root—the root "To be shady"—whence all the inflections of shadow or darkness.

In regard to the "left or most northwardly" of the indentures in figure 4, it is more than probable that the opinion of Peters was correct, and that the hieroglyphical appearance was really the work of art, and intended as the representation of a human form. The delineation is before the reader, and he may, or may not, perceive the resemblance suggested; but the rest of the indentures afford strong confirmation of Peters' idea. The upper range is evidently the Arabic verbal root "To be white," whence all the inflections of brilliancy and whiteness. The lower range is not so immediately perspicuous. The characters are somewhat broken and disjointed; nevertheless, it cannot be doubted that, in their perfect state, they formed the full Egyptian word ΠΑΨΥΡΗϹ. "The region of the south." It should be observed that these interpretations confirm the opinion of Peters in regard to the "most northwardly" of the figures. The arm is outstretched towards the south.

Tekeli-li! was the cry of the affrighted natives of Tsalal upon discovering the carcass of the *white* animal picked up at sea. This also was the shuddering exclamation of the captive Tsalalian upon encountering the *white* materials in possession of Mr. Pym. This also was the shriek of the swift-flying, *white*, and gigantic birds which issued from the vapoury *white* curtain of the South. Nothing *white* was to be found at Tsalal, and nothing otherwise in the subsequent voyage to the region beyond.

VOLUME VI

A Descent Into the Maelstrom

(Published in *Carpenter's Penny Book*, London, under the title, "In a Maelstrom."—Ed.)

The ways of God in Nature, as in Providence, are not as *our* ways; nor are the models that we frame in any way commensurate to the vastness, profundity, and unsearchableness of His works, *which have a depth in them greater than the well of Democritus.*

—*Joseph Glanville.*

We had now reached the summit of the loftiest crag. For some minutes the old man seemed too much exhausted to speak.

"Not long ago," said he at length, "and I could have guided you on this route as well as the youngest of my sons; but, about three years past, there happened to me an event such as never happened before to mortal man—or at least such as no man ever survived to tell of—and the six hours of deadly terror which I then endured have broken me up body and soul. You suppose me a *very* old man—but I am not. It took less than a single day to change these hairs from a jetty black to white, to weaken my limbs, and to unstring my nerves, so that I tremble at the least exertion, and am frightened at a shadow. Do you know I can scarcely look over this little cliff without getting giddy?"

The "little cliff," upon whose edge he had so carelessly thrown himself down to rest that the weightier portion of his body hung over it, while he was only kept from falling by the tenure of his elbow on its extreme and slippery edge—this "little cliff" arose, a sheer unobstructed precipice of black shining rock, some fifteen or sixteen hundred feet from the world of crags beneath us. Nothing would have tempted me to be within half dozen yards of its brink. In truth so deeply was I excited by the perilous position of my companion, that I fell at full length upon the ground, clung to the shrubs around me, and dared not even glance upward at the sky—while I struggled in vain to divest myself of the idea that the foundations of the mountain were in danger from the fury of the winds. It was long before I could reason myself into sufficient courage to sit up and look out into the distance.

"You must get over these fancies," said the guide, "for I have brought you here that you might have the best possible view of the scene of that event I mentioned—and to tell you the whole story with the spot just under your eye."

"We are now," he continued, in that particularizing manner which distinguished him—"we are now close upon the Norwegian coast—in the sixty-eighth degree of latitude—in the great province of Nordland—and in the dreary district of Lofoden. The mountain upon whose top we sit is Helseggen, the Cloudy. Now raise yourself up a little higher—hold on to the grass if you

feel giddy—so—and look out, beyond the belt of vapor beneath us, into the sea."

I looked dizzily, and beheld a wide expanse of ocean, whose waters wore so inky a hue as to bring at once to my mind the Nubian geographer's account of the *Mare Tenebrarum*. A panorama more deplorably desolate no human imagination can conceive. To the right and left, as far as the eye could reach, there lay outstretched, like ramparts of the world, lines of horribly black and beetling cliff, whose character of gloom was but the more forcibly illustrated by the surf which reared high up against it its white and ghastly crest, howling and shrieking for ever. Just opposite the promontory upon whose apex we were placed, and at a distance of some five or six miles out at sea, there was visible a small, bleak-looking island; or, more properly, its position was discernible through the wilderness of surge in which it was enveloped. About two miles nearer the land, arose another of smaller size; hideously craggy and barren, and encompassed at various intervals by a cluster of dark rocks.

The appearance of the ocean, in the space between the more distant island and the shore, had something very unusual about it. Although, at the time, so strong a gale was blowing landward that a brig in the remote offing lay to under a double-reefed trysail, and constantly plunged her whole hull out of sight, still there was here nothing like a regular swell, but only a short, quick, angry cross dashing of water in every direction—as well in the teeth of the wind as otherwise. Of foam there was little except in the immediate vicinity of the rocks.

"The island in the distance," resumed the old man, "is called by the Norwegians Vurrgh. The one midway is Moskoe. That a mile to the northward is Ambaaren. Yonder are Islesen, Hotholm, Keildhelm, Suarven, and Buckholm. Further off—between Moskoe and Vurrgh—are Otterholm, Flimen, Sandflesen, and Stockholm. These are the true names of the places—but why it has been thought necessary to name them at all, is more than either you or I can understand. Do you hear anything? Do you see any change in the water?"

We had now been about ten minutes upon the top of Helseggen, to which we had ascended from the interior of Lofoden so that we had caught no glimpse of the sea until it had burst upon us from the summit. As the old man spoke, I became aware of a loud and gradually increasing sound, like the moaning of a vast herd of buffaloes upon an American prairie; and at the same moment I perceived that what seamen term the *chopping* character of the ocean beneath us, was rapidly changing into a current which set to the eastward. Even while I gazed, this current acquired a monstrous velocity. Each moment added to its speed—to its headlong impetuosity. In five minutes the whole sea, as far as Vurrgh, was lashed into ungovernable fury; but it was between Moskoe and the coast that the main uproar held its sway. Here the vast bed of the waters, seamed and scarred into a thousand conflicting channels, burst suddenly into phrensied convulsion—heaving, boiling, hissing—gyrating in gigantic and innumerable

vortices, and all whirling and plunging on to the eastward with a rapidity which water never elsewhere assumes, except in precipitous descents.

In a few minutes more, there came over the scene another radical alteration. The general surface grew somewhat more smooth, and the whirlpools, one by one, disappeared, while prodigious streaks of foam became apparent where none had been seen before. These streaks, at length, spreading out to a great distance, and entering into combination, took unto themselves the gyratory motion of the subsided vortices, and seemed to form the germ of another more vast. Suddenly—very suddenly—this assumed a distinct and definite existence, in a circle of more than a mile in diameter. The edge of the whirl was represented by a broad belt of gleaming spray; but no particle of this slipped into the mouth of the terrific funnel, whose interior, as far as the eye could fathom it, was a smooth, shining, and jet-black wall of water, inclined to the horizon at an angle of some forty-five degrees, speeding dizzily round and round with a swaying and sweltering motion, and sending forth to the winds an appalling voice, half shriek, half roar, such as not even the mighty cataract of Niagara ever lifts up in its agony to Heaven.

The mountain trembled to its very base, and the rock rocked. I threw myself upon my face, and clung to the scant herbage in an excess of nervous agitation.

"This," said I at length, to the old man—"this *can* be nothing else than the great whirlpool of the maelstrom."

"So it is sometimes termed," said he. "We Norwegians call it the Moskoe-strom, from the island of Moskoe in the midway."

The ordinary account of this vortex had by no means prepared me for what I saw. That of Jonas Ramus, which is perhaps the most circumstantial of any, cannot impart the faintest conception either of the magnificence, or of the horror of the scene—or of the wild bewildering sense of *the novel* which confounds the beholder. I am not sure from what point of view the writer in question surveyed it, nor at what time; but it could neither have been from the summit of Helseggen, nor during a storm. There are some passages of this description, nevertheless, which may be quoted for their details, although their effect is exceedingly feeble in conveying an impression of the spectacle.

"Between Lofoden and Moskoe," he says, "the depth of the water is between thirty-six and forty fathoms; but on the other side, toward Ver (Vurrgh) this depth decreases so as not to afford a convenient passage for a vessel, without the risk of splitting on the rocks, which happens even in the calmest weather. When it is flood, the stream runs up the country between Lofoden and Moskoe with a boisterous rapidity; but the roar of its impetuous ebb to the sea is scarce equalled by the loudest and most dreadful cataracts; the noise being heard several leagues off, and the vortices or pits are of such an extent and depth, that if a ship comes within its attraction, it is inevitably absorbed and carried down to the bottom, and there beat to pieces against the rocks; and when the water relaxes, the fragments thereof are thrown up again. But these intervals

of tranquility are only at the turn of the ebb and flood, and in calm weather, and last but a quarter of an hour, its violence gradually returning. When the stream is most boisterous, and its fury heightened by a storm, it is dangerous to come within a Norway mile of it. Boats, yachts, and ships have been carried away by not guarding against it before they were carried within its reach. It likewise happens frequently, that whales come too near the stream, and are overpowered by its violence; and then it is impossible to describe their howlings and bellowings in their fruitless struggles to disengage themselves. A bear once, attempting to swim from Lofoden to Moskoe, was caught by the stream and borne down, while he roared terribly, so as to be heard on shore. Large stocks of firs and pine trees, after being absorbed by the current, rise again broken and torn to such a degree as if bristles grew upon them. This plainly shows the bottom to consist of craggy rocks, among which they are whirled to and fro. This stream is regulated by the flux and reflux of the sea—it being constantly high and low water every six hours. In the year 1645, early in the morning of Sexagesima Sunday, it raged with such noise and impetuosity that the very stones of the houses on the coast fell to the ground."

In regard to the depth of the water, I could not see how this could have been ascertained at all in the immediate vicinity of the vortex. The "forty fathoms" must have reference only to portions of the channel close upon the shore either of Moskoe or Lofoden. The depth in the centre of the Moskoe-strom must be unmeasurably greater: and no better proof of this fact is necessary than can be obtained from even the sidelong glance into the abyss of the whirl which may be had from the highest crag of Helseggen. Looking down from this pinnacle upon the howling Phlegethon below, I could not help smiling at the simplicity with which the honest Jonas Ramus records, as a matter difficult of belief, the anecdotes of the whales and the bears, for it appeared to me, in fact, a self-evident thing, that the largest ships of the line in existence, coming within the influence of that deadly attraction, could resist it as little as a feather the hurricane, and must disappear bodily and at once.

The attempts to account for the phenomenon—some of which I remember, seemed to me sufficiently plausible in perusal—now wore a very different and unsatisfactory aspect. The idea generally received is that this, as well as three smaller vortices among the Ferroe Islands, "have no other cause than the collision of waves rising and falling, at flux and reflux, against a ridge of rocks and shelves, which confines the water so that it precipitates itself like a cataract; and thus the higher the flood rises, the deeper must the fall be, and the natural result of all is a whirlpool or vortex, the prodigious suction of which is sufficiently known by lesser experiments."—These are the words of the Encyclopaedia Brittanica. Kircher and others imagine that in the centre of the channel of the Maelstrom is an abyss penetrating the globe, and issuing in some very remote part—the Gulf of Bothnia being somewhat decidedly named in one instance. This opinion, idle in itself, was the one to which, as I gazed, my imagination most readily assented; and,

mentioning it to the guide, I was rather surprised to hear him say that, although it was the view almost universally entertained of the subject by the Norwegians, it nevertheless was not his own. As to the former notion he confessed his inability to comprehend it; and here I agreed with him—for, however conclusive on paper, it becomes altogether unintelligible, and even absurd, amid the thunder of the abyss.

"You have had a good look at the whirl now," said the old man, "and if you will creep round this crag, so as to get in its lee, and deaden the roar of the water, I will tell you a story that will convince you I ought to know something of the Moskoe-strom."

I placed myself as desired, and he proceeded.

"Myself and my two brothers once owned a schooner-rigged smack of about seventy tons burthen, with which we were in the habit of fishing among the islands beyond Moskoe, nearly to Vurrgh. In all violent eddies at sea there is good fishing, at proper opportunities, if one has only the courage to attempt it; but among the whole of the Lofoden coastmen, we three were the only ones who made a regular business of going out to the islands, as I tell you. The usual grounds are a great way lower down to the southward. There fish can be got at all hours, without much risk, and therefore these places are preferred. The choice spots over here among the rocks, however, not only yield the finest variety, but in far greater abundance; so that we often got in a single day, what the more timid of the craft could not scrape together in a week. In fact, we made it a matter of desperate speculation—the risk of life standing instead of labor, and courage answering for capital.

"We kept the smack in a cove about five miles higher up the coast than this; and it was our practice, in fine weather, to take advantage of the fifteen minutes' slack to push across the main channel of the Moskoe-strom, far above the pool, and then drop down upon anchorage somewhere near Otterholm, or Sandflesen, where the eddies are not so violent as elsewhere. Here we used to remain until nearly time for slack-water again, when we weighed and made for home. We never set out upon this expedition without a steady side wind for going and coming—one that we felt sure would not fail us before our return—and we seldom made a miscalculation upon this point. Twice, during six years, we were forced to stay all night at anchor on account of a dead calm, which is a rare thing indeed just about here; and once we had to remain on the grounds nearly a week, starving to death, owing to a gale which blew up shortly after our arrival, and made the channel too boisterous to be thought of. Upon this occasion we should have been driven out to sea in spite of every thing, (for the whirlpools threw us round and round so violently, that, at length we fouled our anchor and dragged it) if it had not been that we drifted into one of the innumerable cross currents—here today and gone tomorrow—which drove us under the lee of Flimen, where, by good luck, we brought up.

"I could not tell you the twentieth part of the difficulties we encountered 'on the ground'—it is a bad spot to be in, even in good weather—but we make shift always to run the gauntlet of the

Moskoe-strom itself without accident; although at times my heart has been in my mouth when we happened to be a minute or so behind or before the slack. The wind sometimes was not as strong as we thought it at starting, and then we made rather less way than we could wish, while the current rendered the smack unmanageable. My eldest brother had a son eighteen years old, and I had two stout boys of my own. These would have been of great assistance at such times, in using the sweeps as well as afterward in fishing—but somehow, although we ran the risk ourselves, we had not the heart to let the young ones get into the danger—for, after all said and done, it *was* a horrible danger, and that is the truth.

"It is now within a few days of three years since what I am going to tell you occurred. It was on the tenth of July, 18—, a day which the people of this part of the world will never forget—for it was one in which blew the most terrible hurricane that ever came out of the heavens. And yet all the morning and indeed until late in the afternoon, there was a gentle and steady breeze from the southwest, while the sun shone brightly, so that the oldest seaman among us could not have foreseen what was to follow.

"The three of us—my two brothers and myself—had crossed over to the islands about two o'clock p. m., and soon nearly loaded the smack with fine fish, which, we all remarked, were more plentiful that day than we had ever known them. It was just seven, *by my watch*, when we weighed and started for home, so as to make the worst of the Strom at slack water, which we knew would be at eight.

"We set out with a fresh wind on our starboard quarter, and for some time spanked along at a great rate, never dreaming of danger, for indeed we saw not the slightest reason to apprehend it. All at once we were taken aback by a breeze from over Helseggen. This was most unusual—something that had never happened to us before—and I began to feel a little uneasy, without exactly knowing why. We put the boat on the wind, but could make no headway at all for the eddies, and I was upon the point of proposing to return to the anchorage when, looking astern, we saw the whole horizon covered with a singular copper-colored cloud that rose with the most amazing velocity.

"In the meantime the breeze that had headed us off fell away and we were dead becalmed, drifting about in every direction. This state of things, however, did not last long enough to give us time to think about it. In less than a minute the storm was upon us—in less than two the sky was entirely overcast—and what with this and the driving spray, it became suddenly so dark that we could not see each other in the smack.

"Such a hurricane as then blew it is folly to attempt describing. The oldest seaman in Norway never experienced any thing like it. We had let our sails go by the run before it cleverly took us; but, at the first puff, both our masts went by the board as if they had been sawed off—the mainmast taking with it my youngest brother, who had lashed himself to it for safety.

"Our boat was the lightest feather of a thing that ever sat upon water. It had a complete flush deck, with only a small hatch near the bow, and this

hatch it had always been our custom to batten down when about to cross the Strom, by way of precaution against the chopping seas. But for this circumstance we should have foundered at once—for we lay entirely buried for some moments. How my elder brother escaped destruction I cannot say, for I never had an opportunity of ascertaining. For my part, as soon as I had let the foresail run, I threw myself flat on deck, with my feet against the narrow gunwale of the bow, and with my hands grasping a ring-bolt near the foot of the foremast. It was mere instinct that prompted me to do this—which was undoubtedly the very best thing I could have done—for I was too much flurried to think.

"For some moments we were completely deluged, as I say, and all this time I held my breath, and clung to the bolt. When I could stand it no longer I raised myself upon my knees, still keeping hold with my hands, and thus got my head clear. Presently our little boat gave herself a shake, just as a dog does in coming out of the water, and thus rid herself, in some measure, of the sea. I was now trying to get the better of the stupor that had come over me, and to collect my senses so as to see what was to be done, when I felt somebody grasp my arm. It was my elder brother, and my heart leaped for joy, for I had made sure that he was overboard—but the next moment all this joy was turned into horror—for he put his mouth close to my ear, and screamed out the word *'Moskoe-strom!'*

"No one will ever know what my feelings were at that moment. I shook from head to foot as if I had had the most violent fit of the ague. I knew what he meant by that one word well enough—I knew what he wished to make me understand. With the wind that now drove us on, we were bound for the whirl of the Strom, and nothing could save us!

"You perceive that in crossing the Strom *channel,* we always went a long way up above the whirl, even in the calmest weather, and then had to wait and watch carefully for the slack—but now we were driving right upon the pool itself, and in such a hurricane as this! 'To be sure,' I thought, 'we shall get there just about the slack—there is some little hope in that'—but in the next moment I cursed myself for being so great a fool as to dream of hope at all. I knew very well that we were doomed, had we been ten times a ninety-gun ship.

"By this time the first fury of the tempest had spent itself, or perhaps we did not feel it so much, as we scudded before it, but at all events the seas, which at first had been kept down by the wind, and lay flat and frothing, now got up into absolute mountains. A singular change, too had come over the heavens. Around in every direction it was still as black as pitch, but nearly overhead there burst out, all at once, a circular rift of clear sky—as clear as I ever saw—and of a deep bright blue—and through it there blazed forth the full moon with a lustre that I never before knew her to wear. She lit up everything about us with the greatest distinctness—but, oh God, what a scene it was to light up!

"I now made one or two attempts to speak to my brother—but in some manner which I could not understand, the din had so increased that I could not

make him hear a single word, although I screamed at the top of my voice in his ear. Presently he shook his head, looking as pale as death, and held up one of his fingers, as if to say *'listen!'*

"At first I could not make out what he meant—but soon a hideous thought flashed upon me. I dragged my watch from its fob. It was not going. I glanced at its face by the moonlight, and then burst into tears as I flung it far away into the ocean. *It had run down at seven o'clock! We were behind the time of the slack, and the whirl of the Strom was in full fury!*

"When a boat is well built, properly trimmed, and not deep laden, the waves in a strong gale, when she is going large, seem always to slip from beneath her—which appears strange to a landsman—and this is what is called *riding*, in sea phrase.

"Well, so far we had ridden the swells very cleverly; but presently a gigantic sea happened to take us right under the counter, and bore us with it as it rose—up—up—as if into the sky. I would not have believed that any wave could rise so high. And then down we came with a sweep, a slide, and a plunge that made me feel sick and dizzy, as if I was falling from some lofty mountain-top in a dream. But while we were up I had thrown a quick glance around—and that one glance was all-sufficient. I saw our exact position in an instant. The Moskoe-strom whirlpool was about a quarter of a mile dead ahead—but no more like the every-day Moskoe-strom than the whirl, as you now see it, is like a mill-race. If I had not known where we were, and what we had to expect, I should not have recognized the place at all. As it was, I involuntarily closed my eyes in horror. The lids clenched themselves together as if in a spasm.

"It could not have been more than two minutes afterwards until we suddenly felt the waves subside, and were enveloped in foam. The boat made a sharp half turn to larboard, and then shot off in its new direction like a thunderbolt. At the same moment the roaring noise of the water was completely drowned in a kind of shrill shriek—such a sound as you might imagine given out by the water-pipes of many thousand steam-vessels letting off their steam all together. We were now in the belt of surf that always surrounds the whirl; and I thought, of course, that another moment would plunge us into the abyss, down which we could only see indistinctly on account of the amazing velocity with which we were borne along. The boat did not seem to sink into the water at all, but to skim like an air-bubble upon the surface of the surge. Her starboard side was next the whirl, and on the larboard arose the world of ocean we had left. It stood like a huge writhing wall between us and the horizon.

"It may appear strange, but now, when we were in the very jaws of the gulf, I felt more composed than when we were only approaching it. Having made up my mind to hope no more, I got rid of a great deal of that terror which unmanned me at first. I supposed it was despair that strung my nerves.

"It may look like boasting—but what I tell you is truth—I began to reflect how magnificent a thing it was to die in such a manner, and how foolish it was in me to think of so paltry a

consideration as my own individual life, in view of so wonderful a manifestation of God's power. I do believe that I blushed with shame when this idea crossed my mind. After a little while I became possessed with the keenest curiosity about the whirl itself. I positively felt a *wish* to explore its depths, even at the sacrifice I was going to make; and my principal grief was that I should never be able to tell my old companions on shore about the mysteries I should see. These, no doubt, were singular fancies to occupy a man's mind in such extremity—and I have often thought since, that the revolutions of the boat around the pool might have rendered me a little light-headed.

"There was another circumstance which tended to restore my self-possession; and this was the cessation of the wind, which could not reach us in our present situation—for, as you saw for yourself, the belt of the surf is considerably lower than the general bed of the ocean, and this latter now towered above us, a high black, mountainous ridge. If you have never been at sea in a heavy gale, you can form no idea of the confusion of mind occasioned by the wind and spray together. They blind, deafen, and strangle you, and take away all power of action or reflection. But we were now, in a great measure, rid of these annoyances—just as death-condemned felons in prison are allowed petty indulgences, forbidden them while their doom is yet uncertain.

"How often we made the circuit of the belt it is impossible to say. We careered round and round for perhaps an hour, flying rather than floating, getting gradually more and more into the middle of the surge, and then nearer and nearer to its horrible inner edge. All this time I had never let go of the ring-bolt. My brother was at the stern, holding on to a small empty water-cask which had been securely lashed under the coop of the counters, and was the only thing on deck that had not been swept overboard when the gale first took us. As we approached the brink of the pit he let go his hold upon this, and made for the ring, from which, in the agony of his terror, he endeavored to force my hands, as it was not large enough to afford us both a secure grasp. I never felt deeper grief than when I saw him attempt this act—although I knew he was a madman when he did it—a raving maniac through sheer fright. I did not care, however, to contest the point with him. I knew it could make no difference whether either of us held on at all; so I let him have the bolt, and went astern to the cask. This there was no great difficulty in doing; for the smack flew round steadily enough, and upon an even keel—only swaying to and fro with the immense sweeps and swelters of the whirl. Scarcely had I secured myself in my new position, when we gave a wild lurch to starboard, and rushed headlong into the abyss. I muttered a hurried prayer to God, and thought all was over.

"As I felt the sickening sweep of the descent, I had instinctively tightened my hold upon the barrel, and closed my eyes. For some seconds I dared not open them—while I expected instant destruction, and wondered that I was not already in my death-struggles with the water. But moment after moment elapsed. I still lived. The sense of falling had ceased; and the motion of

the vessel seemed much as it had been before, while in the belt of foam, with the exception that she now lay more along. I took courage and looked once again upon the scene.

"Never shall I forget the sensation of awe, horror, and admiration with which I gazed about me. The boat appeared to be hanging, as if by magic, midway down, upon the interior surface of a funnel vast in circumference, prodigious in depth, and whose perfectly smooth sides might have been mistaken for ebony, but for the bewildering rapidity with which they spun around, and for the gleaming and ghastly radiance they shot forth, as the rays of the full moon, from that circular rift amid the clouds which I have already described, streamed in a flood of golden glory along the black walls, and far away down into the inmost recesses of the abyss.

"At first I was too much confused to observe any thing accurately. The general burst of terrific grandeur was all that I beheld. When I recovered myself a little, however, my gaze fell instinctively downward. In this direction I was able to obtain an unobstructed view, from the manner in which the smack hung on the inclined surface of the pool. She was quite upon an even keel—that is to say, her deck lay in a plane parallel with that of the water—but this latter sloped at an angle of more than forty-five degrees, so that we seemed to be lying upon our beam-ends. I could not help observing, nevertheless, that I had scarcely more difficulty in maintaining my hold and footing in this situation, than if we had been upon a dead level; and this, I suppose, was owing to the speed at which we revolved.

"The rays of the moon seemed to search the very bottom of the profound gulf; but still I could make out nothing distinctly on account of a thick mist in which there hung a magnificent rainbow, like that narrow and tottering bridge which Mussulmen say is the only pathway between Time and Eternity. This mist, or spray, was no doubt occasioned by the clashing of the great walls of the funnel, as they all met together at the bottom—but the yell that went up to the Heavens from out of that mist I dare not attempt to describe.

"Our first slide into the abyss itself, from the belt of foam above, had carried us to a great distance down the slope; but our father descent was by no means proportionate. Round and round we swept—not with any uniform movement—but in dizzying swings and jerks, that sent us sometimes only a few hundred yards—sometimes nearly the complete circuit of the whirl. Our progress downward, at each revolution, was slow, but very perceptible.

"Looking about me upon the wide waste of liquid ebony on which we were thus borne, I perceived that our boat was not the only object in the embrace of the whirl. Both above and below us were visible fragments of vessels, large masses of building-timber and trunks of trees, with many smaller articles, such as pieces of house furniture, broken boxes, barrels and staves. I have already described the unnatural curiosity which had taken the place of my original terrors. It appeared to grow upon me as I drew nearer and nearer to my dreadful doom. I now began to watch

with a strange interest, the numerous things that floated in our company. I *must* have been delirious, for I even sought *amusement* in speculating upon the relative velocities of their several descents toward the foam below. 'This fir-tree,' I found myself at one time saying, 'will certainly be the next thing that takes the awful plunge and disappears,'—and then I was disappointed to find that the wreck of a Dutch merchant ship overtook it and went down before. At length, after making several guesses of this nature, and being deceived in all—this fact—the fact of my invariable miscalculation, set me upon a train of reflection that made my limbs again tremble, and my heart beat heavily once more.

"It was not a new terror that thus affected me, but the dawn of a more exciting *hope*. This hope arose partly from memory, and partly from present observation. I called to mind the great variety of buoyant matter that strewed the coast of Lofoden, having been absorbed and then thrown forth by the Moskoe-strom. By far the greater number of the articles were shattered in the most extraordinary way—so chafed and roughened as to have the appearance of being stuck full of splinters—but then I distinctly recollected that there were *some* of them which were not disfigured at all. Now I could not account for this difference except by supposing that the roughened fragments were the only ones which had been *completely* absorbed—that the others had entered the whirl at so late a period of the tide, or, from some reason, had descended so slowly after entering, that they did not reach the bottom before the turn of the flood came, or the ebb, as the case might be. I conceived it possible, in either instance, that they might thus be whirled up again to the level of the ocean, without undergoing the fate of those which had been drawn in more early or absorbed more rapidly. I made, also, three important observations. The first was, that as a general rule, the larger the bodies were, the more rapid their descent—the second, that, between two masses of equal extent, the one spherical, and the other *of any other shape*, the superiority in speed of descent was with the sphere—the third, that, between two masses of equal size, the one cylindrical, and the other of any other shape, the cylinder was absorbed the more slowly. Since my escape, I have had several conversations on this subject with an old school-master of the district; and it was from him that I learned the use of the words 'cylinder' and 'sphere.' He explained to me—although I have forgotten the explanation—how what I observed was, in fact, the natural consequence of the forms of the floating fragments—and showed me how it happened that a cylinder, swimming in a vortex, offered more resistance to its suction, and was drawn in with greater difficulty than an equally bulky body, of any form whatever.*

"There was one startling circumstance which went a great way in enforcing these observations, and rendering me anxious to turn them to account, and this was that, at every revolution, we passed something like a barrel, or else the yard or the mast of a vessel, while many of these things, which had

*See Archimedes, *"De Incidentibus in Fluido."*—lib. 2.

been on our level when I first opened my eyes upon the wonders of the whirlpool, were now high up above us, and seemed to have moved but little from their original station.

"I no longer hesitated what to do. I resolved to lash myself securely to the water-cask upon which I now held, to cut it loose from the counter, and to throw myself with it into the water. I attracted my brother's attention by signs, pointed to the floating barrels that came near us, and did everything in my power to make him understand what I was about to do. I thought at length that he comprehended my design—but, whether this was the case or not, he shook his head despairingly, and refused to move from his station by the ring-bolt. It was impossible to reach him; the emergency admitted of no delay; and so, with a bitter struggle, I resigned him to his fate, fastened myself to the cask by means of the lashings which secured it to the counter, and precipitated myself with it into the sea, without another moment's hesitation.

"The result was precisely what I had hoped it might be. As it is myself who now tell you this tale—as you see that I *did* escape—and as you are already in possession of the mode in which this escape was effected, and must therefore anticipate all that I have farther to say—I will bring my story quickly to conclusion. It might have been an hour, or thereabout, after my quitting the smack, when, having descended to a vast distance beneath me, it made three or four wild gyrations in rapid succession, and, bearing my loved brother with it, plunged headlong, at once and forever, into the chaos of foam below. The barrel to which I was attached sunk very little farther than half the distance between the bottom of the gulf and the spot at which I leaped overboard before a great change took place in the character of the whirlpool. The slope of the sides of the vast funnel became momently less and less steep. The gyrations of the whirl grew, gradually, less and less violent. By degrees, the froth and the rainbow disappeared, and the bottom of the gulf seemed slowly to uprise. The sky was clear, and the winds had gone down, and the full moon was setting radiantly in the west, when I found myself on the surface of the ocean, in full view of the shores of Lofoden, and above the spot where the pool of the Moskoe-strom *had been*. It was the hour of the slack—but the sea still heaved in mountainous waves from the effects of the hurricane. I was borne violently into the channel of the Strom, and in a few minutes, was hurried down the coast into the 'grounds' of the fishermen. A boat picked me up—exhausted from fatigue—and (now that the danger was removed) speechless from the memory of its horror. Those who drew me on board were my old mates and daily companions—but they knew me no more than they would have known a traveller from the spirit-land. My hair, which had been raven black the day before, was as white as you see it now. They say too that the whole expression of my countenance had changed. I told them my story—they did not believe it. I now tell it to *you*—and I can scarcely expect you to put more faith in it than did the merry fishermen of Lofoden."

Ms. Found in a Bottle

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Qui n'a plus qu'un moment a vivre
N'a plus rien a dissimuler.
Quinault—Atys.

Of my country and of my family I have little to say. Ill-usage and length of years have driven me from the one, and estranged me from the other. Hereditary wealth afforded me an education of no common order, and a contemplative turn of mind enabled me to methodise the stores which early study very diligently garnered up. Beyond all things, the works of the German moralists gave me great delight; not from any ill-advised admiration of their eloquent madness, but from the ease with which my habits of rigid thought enabled me to detect their falsities. I have often been reproached with the aridity of my genius; a deficiency of imagination has been imputed to me as a crime; and the Pyrrhonism of my opinions has at all times rendered me notorious. Indeed, a strong relish for physical philosophy has, I fear, tinctured my mind with a very common error of this age—I mean the habit of referring occurrences, even the least susceptible of such reference, to the principles of that science. Upon the whole, no person could be less liable than myself to be led away from the severe precincts of truth by the *ignes fatui* of superstition. I have thought proper to premise thus much, lest the incredible tale I have to tell should be considered rather the raving of a crude imagination, than the positive experience of a mind to which the reveries of fancy have been a dead letter and a nullity.

After many years spent in foreign travel, I sailed in the year 18—, from the port of Batavia, in the rich and populous island of Java, on a voyage to the Archipelago Islands. I went as passenger—having no other inducement than a kind of nervous restlessness which haunted me as a fiend.

Our vessel was a beautiful ship of about four hundred tons, copper-fastened, and built at Bombay of Malabar teak. She was freighted with cotton-wool and oil, from the Lachadive Islands. We had also on board coir, jaggeree, ghee, cocoanuts, and a few cases of opium. The stowage was clumsily done, and the vessel consequently crank.

We got under way with a mere breath of wind, and for many days stood along the eastern coast of Java, without any other incident to beguile the monotony of our course than the occasional meeting with some of the small crabs of the Archipelago to which we were bound.

One evening, leaning over the taffrail, I observed a very singular isolated cloud, to the N. W. It was remarkable, as well from its color as from its being the first we had seen since our departure from Batavia. I watched it attentively until sunset, when it spread all at once to the eastward and westward, girding in the horizon with a narrow strip of vapor, and looking like a long line of low beach. My notice was

soon afterward attracted by the dusky-red appearance of the moon, and the peculiar character of the sea. The latter was undergoing a rapid change, and the water seemed more than usually transparent. Although I could distinctly see the bottom, yet, heaving the lead, I found the ship in fifteen fathoms. The air now became intolerably hot, and was loaded with spiral exhalations similar to those arising from heated iron. As night came on, every breath of wind died away, and a more entire calm it is impossible to conceive. The flame of a candle burned upon the poop without the least perceptibile motion, and a long hair, held between the finger and thumb, hung without the possibility of detecting a vibration. However, as the captain said he could perceive no indication of danger, and as we were drifting in bodily to shore, he ordered the sails to be furled, and the anchor let go. No watch was set, and the crew, consisting principally of Malays, stretched themselves deliberately upon deck. I went below—not without a full presentiment of evil. Indeed, every appearance warranted me in apprehending a Simoon. I told the captain of my fears; but he paid no attention to what I said, and left me without deigning to give a reply. My uneasiness, however, prevented me from sleeping, and about midnight I went upon deck. As I placed my foot upon the upper step of the companion-ladder, I was startled by a loud, humming noise, like that occasioned by the rapid revolution of a mill-wheel, and before I could ascertain its meaning, I found the ship quivering to its center. In the next instant a wilderness of foam hurled us upon our beam-ends, and, rushing over us fore and aft, swept the entire decks from stem to stern.

The extreme fury of the blast proved, in a great measure, the salvation of the ship. Although completely water-logged, yet, as her masts had gone by the board, she rose, after a minute, heavily from the sea, and, staggering awhile beneath the immense pressure of the tempest, finally righted.

By what miracle I escaped destruction, it is impossible to say. Stunned by the shock of the water, I found myself, upon recovery, jammed in between the stern-post and rudder. With great difficulty I regained my feet, and looking dizzily around, was at first struck with the idea of our being among breakers; so terrific, beyond the widest imagination, was the whirlpool of mountainous and foaming ocean within which we were engulfed. After a while I heard the voice of an old Swede, who had shipped with us at the moment of leaving port. I hallooed to him with all my strength, and presently he came reeling aft. We soon discovered that we were the sole survivors of the accident. All on deck, with the exception of ourselves, had been swept overboard; the captain and mates must have perished while they slept, for the cabins were deluged with water. Without assistance we could expect to do little for the security of the ship, and our exertions were at first paralyzed by the momentary expectation of going down. Our cable had, of course, parted like pack-thread, at the first breath of the hurricane, or we should have been instantaneously overwhelmed. We scudded with frightful velocity before the sea, and the water made clear breaches

over us. The frame-work of our stern was shattered excessively, and, in almost every respect, we had received considerable injury; but to our extreme joy we found the pumps unchoked, and that we had made no great shifting of our ballast. The main fury of the blast had already blown over, and we apprehended little danger from the violence of the wind; but we looked forward to its total cessation with dismay; well believing, that in our shattered condition, we should inevitably perish in the tremendous swell which would ensue. But this very just apprehension seemed by no means likely to be soon verified. For five entire days and nights—during which our only subsistence was a small quantity of jaggeree, procured with great difficulty from the forecastle—the hulk flew at a rate defying computation, before rapidly succeeding flaws of wind, which, without equalling the first violence of the Simoon, were still more terrific than any tempest I had before encountered. Our course for the first four days was, with trifling variations, S. E. and by S.; and we must have run down the coast of New Holland. On the fifth day the cold became extreme, although the wind had hauled round a point more to the northward. The sun arose with a sickly yellow lustre, and clambered a very few degrees above the horizon—emitting no decisive light. There were no clouds apparent, yet the wind was upon the increase, and blew with a fitful and unsteady fury. About noon, as nearly as we could guess, our attention was again arrested by the appearance of the sun. It gave out no light, properly so called, but a dull and sullen glow without reflection, as if all its rays were polarized. Just before sinking within the turgid sea, its central fires suddenly went out, as if hurriedly extinguished by some unaccountable power. It was dim, silver-like rim, alone, as it rushed down the unfathomable ocean.

We waited in vain for the arrival of the sixth day—that day to me has not yet arrived—to the Swede never did arrive. Thenceforward we were enshrouded in pitchy darkness, so that we could not have seen an object at twenty paces from the ship. Eternal night continued to envelope us, all unrelieved by the phosphoric sea-brilliancy to which we had been accustomed in the tropics. We observed, too, that, although the tempest continued to rage with unabated violence, there was no longer to be discovered the usual appearance of surf, or foam, which had hitherto attended us. All around were horror, and thick gloom, and a black sweltering desert of ebony. Superstitious terror crept by degrees into the spirit of the old Swede, and my own soul was wrapt in silent wonder. We neglected all care of the ship, as worse than useless, and securing ourselves as well as possible, to the stump of the mizzen-mast, looked out bitterly into the world of ocean. We had no means of calculating time, nor could we form any guess of our situation. We were, however, well aware of having made further to the southward than any previous navigators, and felt great amazement at not meeting with the usual impediments of ice. In the meantime every moment threatened to be our last—every mountainous billow hurried to overwhelm us. The swell surpassed anything I had imagined possible, and that we were not instantly buried is a miracle. My companion

spoke of the lightness of our cargo, and reminded me of the excellent qualities of our ship; but I could not help feeling the utter hopelessness of hope itself, and prepared myself gloomily for that death which I thought nothing could defer beyond an hour, as, with every knot of way the ship made, the swelling of the black stupendous seas became more dismally appalling. At times we gasped for breath at an elevation beyond the albatross—at times became dizzy with the velocity of our descent into some watery hell, where the air grew stagnant, and no sound disturbed the slumbers of the kraken.

We were at the bottom of one of these abysses, when a quick scream from my companion broke fearfully upon the night. "See! see!" cried he, shrieking in my ears, "Almighty God! see! see!" As he spoke I became aware of a dull sullen glare of red light which streamed down the sides of the vast chasm where we lay, and threw a fitful brilliancy upon our deck. Casting my eyes upwards, I beheld a spectacle which froze the current of my blood. At a terrific height directly above us, and upon the very verge of the precipitous descent, hovered a gigantic ship of perhaps four thousand tons. Although upreared upon the summit of a wave more than a hundred times her own altitude, her apparent size still exceeded that of any ship of the line or East Indiaman in existence. Her huge hull was of a deep dingy black, unrelieved by any of the customary carvings of a ship. A single row of brass cannon protruded from her open ports, and dashed from the polished surfaces the fires of innumerable battle-lanterns which swung to and fro about her rigging. But what mainly inspired us with horror and astonishment, was that she bore up under a press of sail in the very teeth of that supernatural sea, and of that ungovernable hurricane. When we first discovered her, her bows were alone to be seen, as she rose slowly from the dim and horrible gulf beyond her. For a moment of intense terror she paused upon the giddy pinnacle as if in contemplation of her own sublimity, then trembled, and tottered, and—came down.

At this instant, I know not what sudden self-possession came over my spirit. Staggering as far aft as I could, I awaited fearlessly the ruin that was to overwhelm. Our own vessel was at length ceasing from her struggles, and sinking with her head to the sea. The shock of the descending mass struck her, consequently, in that portion of her frame which was nearly under water, and the inevitable result was to hurl me, with irresistible violence, upon the rigging of the stranger.

As I fell, the ship hove in stays, and went about; and to the confusion ensuing I attributed my escape from the notice of the crew. With little difficulty I made my way, unperceived, to the main hatchway, which was partially open, and soon found an opportunity of secreting myself in the hold. Why I did so I can hardly tell. An indefinite sense of awe, which at first sight of the navigators of the ship had taken hold of my mind, was perhaps the principle of my concealment. I was unwilling to trust myself with a race of people who had offered, to the cursory glance I had taken, so many points of vague novelty, doubt, and apprehension. I therefore thought proper to contrive a hiding

place in the hold. This I did by removing a small portion of the shifting-boards, in such a manner as to afford me a convenient retreat between the huge timbers of the ship.

I had scarcely completed my work, when a footstep in the hold forced me to make use of it. A man passed by my place of concealment with a feeble and unsteady gait. I could not see his face, but had an opportunity of observing his general appearance. There was about it an evidence of great age and infirmity. His knees tottered beneath a load of years, and his entire frame quivered under the burden. He muttered to himself, in a low broken tone, some words of a language which I could not understand, and groped in a corner among a pile of singular-looking instruments, and decayed charts of navigation. His manner was a wild mixture of the peevishness of second childhood, and the solemn dignity of a God. He at length went on deck, and I saw him no more.

* * * * * * *

A feeling, for which I have no name, has taken possession of my soul—a sensation which will admit of no analysis, to which the lessons of by-gone time are inadequate, and for which I fear futurity itself will offer me no key. To a mind constituted like my own, the latter consideration is an evil. I shall never—I know that I shall never—be satisfied with regard to the nature of my conceptions. Yet it is not wonderful that these conceptions are indefinite, since they have their origin in sources so utterly novel. A new sense—a new entity is added to my soul.

* * * * * * *

It is long since I first trod the deck of this terrible ship, and the rays of my destiny are, I think, gathering to a focus. Incomprehensible men! Wrapped up in meditations of a kind which I cannot divine, they pass me by unnoticed. Concealment is utter folly on my part, for the people *will not* see. It is but just now that I passed directly before the eyes of the mate; it was no long while ago that I ventured into the captain's own private cabin, and took thence the materials with which I write, and have written. I shall from time to time continue this journal. It is true that I may not find an opportunity of transmitting it to the world, but I will not fail to make the endeavor. At the last moment I will enclose the MS. in a bottle, and cast it within the sea.

* * * * * * *

An incident has occurred which has given me new room for meditation. Are such things the operation of ungoverned chance? I had ventured upon deck and thrown myself down, without attracting any notice, among a pile of ratlin-stuff and old sails, in the bottom of the yawl. While musing upon the singularity of my fate, I unwittingly daubed with a tar-brush the edges of a neatly-folded studding-sail which lay near me on a barrel. The studding-sail is now bent upon the ship, and the thoughtless touches of the brush are spread out in the word DISCOVERY.

I have made my observations lately upon the structure of the vessel. Although well armed, she is not, I think, a ship of war. Her rigging, build, and general equipment, all negative a supposition of this kind. What she *is not*, I can easily perceive; what she *is*, I fear it is impossible to say. I know not how it is, but in scrutinizing her strange

model and singular cast of spars, her huge size and overgrown suits of canvas, her severely simple bow and antiquated stern, there will occasionally flash across my mind a sensation of familiar things, and there is always mixed up with such indistinct shadows of recollection, an unaccountable memory of old foreign chronicles and ages long ago. * * *

I have been looking at the timbers of the ship. She is built of a material to which I am a stranger. There is a peculiar character about the wood which strikes me as rendering it unfit for the purpose to which it has been applied. I mean its extreme *porousness*, considered independently of the worm-eaten condition which is a consequence of navigation in these seas, and apart from the rottenness attendant upon age. It will appear perhaps an observation somewhat over-curious, but this would have every characteristic of Spanish oak, if Spanish oak were distended by any unnatural means.

In reading the above sentence, a curious apothegm of an old weather-beaten Dutch navigator comes full upon my recollection. "It is as sure," he was wont to say, when any doubt was entered of his veracity, "as sure as there is a sea where the ship itself will grow in bulk like the living body of the seaman." * * *

About an hour ago, I made bold to trust myself among a group of the crew. They paid no manner of attention, and, although I stood in the very midst of them all, seemed utterly unconscious of my presence. Like the one I had at first seen in the hold, they all bore about them the marks of a hoary old age. Their knees trembled with infirmity; their shoulders were bent double with decrepitude; their shrivelled skins rattled in the wind; their voices were low, tremulous, and broken; their eyes glistened with the rheum of years; and their gray hairs streamed terribly in the tempest. Around them, on every part of the deck, lay scattered mathematical instruments of the most quaint and obsolete construction. * * *

I mentioned, some time ago, the bending of a studding-sail. From that period, the ship, being thrown dead off the wind, has continued her terrific course due south, with every rag of canvas packed upon her, from her truck to her lower studding-sail booms, and rolling every moment her top-gallant yard-arms into the most appalling hell of water which it can enter into the mind of man to imagine. I have just left the deck, where I find it impossible to maintain a footing, although the crew seem to experience little inconvenience. It appears to me a miracle of miracles that our enormous bulk is not swallowed up at once and forever. We are surely doomed to hover continually upon the brink of eternity, without taking a final plunge into the abyss. From billows a thousand times more stupendous than any I have ever seen, we glide away with the facility of the arrowy sea-gull; and the colossal waters rear their heads above us like demons of the deep, but like demons confined to simple threats, and forbidden to destroy. I am led to attribute these frequent escapes to the only natural cause which can account for such effect. I must suppose the ship to be within the influence of some strong current, or impetuous under-tow. * * *

I have seen the captain face to face, and in his own cabin—but, as I ex-

pected, he paid me no attention. Although in his appearance there is, to a casual observer, nothing which might bespeak him more or less than man, still a feeling of irrepressible reverence and awe mingled with the sensation of wonder with which I regarded him. In stature, he is nearly my own height; that is, about five feet eight inches. He is of a well-knit and compact frame of body, neither robust nor remarkable otherwise. But it is the singularity of the expression which reigns upon the face—it is the intense, the wonderful, the thrilling evidence of old age so utter, so extreme, which excites within my spirit a sense—a sentiment ineffable. His forehead, although little wrinkled, seems to bear upon it the stamp of a myriad of years. His gray hairs are records of the past, and his grayer eyes are sybils of the future. The cabin floor was thickly strewn with strange, iron-clasped folios and mouldering instruments of science, and obsolete, long-forgotten charts. His head was bowed down upon his hands, and he pored, with a fiery, unquiet eye, over a paper which I took to be a commission, and which, at all events, bore the signature of a monarch. He murmured to himself—as did the first seaman whom I saw in the hold—some low peevish syllables of a foreign tongue; and although the speaker was close at my elbow, his voice seemed to reach my ears from the distance of a mile. * * *

The ship and all in it are imbued with the spirit of Eld. The crew glide to and fro like the ghosts of buried centuries; their eyes have an eager and uneasy meaning; and when their fingers fall athwart my path in the wild glare of the battle-lanterns, I feel as I have never felt before, although I have been all my life a dealer in antiquities, and have imbibed the shadows of fallen columns at Balbec, and Tadmor, and Persepolis, until my very soul has become a ruin. * * *

When I look around me, I feel ashamed of my former apprehension. If I trembled at the blast which has hitherto attended us, shall I not stand aghast at a warring of wind and ocean, to convey any idea of which, the words tornado and simoon are trivial and ineffective? All in the immediate vicinity of the ship, is the blackness of eternal night, and a chaos of foamless water; but, about a league on either side of us, may be seen, indistinctly and at intervals, stupendous ramparts of ice, towering away into the desolate sky, and looking like the walls of the universe. * * *

As I imagined, the ship proves to be in a current—if that appellation can properly be given to a tide which, howling and shrieking by the white ice, thunders on to the southward with a velocity like the headlong dashing of a cataract. * * *

To conceive the horror of my sensations is, I presume, utterly impossible; yet a curiosity to penetrate the mysteries of these awful regions, predominates even over my despair, and will reconcile me to the most hideous aspect of death. It is evident that we are hurrying onward to some exciting knowledge—some never-to-be-imparted secret, whose attainment is destruction. Perhaps this current leads us to the southern pole itself. It must be confessed that a supposition apparently so wild has every probability in its favor. * * *

The crew pace the deck with unquiet and tremulous step; but there is upon their countenance and expression more of the eagerness of hope than of the apathy of despair.

In the meantime the wind is still in our poop, and, as we carry a crowd of canvas, the ship is at times lifted bodily from out the sea! Oh, horror upon horror!—the ice opens suddenly to the right, and to the left, and we are whirling dizzily, in immense concentric circles, round and round the borders of a gigantic amphitheatre, the summit of whose walls is lost in the darkness and the distance. But little time will be left me to ponder upon my destiny! The circles rapidly grow small—we are plunging madly within the grasp of the whirlpool—and amid a roaring, and bellowing, and thundering of ocean and tempest, the ship is quivering—oh God! and—going down!

The "MS. Found in a Bottle," was originally published in 1831, and it was not until many years afterward that I became acquainted with the maps of Mercator, in which the ocean is represented as rushing, by four mouths, into the (northern) Polar Gulf, to be absorbed into the bowels of the earth; the Pole itself being represented by a black rock, towering to a prodigious height.—E. A. P.

The Sphinx

During the dread reign of cholera in New York, I had accepted the invitation of a relative to spend a fortnight with him in the retirement of his *cottage ornee* on the banks of the Hudson. We had here around us all the ordinary means of summer amusement; and what with rambling in the woods, sketching, boating, fishing, bathing, music, and books, we should have passed the time pleasantly enough, but for the fearful intelligence which reached us every morning from the populous city. Not a day elapsed which did not bring us news of the decease of some acquaintance. Then, as the fatality increased, we learned to expect daily the loss of some friend. At length we trembled at the approach of every messenger. The very air from the South seemed to us redolent with death. That palsying thought, indeed, took entire possession of my soul. I could neither speak, think, nor dream of any thing else. My host was of a less excitable temperament, and, although greatly depressed in spirits, exerted himself to sustain my own. His richly philosophical intellect was not at any time affected by unrealities. To the substances of terror he was sufficiently alive, but of its shadows he had no apprehension.

His endeavors to arouse me from the condition of abnormal gloom into which I had fallen, were frustrated, in great measure, by certain volumes which I had found in his library. These were of a character to force into germination whatever seeds of hereditary superstition lay latent in my bosom. I had been reading these books without his

knowledge, and thus he was often at a loss to account for the forcible impressions which had been made upon my fancy.

A favorite topic with me was the popular belief in omens—a belief which, at this one epoch of my life, I was almost seriously disposed to defend. On this subject we had long and animated discussions; he maintaining the utter groundlessness of faith in such matters, I contending that a popular sentiment arising with absolute spontaneity—that is to say, without apparent traces of suggestion—had in itself the unmistakable elements of truth, and was entitled to much respect.

The fact is, that soon after my arrival at the cottage there had occurred to myself an incident so entirely inexplicable, and which had in it so much of the portentous character, that I might well have been excused for regarding it as an omen. It appalled, and at the same time so confounded and bewildered me, that many days elapsed before I could make up my mind to communicate the circumstances to my friend.

Near the close of an exceedingly warm day, I was sitting, book in hand, at an open window, commanding, through a long vista of the river banks, a view of a distant hill, the face of which nearest my position had been denuded by what is termed a land-slide, of the principal portion of its trees. My thoughts had been long wandering from the volume before me to the gloom and desolation of the neighboring city. Uplifting my eyes from the page, they fell upon the naked face of the hill, and upon an object—upon some living monster of hideous conformation, which very rapidly made its way from the summit to the bottom, disappearing finally in the dense forest below. As this creature first came in sight, I doubted my own sanity—or at least the evidence of my own eyes; and many minutes passed before I succeeded in convincing myself that I was neither mad nor in a dream. Yet when I described the monster (which I distinctly saw, and calmly surveyed through the whole period of its progress), my readers, I fear, will feel more difficulty in being convinced of these points than even I did myself.

Estimating the size of the creature by comparison with the diameter of the large trees near which it passed—the few giants of the forest which had escaped the fury of the land-slide—I concluded it to be far larger than any ship of the line in existence. I say ship of the line, because the shape of the monster suggested the idea—the hull of one of our seventy-four might convey a very tolerable conception of the general outline. The mouth of the animal was situated at the extremity of a proboscis some sixty or seventy feet in length, and about as thick as the body of an ordinary elephant. Near the root of this trunk was an immense quantity of black shaggy hair—more than could have been supplied by the coats of a score of buffaloes; and projecting from this hair downwardly and laterally, sprang two gleaming tusks not unlike those of the wild boar, but of infinitely greater dimensions. Extending forward, parallel with the proboscis, and on each side of it, was a gigantic staff, thirty or forty feet in length, formed seemingly of pure crystal, and in shape a perfect prism,—it reflected in the most gor-

geous manner the rays of the declining sun. The trunk was fashioned like a wedge with the apex to the earth. From it there were outspread two pairs of wings—each wing nearly one hundred yards in length—one pair being placed above the other, and all thickly covered with metal scales; each scale apparently some ten or twelve feet in diameter. I observed the upper and lower tiers of wings were connected by a strong chain. But the chief peculiarity of this horrible thing was the representation of a *Death's Head*, which covered nearly the whole surface of its breast, and which was as accurately traced in glaring white, upon the dark ground of the body, as if it had been there carefully designed by an artist. While I regarded the terrific animal, and more especially the appearance on its breast, with a feeling of horror and awe—with a sentiment of forthcoming evil, which I found it impossible to quell by any effort of the reason, I perceived the huge jaws at the extremity of the proboscis suddenly expand themselves, and from them there proceeded a sound so loud and so expressive of woe, that it struck upon my nerves like a knell, and as the monster disappeared at the foot of the hill, I fell at once, fainting, to the floor.

Upon recovering, my first impulse, of course, was to inform my friend of what I had seen and heard—and I can scarcely explain what feeling of repugnance it was which, in the end, operated to prevent me.

At length, one evening, some three or four days after the occurrence, we were sitting together in the room in which I had seen the apparition—I occupying the same seat at the same window, and he lounging on a sofa near at hand. The association of the place and time impelled me to give him an account of the phenomenon. He heard me to the end—at first laughed heartily—and then lapsed into an excessively grave demeanor, as if my insanity was a thing beyond suspicion. At this instant I again had a distinct view of the monster—to which, with a shout of absolute terror, I now directed his attention. He looked eagerly—but maintained that he saw nothing—although I designated minutely the course of the creature, as it made its way down the naked face of the hill.

I was now immeasurably alarmed, for I considered the vision either as an omen of my death, or, worse, as the forerunner of an attack of mania. I threw myself passionately back in my chair, and for some moments buried my face in my hands. When I uncovered my eyes, the apparition was no longer visible.

My host, however, had in some degree resumed the calmness of his demeanor, and questioned me very rigorously in respect to the conformation of the visionary creature. When I had fully satisfied him on this head, he sighed deeply, as if relieved of some intolerable burden, and went on to talk, with what I thought a cruel calmness, of various points of speculative philosophy, which had heretofore formed subject of discussion between us. I remember his insisting very especially (among other things) upon the idea that the principal source of error in all human investigations lay in the liability of the understanding to underrate or to overvalue the importance of an object, through mere misadmeasurement of its

propinquity. "To estimate properly, for example," he said, "the influence to be exercised on mankind at large by the thorough diffusion of Democracy, the distance of the epoch at which such diffusion may possibly be accomplished should not fail to form an item in the estimate. Yet can you tell me one writer on the subject of government who has ever thought this particular branch of the subject worthy of discussion at all?"

He here paused for a moment, stepped to a book-case, and brought forth one of the ordinary synopses of Natural History. Requesting me then to exchange seats with him, that he might the better distinguish the fine print of the volume, he took my arm-chair at the window, and, opening the book, resumed his discourse very much in the same tone as before.

"But for your exceeding minuteness," he said, "in describing the monster, I might never have had it in my power to demonstrate to you what it was. In the first place, let me read to you a school-boy account of the genus *Sphinx*, of the family *Crepuscularia*, of the order *Lepidoptera*, of the class of *Insecta*—or insects. The account runs thus:

"'Four membranous wings covered with little colored scales of metallic appearance; mouth forming a rolled proboscis, produced by an elongation of the jaws, upon the sides of which are found the rudiments of mandibles and downy palpi; the inferior wings retained to the superior by a stiff hair; antennae in the form of an elongated club, prismatic; abdomen pointed, The Death's-headed Sphinx has occasioned much terror among the vulgar, at times, by the melancholy kind of cry which it utters, and the insignia of death which it wears upon its corslet.'"

He here closed the book and leaned forward in the chair, placing himself accurately in the position which I had occupied at the moment of beholding "the monster."

"Ah, here it is," he presently exclaimed—"it is reascending the face of the hill, and a very remarkable looking creature I admit it to be. Still, it is by no means so large or so distant as you imagined it; for the fact is that, as it wriggles its way up this thread, which some spider has wrought along the window-sash, I find it to be about the sixteenth of an inch in its extreme length, and also about the sixteenth of an inch distant from the pupil of my eye."

A Tale of the Ragged Mountains

(First published in *Godey's Lady's Book*, April, 1844.—Ed.)

DURING the fall of the year 1827, while residing near Charlottesville, Virginia, I casually made the acquaintance of Mr. Augustus Bedloe. This young gentleman was remarkable in every respect, and excited in me a profound interest and curiosity. I found it impossible to comprehend him either in his moral or his physical relations. Of his family I could obtain no satisfactory account. Whence he came, I never ascertained. Even about his age

—although I call him a young gentleman—there was something which perplexed me in no little degree. He certainly *seemed* young—and he made a point of speaking about his youth—yet there were moments when I should have had little trouble in imagining him a hundred years of age. But in no regard was he more peculiar than in his personal appearance. He was singularly tall and thin. He stooped much. His limbs were exceedingly long and emaciated. His forehead was broad and low. His complexion was absolutely bloodless. His mouth was large and flexible, and his teeth were more widely uneven, although sound, than I had ever before seen teeth in a human head. The expression of his smile, however, was by no means unpleasing, as might be supposed; but it had no variation whatever. It was one of profound melancholy—of a phaseless and unceasing gloom. His eyes were abnormally large, and round like those of a cat. The pupils, too, upon any accession or diminution of light, underwent contraction or dilation, just such as is observed in the feline tribe. In moments of excitement the orbs grew bright to a degree almost inconceivable; seeming to emit luminous rays, not of a reflected but of an intrinsic lustre, as does a candle or the sun; yet their ordinary condition was so totally vapid, filmy, and dull, as to convey the idea of the eyes of a long-interred corpse.

These peculiarities of person appeared to cause him much annoyance, and he was continually alluding to them in a sort of half explanatory, half apologetic strain, which, when I first heard it, impressed me very painfully. I soon, however, grew accustomed to it, and my uneasiness wore off. It seemed to be his design rather to insinuate than directly to assert that, physically, he had not always been what he was—that a long series of neuralgic attacks had reduced him from a condition of more than usual personal beauty, to that which I saw. For many years past he had been attended by a physician, named Templeton—an old gentleman, perhaps seventy years of age—whom he had first encountered at Saratoga, and from whose attention, while there, he either received, or fancied that he received, great benefit. The result was that Bedloe, who was wealthy, had made an arrangement with Dr. Templeton, by which the latter, in consideration of a liberal annual allowance, had consented to devote his time and medical experience exclusively to the care of the invalid.

Doctor Templeton had been a traveller in his younger days, and at Paris had become a convert, in great measure, to the doctrines of Mesmer. It was altogether by means of magnetic remedies that he had succeeded in alleviating the acute pains of his patient; and this success had very naturally inspired the latter with a certain degree of confidence in the opinions from which the remedies had been educed. The Doctor, however, like all enthusiasts, had struggled hard to make a thorough convert of his pupil, and finally so far gained his point as to induce the sufferer to submit to numerous experiments. By a frequent repetition of these, a result had arisen, which of late days has become so common as to attract little or no attention, but which, at the period of which I write, had very rarely been known in America. I mean

to say, that between Doctor Templeton and Bedloe there had grown up, little by little, a very distinct and strongly marked *rapport*, or magnetic relation. I am not prepared to assert, however, that this *rapport* extended beyond the limits of the simple sleep-producing power; but this power itself had attained great intensity. At the first attempt to induce the magnetic somnolency, the mesmerist entirely failed. In the fifth or sixth he succeeded very partially, and after long-continued effort. Only at the twelfth was the triumph complete. After this the will of the patient succumbed rapidly to that of the physician, so that, when I first became acquainted with the two, sleep was brought about almost instantaneously by the mere volition of the operator, even when the invalid was unaware of his presence. It is only now, in the year 1845, when similar miracles are witnessed daily by thousands, that I dare venture to record this apparent impossibility as a matter of serious fact.

The temperature of Bedloe was, in the highest degree sensitive, excitable, enthusiastic. His imagination was singularly vigorous and creative; and no doubt it derived additional force from the habitual use of morphine, which he swallowed in great quantity, and without which he would have found it impossible to exist. It was his practice to take a very large dose of it immediately after breakfast each morning—or, rather, immediately after a cup of strong coffee, for he ate nothing in the forenoon—and then set forth alone, or attended only by a dog, upon a long ramble among the chain of wild and dreary hills that lie westward and southward of Charlottesville, and are there dignified by the title of the Ragged Mountains.

Upon a dim, warm, misty day, toward the close of November, and during the strange *interregnum* of the seasons which in America is termed the Indian summer, Mr. Bedloe departed as usual for the hills. The day passed, and still he did not return.

About eight o'clock at night, having become seriously alarmed at his protracted absence, we were about setting out in search of him, when he unexpectedly made his appearance, in health no worse than usual, and in rather more than ordinary spirits. The account which he gave of his expedition, and of the events which had detained him, was a singular one indeed.

"You will remember," said he, "that it was about nine in the morning when I left Charlottesville. I bent my steps immediately to the mountains, and, about ten, entered a gorge which was entirely new to me. I followed the windings of this pass with much interest. The scenery which presented itself on all sides, although scarcely entitled to be called grand, had about it an indescribable and to me a delicious aspect of dreary desolation. The solitude seemed absolutely virgin. I could not help believing that the green sods and the gray rocks upon which I trod had been trodden never before by the foot of a human being. So entirely secluded, and in fact inaccessible, except through a series of accidents, is the entrance of the ravine, that it is by no means impossible that I was indeed the first adventurer—the very first and sole adventurer who had ever penetrated its recesses.

"The thick and peculiar mist, or

smoke, which distinguishes the Indian summer, and which now hung heavily over all objects, served, no doubt, to deepen the vague impressions which these objects created. So dense was this pleasant fog that I could at no time see more than a dozen yards of the path before me. This path was excessively sinuous, and as the sun could not be seen, I soon lost all idea of the direction in which I journeyed. In the meantime the morphine had its customary effect—that of enduing all the external world with an intensity of interest. In the quivering of a leaf—in the hue of a blade of grass—in the shape of a trefoil—in the humming of a bee—in the gleaming of a dew-drop—in the breathing of the wind—in the faint odors that came from the forest—there came a whole universe of suggestion—a gay and motley train of rhapsodical and immethodical thought.

"Busied in this, I walked on for several hours, during which the mist deepened around me to so great an extent that at length I was reduced to an absolute groping of the way. And now an indescribable uneasiness possessed me—a species of nervous hesitation and tremor. I feared to tread, lest I should be precipitated into some abyss. I remembered, too, strange stories told about these Ragged Hills, and of the uncouth and fierce races of men, who tenanted their groves and caverns. A thousand vague fancies oppressed and disconcerted me—fancies the more distressing because vague. Very suddenly my attention was arrested by the loud beating of a drum.

"My amazement was, of course, extreme. A drum in these hills was a thing unknown. I could not have been more surprised at the sound of the trump of the Archangel. But a new and still more astounding source of interest and perplexity arose. There came a wild rattling or jingling sound, as if of a bunch of large keys, and upon the instant a dusky-visaged and half-naked man rushed past me with a shriek. He came so close to my person that I felt his hot breath upon my face. He bore in one hand an instrument composed of an assemblage of steel rings, and shook them vigorously as he ran. Scarcely had he disappeared in the mist before, panting after him, with open mouth and glaring eyes, there darted a huge beast. I could not be mistaken in its character. It was a hyena.

"The sight of this monster rather relieved than heightened my terrors—for I now made sure that I dreamed, and endeavored to arouse myself to waking consciousness. I stepped boldly and briskly forward. I rubbed my eyes. I called aloud. I pinched my limbs. A small spring of water presented itself to my view, and here, stooping, I bathed my hands and my head and neck. This seemed to dissipate the equivocal sensations which had hitherto annoyed me. I arose, as I thought, a new man, and proceeded steadily and complacently on my unknown way.

"At length, quite overcome by exertion, and by a certain oppressive closeness of the atmosphere, I seated myself beneath a tree. Presently there came a feeble gleam of sunshine, and the shadow of the leaves of the tree fell faintly but definitely upon the grass. At this shadow I gazed wonderingly for many minutes. Its character stupefied

me with astonishment. I looked upward. The tree was a palm.

"I now arose hurriedly, and in a state of fearful agitation—for the fancy that I dreamed would serve me no longer. I saw—I felt that I had perfect command of my senses—and these senses now brought to my soul a world of novel and singular sensation. The heat became all at once intolerable. A strange odor loaded the breeze. A low, continuous murmur, like that arising from a full, but gently flowing river, came to my ears, intermingled with the peculiar hum of multitudinous human voices.

"While I listened in an extremity of astonishment which I need not attempt to describe, a strong and brief gust of wind bore off the incumbent fog as if by the wand of an enchanter.

"I found myself at the foot of a high mountain, and looking down into a vast plain, through which wound a majestic river. On the margin of this river stood an Eastern-looking city, such as we read of in the Arabian Tales, but of a character even more singular than any there described. From my position, which was far above the level of the town, I could perceive its every nook and corner, as if delineated on a map. The streets seemed innumerable, and crossed each other irregularly in all directions, but were rather long winding alleys than streets, and absolutely swarmed with inhabitants. The houses were wildly picturesque. On every hand was a wilderness of balconies, of verandas, of minarets, of shrines, and fantastically carved oriels. Bazaars abounded; and there were displayed rich wares in infinite variety and profusion—silks, muslins, the most dazzling cutlery, the most magnificent jewels and gems. Besides these things, were seen, on all sides, banners and palanquins, litters with stately dames close—veiled, elephants gorgeously caparisoned, idols grotesquely hewn, drums, banners, and gongs, spears, silver and gilded maces. And amid the crowd, and the clamor, and the general intricacy and confusion—amid the million of black and yellow men, turbaned and robed, and of flowing beard, there roamed a countless multitude of holy filleted bulls, while vast legions of the filthy but sacred ape clambered, chattering and shrieking, about the cornices of the mosques, or clung to the minarets and oriels. From the swarming streets to the banks of the river, there descended innumerable flights of steps leading to bathing places, while the river itself seemed to force a passage with difficulty through the vast fleets of deeply burdened ships that far and wide encountered its surface. Beyond the limits of the city arose, in frequent majestic groups, the palm and the cocoa, with other gigantic and weird trees of vast age; and here and there might be seen a field of rice, the thatched hut of a peasant, a tank, a stray temple, a gypsy camp, or a solitary graceful maiden taking her way, with a pitcher upon her head, to the banks of the magnificent river.

"You will say now, of course, that I dreamed; but not so. What I saw—what I heard—what I felt—what I thought—had about it nothing of the unmistakable idiosyncrasy of the dream. All was rigorously self-consistent. At first, doubting that I was really awake, I entered into a series of tests, which soon convinced me that I really was. Now, when one dreams, and, in the

dream, suspects that he dreams, the suspicion *never fails to confirm itself,* and the sleeper is almost immediately aroused. Thus Novalis errs not in saying that 'we are near waking when we dream that we dream.' Had the vision occurred to me as I describe it, without my suspecting it as a dream, then a dream it might absolutely have been, but, occurring as it did, and suspected as it was, I am forced to class it among other phenomena."

"In this I am not sure that you are wrong," observed Dr. Templeton, "but proceed. You arose and descended into the city."

"I arose," continued Bedloe, regarding the Doctor with an air of profound astonishment, "I arose, as you say, and descended into the city. On my way I fell in with an immense populace, crowding through every avenue, all in the same direction, and exhibiting in every action the wildest excitement. Very suddenly, and by some inconceivable impulse, I became intensely imbued with personal interest in what was going on. I seemed to feel that I had an important part to play, without exactly understanding what it was. Against the crowd which environed me, however, I experienced a deep sentiment of animosity. I shrank from amid them, and, swiftly, by a circuitous path, reached and entered the city. Here all was the wildest tumult and contention. A small party of men, clad in garments half Indian, half European, and officered by gentlemen in a uniform partly British, were engaged, at great odds, with the swarming rabble of the alleys. I joined the weaker party, arming myself with the weapons of a fallen officer, and fighting I knew not whom with the nervous ferocity of despair. We were soon overpowered by numbers, and driven to seek refuge in a species of kiosk. Here we barricaded ourselves, and, for the present, were secure. From a loop-hole near the summit of the kiosk, I perceived a vast crowd, in furious agitation, surrounding and assaulting a gay palace that overhung the river. Presently, from an upper window of this place, there descended an effeminate-looking person, by means of a string made of the turbans of his attendants. A boat was at hand, in which he escaped to the opposite bank of the river.

"And now a new object took possession of my soul. I spoke a few hurried but energetic words to my companions, and, having succeeded in gaining over a few of them to my purpose made a frantic sally from the kiosk. We rushed amid the crowd that surrounded it. They retreated, at first, before us. They rallied, fought madly, and retreated again. In the meantime we were borne far from the kiosk, and became bewildered and entangled among the narrow streets of tall, overhanging houses, into the recesses of which the sun had never been able to shine. The rabble pressed impetuously upon us, harrassing us with their spears, and overwhelming us with flights of arrows. These latter were very remarkable, and resembled in some respects the writhing creese of the Malay. They were made to imitate the body of a creeping serpent, and were long and black, with a poisoned barb. One of them struck me upon the right temple. I reeled and fell. An instantaneous and dreadful sickness seized me. I struggled—I gasped—I died."

"You will hardly persist *now*," said I smiling, "that the whole of your adventure was not a dream. You are not prepared to maintain that you are dead?"

When I said these words, I of course expected some lively sally from Bedloe in reply; but, to my astonishment, he hesitated, trembled, became fearfully pallid, and remained silent. I looked toward Templeton. He sat erect and rigid in his chair—his teeth chattered, and his eyes were starting from their sockets. "Proceed!" he at length said hoarsely to Bedloe.

"For many minutes," continued the latter, "my sole sentiment—my sole feeling—was that of darkness and nonentity, with the consciousness of death. At length there seemed to pass a violent and sudden shock through my soul, as if of electricity. With it came the sense of elasticity and of light. This latter I felt—not saw. In an instant I seemed to rise from the ground. But I had no bodily, no visible, audible, or palpable presence. The crowd had departed. The tumult had ceased. The city was in comparative repose. Beneath me lay my corpse, with the arrow in my temple, the whole head greatly swollen and disfigured. But all these things I felt—not saw. I took interest in nothing. Even the corpse seemed a matter in which I had no concern. Volition I had none, but appeared to be impelled into motion, and flitted buoyantly out of the city, retracing the circuitous path by which I had entered it. When I had attained that point of the ravine in the mountains at which I had encountered the hyena, I again experienced a shock as of a galvanic battery; the sense of weight, of volition, of substance, returned. I became my original self, and bent my steps eagerly homeward—but the past had not lost the vividness of the real—and not now, even for an instant, can I compel my understanding to regard it as a dream."

"Nor was it," said Templeton, with an air of deep solemnity, "yet it would be difficult to say how otherwise it should be termed. Let us suppose only, that the soul of the man of to-day is upon the verge of some stupendous psychal discoveries. Let us content ourselves with this supposition. For the rest I have some explanation to make. Here is a water-color drawing, which I should have shown you before, but which an unaccountable sentiment of horror has hitherto prevented me from showing."

We looked at the picture which he presented. I saw nothing in it of an extraordinary character; but its effect upon Bedloe was prodigious. He nearly fainted as he gazed. And yet it was but a miniature portrait—a miraculously accurate one, to be sure—of his own very remarkable features. At least this was my thought as I regarded it.

"You will perceive," said Templeton, "the date of this picture—it is here, scarcely visible, in this corner—1780. In this year was the portrait taken. It is the likeness of a dead friend—a Mr. Oldeb—to whom I became much attached at Calcutta, during the administration of Warren Hastings. I was then only twenty years old. When I first saw you, Mr. Bedloe, at Saratoga, it was the miraculous similarity which existed between yourself and the

painting which induced me to accost you, to seek your friendship, and to bring about those arrangements which resulted in my becoming your constant companion. In accomplishing this point, I was urged partly, and perhaps principally, by a regretful memory of the deceased, but also, in part, by an uneasy, and not altogether horrorless curiosity respecting yourself.

"In your detail of the vision which presented itself to you amid the hills, you have described, with the minutest accuracy, the Indian city of Benares, upon the Holy River. The riots, the combat, the massacre, were the actual events of the insurrection of Cheyte Sing, which took place in 1780, when Hastings was put in imminent peril of his life. The man escaping by the string of turbans was Cheyte Sing himself. The party in the kiosk were sepoys and British officers, headed by Hastings. Of this party I was one, and did all I could to prevent the rash and fatal sally of the officer who fell, in the crowded alleys, by the poisoned arrow of a Bengalee. That officer was my dearest friend. It was Oldeb. You will perceive by these manuscripts," (here the speaker produced a note-book in which several pages appeared to have been freshly written,) "that at the very period in which you fancied these things amid the hills, I was engaged in detailing them upon paper here at home."

In about a week after this conversation, the following paragraphs appeared in a Charlottesville paper:

"We have the painful duty of announcing the death of Mr. Augustus Bedlo, a gentleman whose amiable manners and many virtues have long endeared him to the citizens of Charlottesville.

"Mr. B., for some years past, has been subject to neuralgia, which has often threatened to terminate fatally; but this can be regarded only as the mediate cause of his decease. The proximate cause was one of especial singularity. In an excursion to the Ragged Mountains, a few days since, a slight cold and fever were contracted, attended with great determination of blood to the head. To relieve this, Dr. Templeton resorted to topical bleeding. Leeches were applied to the temples. In a fearfully brief period the patient died, when it appeared that, in the jar containing the leeches, had been introduced, by accident, one of the venomous vermicular sangsues which are now and then found in the neighboring ponds. This creature fastened itself upon a small artery in the right temple. Its close resemblance to the medicinal leech caused the mistake to be overlooked until too late.

"N. B.—The poisonous sangsue of Charlottesville may always be distinguished from the medicinal leech by its blackness, and especially by its writhing or vermicular motions, which very nearly resemble those of a snake."

I was speaking with the editor of the paper in question, upon the topic of this remarkable accident, when it occurred to me to ask how it happened that the name of the deceased had been given as Bedlo.

"I presume," I said, "you have authority for this spelling, but I have always supposed the name to be written with an *e* at the end."

"Authority?—no," he replied. "It is a mere typographical error. The name is Bedlo with an *e*, all the world over, and I never knew it to be spelt otherwise in my life."

"Then," said I mutteringly, as I turned upon my heel, "then indeed has it come to pass that one truth is stranger than any fiction—for Bedloe, without the *e*, what is it but Oldeb conversed! And this man tells me that it is a typographical error."

The Spectales

(Published in *Broadway Journal*, Vol. 2:20.—Ed.)

MANY years ago, it was the fashion to ridicule the idea of "love at first sight;" but those who think, not less than those who feel deeply, have always advocated its existence. Modern discoveries, indeed, in what may be termed ethical magnetism or magnetoæsthetics, render it probable that the most natural, and, consequently, the truest and most intense of the human affections are those which arise in the heart as if by electric sympathy—in a word, that the brightest and most enduring of the psychal fetters are those which are riveted by a glance. The confession I am about to make will add another to the already almost innumerable instances of the truth of the position.

My story requires that I should be somewhat minute. I am still a very young man—not yet twenty-two years of age. My name, at present, is a very usual and rather plebeian one—Simpson. I say "at present;" for it is only lately that I have been so called—having legislatively adopted this surname within the last year in order to receive a large inheritance left me by a distant male relative, Adolphus Simpson, Esq. The bequest was conditioned upon my taking the name of the testator—the family, not the Christian name; my Christian name is Napoleon Bonaparte—or, more properly, these are my first and middle appellations.

I assumed the name, Simpson, with some reluctance, as in my true patronym, Froissart, I felt a very pardonable pride—believing that I could trace a descent from the immortal author of the "Chronicles." While on the subject of names, by the by, I may mention a singular coincidence of sound attending the names of some of my immediate predecessors. My father was a Monsieur Froissart, of Paris. His wife—my mother, whom he married at fifteen—was a Mademoiselle Croissart, eldest daughter of Croissart the banker; whose wife, again being only sixteen when married, was the eldest daughter of one Victor Voissart. Monsieur Voissart, very singularly, had married a lady of similar name—a Mademoiselle Moissart. She, too, was quite a child when married; and her mother, also, Madame Moissart, was only fourteen when led to the altar. These early marriages are usual in France. Here, however, are Moissart, Voissart, Croissart, and Froissart, all in the direct line of descent. My own name, though, as I

say, became Simpson, by act of Legislature, and with so much repugnance on my part, that, at one period, I actually hesitated about accepting the legacy with the useless and annoying *proviso* attached.

As to personal endowments, I am by no means deficient. On the contrary, I believe that I am well made, and possess what nine tenths of the world would call a handsome face. In height I am five feet eleven. My hair is black and curling. My nose is sufficiently good. My eyes are large and gray; and although, in fact, they are weak to a very inconvenient degree, still no defect in this regard would be suspected from their appearance. The weakness itself, however, has always much annoyed me, and I have resorted to every remedy—short of wearing glasses. Being youthful and good-looking, I naturally dislike these, and have resolutely refused to employ them. I know nothing, indeed, which so disfigures the countenance of a young person, or so impresses every feature with an air of demureness, if not altogether of sanctimoniousness and of age. An eyeglass, on the other hand, has a savor of downright foppery and affectation. I have hitherto managed as well as I could without either. But something too much of these merely personal details, which, after all, are of little importance. I will content myself with saying, in addition, that my temperament is sanguine, rash, ardent, enthusiastic—and that all my life I have been a devoted admirer of the women.

One night last winter I entered a box at the P—— Theatre, in company with a friend, Mr. Talbot. It was an opera night, and the bills presented a very rare attraction, so that the house was excessively crowded. We were in time, however, to obtain the front seats which had been reserved for us, and into which, with some little difficulty, we elbowed our way.

For two hours my companion, who was a musical *fanatico*, gave his undivided attention to the stage; and, in the meantime, I amused myself by observing the audience, which consisted, in chief part, of the very *elite* of the city. Having satisfied myself upon this point, I was about turning my eyes to the *prima donna*, when they were arrested and riveted by a figure in one of the private boxes which had escaped my observation.

If I live a thousand years I can never forget the intense emotion with which I regarded this figure. It was that of a female, the most exquisite I had ever beheld. The face was so far turned toward the stage that, for some minutes, I could not obtain a view of it—but the form was *divine;* no other word can sufficiently express its magnificent proportion—and even the term "divine" seems ridiculously feeble as I write it.

The magic of a lovely form in woman—the necromancy of female gracefulness—was always a power which I had found it impossible to resist; but here was grace personified, incarnate, the *beau ideal* of my wildest and most enthusiastic visions. The figure, almost all of which the construction of the box permitted to be seen, was somewhat above the medium height, and nearly approached, without positively reaching, the majestic. Its perfect fulness and tournure were delicious. The head of which only the back was visi-

ble, rivalled in outline that of the Greek Psyche, and was rather displayed than concealed by an elegant cap of *gaze aerienne*, which put me in mind of the *ventum textilem* of Apuleius. The right arm hung over the balustrade of the box, and thrilled every nerve of my frame with its exquisite symmetry. Its upper portion was draperied by one of the loose open sleeves now in fashion. This extended but little below the elbow. Beneath it was worn an under one of some frail material, close-fitting, and terminated by a cuff of rich lace, which fell gracefully over the top of the hand, revealing only the delicate fingers, upon one of which sparkled a diamond ring, which I at once saw was of extraordinary value. The admirable roundness of the wrist was well set off by a bracelet which encircled it, and which also was ornamented and clasped by a magnificent *aigrette* of jewels—telling, in words that could not be mistaken, at once of the wealth and fastidious taste of the wearer.

I gazed at this queenly apparition for at least half an hour, as if I had been suddenly converted to stone; and, during this period, I felt the full force and truth of all that has been said or sung concerning "love at first sight." My feelings were totally different from any which I had hitherto experienced, in the presence of even the most celebrated specimens of female loveliness. An unaccountable, and what I am compelled to consider a *magnetic*, sympathy of soul for soul, seemed to rivet, not only my vision, but my whole powers of thought and feeling, upon the admirable object before me. I saw—I felt—I knew that I was deeply, madly, irrevocably in love—and this even before seeing the face of the person beloved. So intense, indeed, was the passion that consumed me, that I really believe it would have received little if any abatement had the features, yet unseen, proved of merely ordinary character; so anomalous is the nature of the only true love—of the love at first sight—and so little really dependent is it upon the external conditions which only seem to create and control it.

While I was thus wrapped in admiration of this lovely vision, a sudden disturbance among the audience caused her to turn her head partially toward me, so that I beheld the entire profile of the face. Its beauty even exceeded my anticipations—and yet there was something about it which disappointed me without my being able to tell exactly what it was. I said "disappointed," but this is not altogether the word. My sentiments were at once quieted and exalted. They partook less of transport and more of calm enthusiasm—of enthusiastic repose. This state of feeling arose, perhaps, from the Madonna-like and matronly air of the face; and yet I at once understood that it could not have arisen entirely from this. There was something else—some mystery which I could not develop—some expression about the countenance which slightly disturbed me while it greatly heightened my interest. In fact, I was just in that condition of mind which prepares a young and susceptible man for any act of extravagance. Had the lady been alone, I should undoubtedly have entered her box and accosted her at all hazards; but, fortunately, she was attended by two companions—a gentleman, and a strikingly beautiful

woman, to all appearance a few years younger than herself.

I revolved in my mind a thousand schemes by which I might obtain, hereafter, an introduction to the elder lady, or, for the present, at all events, a more distinct view of her beauty. I would have removed my position to one nearer her own, but the crowded state of the theatre rendered this impossible; and the stern decrees of Fashion had, of late, imperatively prohibited the use of the opera-glass in a case such as this, even had I been so fortunate as to have one with me—but I had not—and was thus in despair.

At length I bethought me of applying to my companion.

"Talbot," I said, "*you* have no opera-glass. Let me have it."

"An opera-glass!—no!—what do you suppose *I* would be doing with an opera-glass?" Here he turned impatiently toward the stage..

"But, Talbot," I continued, pulling him by the shoulder, "listen to me will you? Do you see the stage-box?—there!—no, the next.—Did you ever behold as lovely a woman?"

"She is very beautiful, no doubt," he said.

"I wonder who she can be?"

"Why, in the name of all that is angelic, don't you *know* who she is? 'Not to know her argues yourself unknown.' She is the celebrated Madame Lalande—the beauty of the day *par excellence*, and the talk of the whole town. Immensely wealthy too—a widow—and a great match—has just arrived from Paris."

"Do you know her?"

"Yes—I have the honor."

"Will you introduce me?"

"Assuredly—with the greatest pleasure; when shall it be?"

"To-morrow, at one, I will call upon you at B——'s."

"Very good; and now do hold your tongue, *if* you can."

In this latter respect I was forced to take Talbot's advice; for he remained obstinately deaf to every further question or suggestion, and occupied himself exclusively for the rest of the evening with what was transacting upon the stage.

In the meantime I kept my eyes riveted on Madame Lalande, and at length had the good fortune to obtain a full front view of her face. It was exquisitely lovely: this, of course, my heart had told me before, even had not Talbot fully satisfied me upon the point—but still the unintelligible something disturbed me. I finally concluded that my senses were impressed by a certain air of gravity, sadness, or, still more properly, of weariness, which took something from the youth and freshness of the countenance, only to endow it with a seraphic tenderness and majesty, and thus, of course, to my enthusiastic and romantic temperament, with an interest tenfold.

While I thus feasted my eyes, I perceived, at last, to my great trepidation, by an almost imperceptible start on the part of the lady, that she had become suddenly aware of the intensity of my gaze. Still, I was absolutely fascinated, and could not withdraw it, even for an instant. She turned aside her face, and again I saw only the chiselled contour of the back portion of the head. After some minutes, as if urged by curiosity to see if I was still looking, she gradually brought her face again around and

again encountered my burning gaze. Her large dark eyes fell instantly, and a deep blush mantled her cheek. But what was my astonishment at perceiving that she not only did not a second time avert her head, but that she actually took from her girdle a double eye-glass—elevated it—adjusted it—and then regarded me through it, intently and deliberately, for the space of several minutes.

Had a thunderbolt fallen at my feet I could not have been more thoroughly astounded—astounded *only*—not offended or disgusted in the slightest degree; although an action so bold in any other woman would have been likely to offend or disgust. But the whole thing was done with so much quietude—so much *nonchalance*—so much repose—with so evident an air of the highest breeding, in short—that nothing of mere effrontery was perceptible, and my sole sentiments were those of admiration and surprise.

I observed that, upon her first elevation of the glass, she had seemed satisfied with a momentary inspection of my person, and was withdrawing the instrument, when, as if struck by a second thought, she resumed it, and so continued to regard me with fixed attention for the space of several minutes—for five minutes, at the very least, I am sure.

This action, so remarkable in an American theatre, attracted very general observation, and gave rise to an indefinite movement, or *buzz*, among the audience, which for a moment filled me with confusion, but produced no visible effect upon the countenance of Madame Lalande.

Having satisfied her curiosity—if such it was—she dropped the glass, and quietly gave her attention again to the stage; her profile now being turned toward myself, as before. I continued to watch her unremittingly, although I was fully conscious of my rudeness in so doing. Presently I saw the head slowly and slightly change its position; and soon I became convinced that the lady, while pretending to look at the stage was, in fact, attentively regarding myself. It is needless to say what effect this conduct, on the part of so fascinating a woman, had upon my excitable mind.

Having thus scrutinized me for perhaps a quarter of an hour, the fair object of my passion addressed the gentleman who attended her, and while she spoke, I saw distinctly, by the glances of both, that the conversation had reference to myself.

Upon its conclusion, Madame Lalande again turned toward the stage, and for a few minutes, seemed absorbed in the performance. At the expiration of this period, however, I was thrown into an extremity of agitation by seeing her unfold, for the second time, the eye-glass which hung at her side, fully confront me as before, and, disregarding the renewed buzz of the audience, survey me, from head to foot, with the same miraculous composure which had previously so delighted and confounded my soul.

This extraordinary behavior, by throwing me into a perfect fever of excitement—into an absolute delirium of love—served rather to embolden than to disconcert me. In the mad intensity of my devotion, I forgot every thing but the presence and the majestic loveliness of the vision which confronted

my gaze. Watching my opportunity, when I thought the audience were fully engaged with the opera, I at length caught the eyes of Madame Lalande, and, upon the instant, made a slight but unmistakable bow.

She blushed very deeply—then averted her eyes—then slowly and cautiously looked around, apparently to see if my rash action had been noticed—then leaned over toward the gentleman who sat by her side.

I now felt a burning sense of the impropriety I had committed, and expected nothing less than instant exposure; while a vision of pistols upon the morrow floated rapidly and uncomfortably through my brain. I was greatly and immediately relieved, however, when I saw the lady merely hand the gentleman a play-bill, without speaking; but the reader may form some feeble conception of my astonishment—of my *profound* amazement—my delirious bewilderment of heart and soul—when, instantly afterward, having again glanced furtively around, she allowed her bright eyes to set fully and steadily upon my own, and then, with a faint smile, disclosing a bright line of her pearly teeth, made two distinct, pointed, and unequivocal affirmative inclinations of the head.

It is useless, of course, to dwell upon my joy—upon my transport—upon my illimitable ecstasy of heart. If ever man was mad with excess of happiness, it was myself at that moment. I loved. This was my *first* love—so I felt it to be. It was love supreme—indescribable. It was "love at first sight;" and at first sight, too, it had been appreciated and *returned*.

Yes, returned. How and why should I doubt it for an instant. What other construction could I possibly put upon such conduct, on the part of a lady so beautiful—so wealthy—evidently so accomplished—of so high breeding—of so lofty a position in society—in every regard so entirely respectable as I felt assured was Madame Lalande? Yes, she loved me—she returned the enthusiasm of my love, with an enthusiasm as blind—as uncompromising—as uncalculating—as abandoned—and as utterly unbounded as my own! These delicious fancies and reflections, however, were now interrupted by the falling of the drop-curtain. The audience arose; and the usual tumult immediately supervened. Quitting Talbot abruptly, I made every effort to force my way into closer proximity with Madame Lalande. Having failed in this, on account of the crowd, I at length gave up the chase, and bent my steps homeward; consoling myself for my disappointment in not having been able to touch even the hem of her robe, by the reflection that I should be introduced by Talbot, in due form, upon the morrow.

This morrow at last came; that is to say, a day finally dawned upon a long and weary night of impatience; and then the hours until "one" were snail-paced, dreary, and innumerable. But even Stamboul, it is said, shall have an end, and there came an end to this long delay. The clock struck. As the last echo ceased, I stepped into B——'s and inquired for Talbot.

"Out," said the footman—Talbot's own.

"Out!" I replied, staggering back half a dozen paces—"let me tell you, my fine fellow, that this thing is thor-

oughly impossible and impracticable; Mr. Talbot is *not* out. What do you mean?"

"Nothing, sir; only Mr. Talbot is not in, that's all. He rode over to S——, immediately after breakfast, and left word that he would not be in town again for a week."

I stood petrified with horror and rage. I endeavored to reply, but my tongue refused its office. At length I turned on my heel, livid with wrath, and inwardly consigning the whole tribe of the Talbots to the innermost regions of Erebus. It was evident that my considerate friend, *il fanatico*, had quite forgotten his appointment with myself —had forgotten it as soon as it was made. At no time was he a very scrupulous man of his word. There was no help for it; so smothering my vexation as well as I could, I strolled moodily up the street, propounding futile inquiries about Madame Lalande to every male acquaintance I met. By report she was known, I found, to all —to many by sight—but she had been in town only a few weeks, and there were very few, therefore, who claimed her personal acquaintance. These few, being still comparatively strangers, could not, or would not, take the liberty of introducing me through the formality of a morning call. While I stood thus in despair, conversing with a trio of friends upon the all-absorbing subject of my heart, it so happened that the subject itself passed by.

"As I live, there she is!" cried one.

"Surprisingly beautiful!" exclaimed a second.

"An angel upon earth!" ejaculated a third. I looked; and in an open carriage which approached us, passing slowly down the street, sat the enchanting vision of the opera, accompanied by the younger lady who had occupied a portion of her box.

"Her companion also wears remarkably well," said the one of my trio who had spoken first.

"Astonishingly," said the second; "still quite a brilliant air; but art will do wonders. Upon my word, she looks better than she did at Paris five years ago. A beautiful woman still:—don't you think so, Froissart?—Simpson, I mean."

"Still!" said I, "and why shouldn't she be? But compared with her friend she is as a rush-light to the evening star —a glow-worm to Antares."

"Ha! ha! ha!—why, Simpson, you have an astonishing tact at making discoveries—original ones, I mean." And here we separated, while one of the trio began humming a gay *vaudeville*, of which I caught only the lines—

* Ninon, Ninon, Ninon a bas—
A bas Ninon De L'Enclos!

During this little scene, however, one thing had served greatly to console me, although it fed the passion by which I was consumed. As the carriage of Madame Lalande rolled by our group, I had observed that she recognized me; and more than this, she had blessed me, by the most seraphic of all imaginable smiles, with no equivocal mark of the recognition.

As for an introduction, I was obliged to abandon all hope of it, until such time as Talbot should think proper to

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* A celebrated beauty of France and patroness of Voltaire.—Ed.

return from the country. In the meantime I perseveringly frequented every reputable place of public amusement; and, at length, at the theatre, where I first saw her, I had the supreme bliss of meeting her, and of exchanging glances with her once again. This did not occur, however, until the lapse of a fortnight. Every day, in the *interim*, I had inquired for Talbot at his hotel, and every day had been thrown into a spasm of wrath by the everlasting "Not come home yet" of his footman.

Upon the evening in question, therefore, I was in a condition little short of madness. Madame Lalande, I had been told, was a Parisian—had lately arrived from Paris—might she not suddently return?—return before Talbot came back—and might she not be thus lost to me forever? The thought was too terrible to bear. Since my future happiness was at issue, I resolved to act with a manly decision. In a word, upon the breaking up of the play, I traced the lady to her residence, noted the address, and the next morning sent her a full and elaborate letter, in which I poured out my whole heart.

I spoke boldly, freely—in a word, I spoke with passion. I concealed nothing—nothing even of my weakness. I alluded to the romantic circumstances of our first meeting—even to the glances which had passed between us. I went so far as to say that I felt assured of her love; while I offered this assurance, and my own intensity of devotion, as two excuses for my otherwise unpardonable conduct. As a third, I spoke of my fear that she might quit the city before I could have the opportunity of a formal introduction. I concluded the most wildly enthusiastic epistle ever penned, with a frank declaration of my worldly circumstances—of my affluence—and with an offer of my heart and of my hand.

In an agony of expectation I awaited the reply. After what seemed the lapse of a century it came.

Yes, *actually came*. Romantic as all this may appear, I really received a letter from Madame Lalande—the beautiful, the wealthy, the idolized Madame Lalande. Her eyes—her magnificent eyes, had not belied her noble heart. Like a true Frenchwoman as she was she had obeyed the frank dictates of her reason—the generous impulses of her nature—despising the conventional pruderies of the world. She had *not* scorned my proposals. She had *not* sheltered herself in silence. She had *not* returned my letter unopened. She had even sent me, in reply, one penned by her own exquisite fingers. It ran thus:

"Monsieur Simpson vill pardonne me for not compose de butefulle tong of his contree so vell as might. It is only de late dat I am arrive, and not yet ave do opportunite for to—l'etudier.

"Vid dis apologie for the maniere, I vill now say dat, helas!—Monsieur Simpson ave guess but de too true. Need I say de more? Helas! am I not ready speak de too moshe?

"EUGENIE LALANDE."

This noble-spirited note I kissed a million times, and committed, no doubt, on its account, a thousand other extravagances that have now escaped my memory. Still Talbot *would* not return. Alas! could he have formed even the vaguest idea of the suffering his absence had occasioned his friend, would

not his sympathizing nature have flown immediately to my relief? Still, however, he came *not*. I wrote. He replied. He was detained by urgent business—but would shortly return. He begged me not to be impatient—to moderate my transports—to read soothing books—to drink nothing stronger than Hock—and to bring the consolations of philosophy to my aid. The fool! if he could not come himself, why, in the name of every thing rational, could he not have enclosed me a letter of presentation? I wrote him again, entreating him to forward one forthwith. My letter was returned by *that* footman, with the following endorsement in pencil. The scoundrel had joined his master in the country:

"Left S—— yesterday, for parts unknown—did not say where—or when be back—so thought best to return letter, knowing your handwriting, and as how you is always, more or less, in a hurry.

"Yours sincerely,

"STUBBS."

After this, it is needless to say, that I devoted to the infernal deities both master and valet:—but there was little use in anger, and no consolation at all in complaint.

But I had yet a resource left, in my constitutional audacity. Hitherto it had served me well, and I now resolved to make it avail me to the end. Besides, after the correspondence which had passed between us, what act of mere informality *could* I commit, within bounds, that ought to be regarded as indecorous by Madame Lalande? Since the affair of the letter, I had been in the habit of watching her house, and thus discovered that, about twilight, it was her custom to promenade, attended only by a negro in livery, in a public square overlooked by her windows. Here, amid the luxuriant and shadowing groves, in the gray gloom of a sweet mid-summer evening, I observed my opportunity and accosted her.

The better to deceive the servant in attendance, I did this with the assured air of an old and familiar acquaintance. With a presence of mind truly Parisian, she took the cue at once, and, to greet me, held out the most bewitchingly little of hands. The valet at once fell into the rear; and now, with hearts full to overflowing, we discoursed long and unreservedly of our love.

As Madame Lalande spoke English even less fluently than she wrote it, our conversation was necessarily in French. In this sweet tongue, so adapted to passion, I gave loose to the impetuous enthusiasm of my nature, and, with all the eloquence I could command, besought her to consent to an immediate marriage.

At this impatience she smiled. She urged the old story of decorum—that bug-bear which deters so many from bliss until the opportunity for bliss has forever gone by. I had most imprudently made it known among my friends, she observed, that I desired her acquaintance—thus that I did not possess it—thus, again, there was no possibility of concealing the date of our first knowledge of each other. And then she adverted, with a blush, to the extreme recency of this date. To wed immediately would be improper—would be indecorous—would be *outre*. All this she said with a charming air of *naivete* which enraptured while it grieved and

convinced me. She went even so far as to accuse me, laughingly, of rashness —of imprudence. She bade me remember that I really even know not who she was—what were her prospects, her connections, her standing in society. She begged me, but with a sigh, to reconsider my proposal, and termed my love an infatuation—a will o' the wisp —a fancy or fantasy of the moment—a baseless and unstable creation rather of the imagination than of the heart. These things she uttered as the shadows of the sweet twilight gathered darkly and more darkly around us—and then, with a gentle pressure of her fairy-like hand, overthrew, in a single sweet instant, all the argumentative fabric she had reared.

I replied as best I could—as only a true lover can. I spoke at length, and perseveringly of my devotion, of my passion—of her exceeding beauty, and of my own enthusiastic admiration. In conclusion, I dwelt, with a convincing energy, upon the perils that encompass the course of love—that course of true love that never did run smooth—and thus deduced the manifest danger of rendering that course unnecessarily long.

This latter argument seemed finally to soften the rigor of her determination. She relented; but there was yet an obstacle, she said, which she felt assured I had not properly considered. This was a delicate point—for a woman to urge, especially so; in mentioning it, she saw that she must make a sacrifice of her feelings; still, for *me*, every sacrifice should be made. She alluded to the topic of *age*. Was I aware—was I fully aware of the discrepancy between us? That the age of the husband. should surpass by a few years—even by fifteen or twenty—the age of the wife, was regarded by the world as admissible, and, indeed, as even proper; but she had always entertained the belief that the years of the wife should *never* exceed in number those of the husband. A discrepancy of this unnatural kind gave rise, too frequently, alas! to a life of unhappiness. Now she was aware that my own age did not exceed two and twenty; and I, on the contrary, perhaps, was *not* aware that the years of my Eugenie extended very considerably beyond that sum.

About all this there was a nobility of soul—a dignity of candor—which delighted—which enchanted me—which eternally riveted my chains. I could scarcely restrain the excessive transport which possessed me.

"My sweetest Eugenie," I cried, "what is all this about which you are discoursing? Your years surpass in some measure my own. But what then? The customs of the world are so many conventional follies. To those who love as ourselves, in what respect differs a year from an hour? I am twenty-two, you say; granted: indeed, you may as well call me, at once, twenty-three. Now you yourself, my dearest Eugenie, can have numbered no more than —can have numbered no more than— no more than—than—than—than—"

Here I paused for an instant, in the expectation that Madame Lalande would interrupt me by supplying her true age. But a French-woman is seldom direct, and has always, by way of answer to an embarrassing query, some little practical reply of her own. In the present instance, Eugenie, who for a few mo-

ments past had seemed to be searching for something in her bosom, at length let fall upon the grass a miniature, which I immediately picked up and presented to her.

"Keep it!" she said, with one of her most ravishing smiles. "Keep it for my sake—for the sake of her whom it too flatteringly represents. Besides, upon the back of the trinket you may discover, perhaps, the very information you seem to desire. It is now, to be sure, growing rather dark—but you can examine it at your leisure in the morning. In the meantime, you shall be my escort home to-night. My friends are about holding a little musical *levee*. I can promise you, too, some good singing. We French are not nearly so punctilious as you Americans, and I shall have no difficulty in smuggling you in, in the character of an old acquaintance."

With this, she took my arm, and I attended her home. The mansion was quite a fine one, and, I believe, furnished in good taste. Of this latter point, however, I am scarcely qualified to judge; for it was just dark as we arrived; and in American mansions of the better sort lights seldom, during the heat of summer, make their appearance at this, the most pleasant period of the day. In about an hour after my arrival, to be sure, a single shaded solar lamp was lit in the principal drawing-room; and this apartment, I could thus see, was arranged with unusual good taste and even splendor; but two other rooms of the suite, and in which the company chiefly assembled, remained, during the whole evening, in a very agreeable shadow. This is a well-conceived custom, giving the party at least a choice of light or shade, and one which our friends over the water could not do better than immediately adopt.

The evening thus spent was unquestionably the most delicious of my life. Madame Lalande had not overrated the musical abilities of her friends; and the singing I here heard I had never heard excelled in any private circle out of Vienna. The instrumental performers were many and of superior talents. The vocalists were chiefly ladies, and no individual sang less than well. At length, upon a peremptory call for "Madame Lalande," she arose at once, without affectation or demur, from the *chaise longue* upon which she had sat by my side, and, accompanied by one or two gentlemen and her female friend of the opera, repaired to the piano in the main drawing-room. I would have escorted her myself, but felt that, under the circumstances of my introduction to the house, I had better remain unobserved where I was. I was thus deprived of the pleasure of seeing, although not of hearing, her sing.

The impression she produced upon the company seemed electrical—but the effect upon myself was something even more. I know not how adequately to describe it. It arose in part, no doubt, from the sentiment of love with which I was imbued; but chiefly from my conviction of the extreme sensibility of the singer. It is beyond the reach of art to endow either air or recitative with more impassioned *expression* than was hers. Her utterance of the romance in Otello—the tone with which she gave the words *"Sul mio sasso,"* in the Capuletti—is ringing in

my memory yet. Her lower tones were absolutely miraculous. Her voice embraced three complete octaves, extending from the contralto D to the D upper soprano, and, though sufficiently powerful to have filled the San Carlos, executed, with the minutest precision, every difficulty of vocal composition—ascending and descending scales, cadences, or *fiorituri*. In the finale of the Somnambula, she brought about a most remarkable effect at the words:

> Ah! non guinge uman pensiero
> Al contento ond 'io son piena.

Here, in imitation of Malibran, she modified the original phrase of Bellini, so as to let her voice descend to the tenor G, when, by a rapid transition, she struck the G above the treble stave, springing over an interval of two octaves.

Upon rising from the piano after these miracles of vocal execution, she resumed her seat by my side; when I expressed to her, in terms of the deepest enthusiasm, my delight at her performance. Of my surprise I said nothing, and yet was I most unfeignedly surprised; for a certain feebleness, or rather a certain tremulous indecision of voice in ordinary conversation, had prepared me to anticipate that, in singing, she would not acquit herself with any remarkable ability.

Our conversation was now long, earnest, uninterrupted, and totally unreserved. She made me relate many of the earlier passages of my life, and listened with breathless attention to every word of the narrative. I concealed nothing—felt that I had a right to conceal nothing—from her confiding affection. Encouraged by her candor upon the delicate point of her age, I entered, with perfect frankness, not only into a detail of my many minor vices, but made full confession of those moral and even of those physical infirmities, the disclosure of which, in demanding so much higher a degree of courage, is so much surer an evidence of love. I touched upon my college indiscretions—upon my extravagances—upon my carousals—upon my debts—upon my flirtations. I even went so far as to speak of a slightly hectic cough with which, at one time, I had been troubled—of a chronic rheumatism—of a twinge of hereditary gout—and, in conclusion, of the disagreeable and inconvenient, but hitherto carefully concealed, weakness of my eyes.

"Upon this latter point," said Madame Lalande, laughingly, "you have been surely injudicious in coming to confession; for, without the confession, I take it for granted that no one would have accused you of the crime. By the by," she continued, "have you any recollection—" and here I fancied that a blush, even through the gloom of the apartment, became distinctly visible upon her cheek—"have you any recollection, *mon cher ami*, of this little ocular assistant which now depends from my neck?"

As she spoke she twirled in her fingers the identical double eye-glass which had so overwhelmed me with confusion at the opera.

"Full well—alas! do I remember it," I exclaimed, pressing passionately the delicate hand which offered the glasses for my inspection. They formed a complex and magnificent toy, richly chased and filigreed, and gleaming with

jewels which, even in the deficient light, I could not help perceiving were of high value.

"Eh bien! mon ami," she resumed with a certain *empressment* of manner that rather surprised me—*"Eh bien! mon ami,* you have earnestly besought of me a favor which you have been pleased to denominate priceless. You have demanded of me my hand upon the morrow. Should I yield to your entreaties—and, I may add, to the pleadings of my own bosom—would I not be entitled to demand of you a very—a very little boon in return?"

"Name it!" I exclaimed with an energy that had nearly drawn upon us the observation of the company, and restrained by their presence alone from throwing myself impetuously at her feet. "Name it, my beloved, my Eugenie, my own!—name it!—but, alas! it is already yielded ere named."

"You shall conquer, then, *mon ami,"* said she, "for the sake of the Eugenie whom you love, this little weakness which you have at last confessed—this weakness more moral than physical—and which, let me assure you, is so unbecoming the nobility of your real nature—so inconsistent with the candor of your usual character—and which, if permitted further control, will assuredly involve you, sooner or later, in some very disagreeable scrape. You shall conquer, for my sake, this affectation which leads you, as you yourself acknowledge, to the tacit or implied denial of your infirmity of vision. For, this infirmity you virtually deny, in refusing to employ the customary means for its relief. You will understand me to say, then, that I wish you to wear spectacles;—ah, hush!—you have already consented to wear them, *for my sake.* You shall accept the little toy which I now hold in my hand, and which, though admirable as an aid to vision, is really of no very immense value as a gem. You perceive that, by a trifling modification thus—or thus—it can be adapted to the eyes in the form of spectacles, or worn in the waistcoat pocket as an eye-glass. It is in the former mode, however, and habitually, that you have already consented to wear it *for my sake."*

This request—must I confess it?—confused me in no little degree. But the condition with which it was coupled rendered hesitation, of course, a matter altogether out of the question.

"It is done!" I cried, with all the enthusiasm that I could muster at the moment. "It is done—it is most cheerfully agreed. I sacrifice every feeling for your sake. To-night I wear this dear eye-glass, *as* an eye-glass, and upon my heart; but with the earliest dawn of that morning which gives me the pleasure of calling you wife, I will place it upon my—upon my nose,—and there wear it ever afterward, in the less romantic, and less fashionable, but certainly in the more serviceable, form which you desire."

Our conversation now turned upon the details of our arrangements for the morrow. Talbot, I learned from my betrothed, had just arrived in town. I was to see him at once, and procure a carriage. The *soiree* would scarcely break up before two; and by this hour the vehicle was to be at the door; when, in the confusion occasioned by the departure of the company, Madame L. could easily enter it unobserved. We were then to call at

the house of a clergyman who would be in waiting; there be married, drop Talbot, and proceed on a short tour to the East, leaving the fashionable world at home to make whatever comments upon the matter it thought best.

Having planned all this, I immediately took leave, and went in search of Talbot, but, on the way, I could not refrain from stepping into a hotel, for the purpose of inspecting the miniature; and this I did by the powerful aid of the glasses. The countenance was a surpassingly beautiful one! Those large luminous eyes! —that proud Grecian nose!—those dark luxuriant curls!—"Ah!" said I, exultingly to myself, "this is indeed the speaking image of my beloved!" I turned the reverse, and discovered the words—"Eugenie Lalande—aged twenty-seven years and seven months."

I found Talbot at home, and proceeded at once to acquaint him with my good fortune. He professed excessive astonishment, of course, but congratulated me most cordially, and proffered every assistance in his power. In a word, we carried out our arrangement to the letter, and, at two in the morning, just ten minutes after the ceremony, I found myself in a close carriage with Madame Lalande—with Mrs. Simpson, I should say—and driving at a great rate out of town, in a direction northeast by north, half-north.

It had been determined for us by Talbot, that, as we were to be up all night, we should make our first stop at C——, a village about twenty miles from the city, and there get an early breakfast and some repose, before proceeding upon our route. At four precisely, therefore, the carriage drew up at the door of the principal inn. I handed my adored wife out, and ordered breakfast forthwith. In the meantime we were shown into a small parlor, and sat down.

It was now nearly if not altogether daylight; and, as I gazed, enraptured, at the angel by my side, the singular idea came, all at once, into my head, that this was really the very first moment since my acquaintance with the celebrated loveliness of Madame Lalande, that I had enjoyed a near inspection of that loveliness by daylight at all.

"And now, *mon ami*," said she, taking my hand, and so interrupting this train of reflection, "and now, *mon cher ami*, since we are indissolubly one—since I have yielded to your passionate entreaties, and performed my portion of our agreement—I presume you have not forgotten that you also have a little favor to bestow—a little promise which it is your intention to keep. Ah! let me see! Let me remember! Yes; full easily do I call to mind the precise words of the dear promise you made to Eugenie last night. Listen! You spoke thus: 'It is done!—it is most cheerfully agreed! I sacrifice every feeling for your sake. To-night I wear this dear eye-glass *as* an eye-glass, and upon my heart; but with the earliest dawn of that morning which gives me the privilege of calling you wife, I will place it upon my—upon my nose,—and there wear it ever afterward, in the less romantic, and less fashionable, but certainly in the more serviceable, form which you desire.' These were the

exact words, my beloved husband, were they not?"

"They were," I said; "you have an excellent memory; and assuredly, my beautiful Eugenie, there is no disposition on my part to evade the performance of the trivial promise they imply. See! Behold! They are becoming—rather—are they not?" And here, having arranged the glasses in the ordinary form of spectacles, I applied them gingerly in their proper position; while Madame Simpson, adjusting her cap, and folding her arms, sat bolt upright in her chair, in a somewhat stiff and prim, and indeed, in a somewhat undignified position.

"Goodness gracious me!" I exclaimed, almost at the very instant that the rim of the spectacles had settled upon my nose—"*My!* goodness gracious me!—why, what *can* be the matter with these glasses?" and taking them quickly off, I wiped them carefully with a silk handkerchief, and adjusted them again.

But if, in the first instance, there had occurred something which occasioned me surprise, in the second, this surprise became elevated into astonishment; and this astonishment was profound—was extreme—indeed I may say it was horrific. What, in the name of everything hideous, did this mean? Could I believe my eyes?—*could* I?—that was the question. Was that—was that—was that *rouge?* And were those—and were those—were those *wrinkles,* upon the visage of Eugenie Lalande? And oh! Jupiter, and every one of the gods and goddesses, little and big!—what—what—what—*what* had become of her teeth? I dashed the spectacles violently to the ground, and, leaping to my feet, stood erect in the middle of the floor, confronting Mrs. Simpson, with my arms set a-kimbo, and grinning and foaming, but, at the same time, utterly speechless with terror and with rage.

Now I have already said that Madame Eugenie Lalande—that is to say, Simpson—spoke the English language but very little better than she wrote it; and for this reason she very properly never attempted to speak it upon ordinary occasions. But rage will carry a lady to any extreme; and in the present case it carried Mrs. Simpson to the very extraordinary extreme of attempting to hold a conversation in a tongue that she did not altogether understand.

"Vell, Monsieur," said she, after surveying me, in great apparent astonishment, for some moments—"Vell, Monsieur?—and vat den?—vat de matter now? Is it de dance of de Saint Vitusse dat you ave? If not like me, vat for vy buy de pig in de poke?"

"You wretch!" said I, catching my breath—"you—you—you villainous old hag!"

"Ag?—ole?—me not so *ver* ole, after all! Me not one single day more dan de eighty-doo."

"Eighty-two!" I ejaculated, staggering to the wall—"eighty-two hundred thousand baboons! The miniature said twenty-seven years and seven months!"

"To be sure!—dat is so!—ver true! but den de portraite has been take for dese fifty-five year. Ven I go marry my segonde usbande, Monsieur Lalande, at dat time I had de por-

traite take for my daughter by my first usbande, Monsieur Moissart!"

"Moissart!" said I.

"Yes, Moissart," said she, mimicking my pronunciation, which to speak the truth, was none of the best; "and vat den? Vat *you* know about de Moissart?"

"Nothing, you old fright!—I know nothing about him at all; only I had an ancestor of that name, once upon a time."

"Dat name! and vat you ave for say to dat name? 'Tis ver *goot* name; and so is Voissart—dat is ver goot name too. My daughter, Mademoiselle Moissart, she marry von Monsieur Voissart; and de name is both *ver* respectaable name."

"Moissart?" I exclaimed, "and Voissart! Why, what is it you mean?"

"Vat I mean?—I mean Moissart and Voissart; and for de matter of dat, I mean Croissart and Froissart, too, if I only tink proper to mean it. My daughter's daughter, Mademoiselle Voissart, she marry von Monsieur Croissart, and den agin, my daughter's grande daughter, Mademoiselle Croissart, she marry von Monsieur Froissart; and I suppose you say dat *dat* is not von *ver* respectaable name."

"Froissart!" said I, beginning to faint, "why, surely you don't say Moissart, and Voissart, and Croissart, and Froissart?"

"Yes," she replied, leaning fully back in her chair, and stretching out her lower limbs at great length; "yes, Moissart, and Voissart, and Croissart, and Froissart. But Monsieur Froissart, he vas von *ver* big vat you call fool—he vas von ver great big donce like yourself—for he lef *la belle France* for come to dis stupide Amerique—and ven he get here he vent and ave von *ver* stupide, von *ver, ver* stupide sonn, so I hear, dough I not yet av ad de plaisir to meet vid him—neither me nor my companion, de Madame Stephanie Lalande. He is name de Napoleon Bonaparte Froissart, and I suppose you say dat *dat*, too, is not von *ver* respectable name."

Either the length or the nature of this speech, had the effect of working up Mrs. Simpson into a very extraordinary passion indeed; and as she made an end of it, with great labor, she jumped up from her chair like somebody bewitched, dropping upon the floor an entire universe of bustle as she jumped. Once upon her feet, she gnashed her gums, brandished her arms, rolled up her sleeves, shook her fist in my face, and concluded the performance by tearing the cap from her head, and with it an immense wig of the most valuable and beautiful black hair, the whole of which she dashed upon the ground with a yell, and there trampled and danced a fandango upon it, in an absolute ecstasy and agony of rage.

Meantime I sank aghast into the chair which she had vacated. "Moissart and Voissart!" I repeated, thoughtfully, as she cut one of her pigeon-wings, and "Croissart and Froissart!" as she completed another—"Moissart and Voissart and Croissart and Napoleon Bonaparte Froissart!—why, you ineffable old serpent, that's me—that's *me*—d'ye hear?—that's *me*"—here I screamed at the top of my voice—"that's *me-e-e!* I am Napoleon Bonaparte Froissart! and if I have not married my great, great,

grandmother, I wish I may be everlastingly confounded!"

Madame Eugenie Lalande, *quasi* Simpson—formerly Moissart—was, in sober fact, my great, great, grandmother. In her youth she had been beautiful, and even at eighty-two, retained the majestic height, the sculptural contour of head, the fine eyes and the Grecian nose of her girlhood. By the aid of these, of pearl-powder, or rouge, of false hair, false teeth, and false *tournure*, as well as of the most skilful modistes of Paris, she contrived to hold a respectable footing among the beauties *en peu passees* of the French metropolis. In this respect, indeed, she might have been regarded as little less than the equal of the celebrated Ninon De L'Enclos.

She was immensely wealthy, and being left, for the second time, a widow without children, she bethought herself of my existence in America, and for the purpose of making me her heir, paid a visit to the United States, in company with a distant and exceedingly lovely relative of her second husband's—a Madame Stephanie Lalande.

At the opera, my great, great, grandmother's attention was arrested by my notice; and, upon surveying me through her eye-glass, she was struck with a certain family resemblance to herself. Thus interested, and knowing that the heir she sought was actually in the city, she made inquiries of her party respecting me. The gentleman who attended her knew my person, and told her who I was. The information thus obtained induced her to renew her scrutiny; and this scrutiny it was which so emboldened me that I behaved in the absurd manner already detailed. She returned my bow, however, under the impression that, by some odd accident, I had discovered her identity. When, deceived by my weakness of vision, and the arts of the toilet, in respect to the age and charms of the strange lady, I demanded so enthusiastically of Talbot who she was, he concluded that I meant the younger beauty, as a matter of course, and so informed me, with perfect truth, that she was "the celebrated widow, Madame Lalande."

In the street, next morning, my great, great, grandmother encountered Talbot, an old Parisian acquaintance; and the conversation, very naturally, turned upon myself. My deficiencies of vision were then explained; for these were notorious, although I was entirely ignorant of their notoriety; and my good old relative discovered, much to her chagrin, that she had been deceived in supposing me aware of her identity, and that I had been merely making a fool of myself in making open love, in a theatre, to an old woman unknown. By way of punishing me for this imprudence, she concocted with Talbot a plot. He purposely kept out of my way to avoid giving me the introduction. My street inquiries about "the lovely widow, Madame Lalande," were supposed to refer to the younger lady, of course; and thus the conversation with the three gentlemen whom I encountered shortly after leaving Talbot's hotel will be easily explained, as also their allusion to Ninon De L'Enclos. I had no opportunity of seeing Madame Lalande closely during day-

light, and, at her musical *soiree*, my silly weakness in refusing the aid of glasses effectually prevented me from making a discovery of her age. When "Madame Lalande" was called upon to sing, the younger lady was intended; and it was she who arose to obey the call; my great, great, grandmother, to further the deception, arising at the same moment and accompanying her to the piano in the main drawing-room. Had I decided upon escorting her thither, it had been her design to suggest the propriety of my remaining where I was; but my own prudential views rendered this unnecessary. The songs which I so much admired, and which so confirmed my impression of the youth of my mistress, were executed by Madame Stephanie Lalande. The eye-glass was presented by way of adding a reproof to the hoax—a sting to the epigram of the deception. Its presentation afforded an opportunity for the lecture upon affectation with which I was so especially edified. It is almost superfluous to add that the glasses of the instrument, as worn by the old lady, had been exchanged by her for a pair better adapted to my years. They suited me, in fact, to a T.

The clergyman, who merely pretended to tie the fatal knot, was a boon companion of Talbot's, and no priest. He was an excellent "whip," however; and having doffed his cassock to put on a great-coat, he drove the hack which conveyed the "happy couple" out of town. Talbot took a seat at his side. The two scoundrels were thus "in at the death," and through a half-open window of the back parlor of the inn, amused themselves in grinning at the *denouement* of the drama. I believe I shall be forced to call them both out.

Nevertheless, I am *not* the husband of my great, great, grandmother; and this is a reflection which affords me infinite relief;—but I *am* the husband of Madame Lalande—of Madame Stephanie Lalande—with whom my good old relative, besides making me her sole heir when she dies—if she ever does—has been at the trouble of concocting me a match. In conclusion: I am done forever with *billets doux*, and am never to be met without SPECTACLES.

Three Sundays in a Week

(First published in *Saturday Evening Post*, November, 1841. This tale is also called A Succession of Sundays.—Ed.)

"You hard-headed, dunder-headed, obstinate, rusty, crusty, musty, fusty, old savage!" said I, in fancy, one afternoon, to my grand-uncle Rumgudgeon—shaking my fist at him in imagination.

Only in imagination. The fact is, some trivial discrepancy *did* exist, just then, between what I said and what I had not the courage to say—between what I did and what I had half a mind to do.

The old porpoise, as I opened the drawing-room door, was sitting with his feet upon the mantel-piece, and a

bumper of port in his paw, making strenuous efforts to accomplish the ditty.

Remplis ton verre vide!
Vide ton verre plein!

"My *dear* uncle," said I, closing the door gently, and approaching him with the blandest of smiles, "you are always so *very* kind and considerate, and have evinced your benevolence in so many—so *very* many ways—that—that I feel I have only to suggest this little point to you once more to make sure of your full acquiescence."

"Hem!" said he, "good boy! go on!"

"I am sure, my dearest uncle [you confounded old rascal!], that you have no design really, seriously, to oppose my union with Kate. This is merely a joke of yours, I know—ha! ha! ha!—how *very* pleasant you are at times."

"Ha! ha! ha!" said he, "curse you! yes!"

"To be sure—of course! I *knew* you were jesting. Now, uncle, all that Kate and myself wish at present, is that you would oblige us with your advice as—as regards the *time—you* know, uncle—in short, when will it be most convenient for yourself, that the wedding shall—shall—come off, you know?"

"Come off, you scoundrel!—what do you mean by that?—Better wait till it goes on."

"Ha! ha! ha!—he! he! he!—hi! hi! hi!—ho! ho! ho!—hu! hu! hu!—oh, that's good!—oh that's capital—*such* a wit! But all we want just *now*, you know, uncle, is that you would indicate the time precisely."

"Ah!—precisely?"

"Yes, uncle—that is, if it would be quite agreeable to yourself."

"Wouldn't it answer, Bobby, if I were to leave it at random—some time within a year or so, for example?—*must* I say precisely?"

"*If* you please, uncle—precisely."

"Well, then, Bobby, my boy—you're a fine fellow, aren't you?—since you *will* have the exact time I'll—why I'll oblige you for once."

"Dear uncle!"

"Hush, sir!" [drowning my voice]—I'll oblige you for once. You shall have my consent—and the *plum*, we mus'n't forget the plum—let me see! when shall it be? To-day's Sunday—isn't it? Well, then, you shall be married precisely—*precisely*, now mind!—*when three Sundays come together in a week!* Do you hear me, sir! *What* are you gaping at? I say, you shall have Kate and her plum when three Sundays come together in a week—but not *till* then—you young scapegrace—not *till* then, if I die for it. You know me—*I'm a man of my word*—now be off!" Here he swallowed his bumper of port, while I rushed from the room in despair.

A very "fine old English gentleman," was my granduncle Rumgudgeon, but unlike him of the song, he had his weak points. He was a little, pursy, pompous, passionate semicircular somebody, with a red nose, a thick skull, a long purse, and a strong sense of his own consequence. With the best heart in the world, he contrived, through a predominant whim of *contradiction*, to earn for himself, among those who only knew him superficially, the character of a curmudgeon. Like many excellent people, he seemed possessed with a spirit of *tantalization*, which might easily, at a casual glance, have been mistaken for

malevolence. To every request, a positive "No!" was his immediate answer; but in the end—in the long, long end—there were exceedingly few requests which he refused. Against all attacks upon his purse he made the most sturdy defence; but the amount extorted from him, at last, was generally in direct ratio with the length of the siege and the stubbornness of the resistance. In charity no one gave more liberally or with a worse grace.

For the fine arts, and especially for the belles-lettres, he entertained a profound contempt. With this he had been inspired by Casimir Perier, whose pert little query *"A quoi un poete est il bon?"* he was in the habit of quoting, with a very droll pronunciation, as the *ne plus ultra* of logical wit. Thus my own inkling for the Muses had excited his entire displeasure. He assured me one day, when I asked him for a new copy of Horace, that the translation of *"Poeta nascitur non fit"* was "a nasty poet for nothing fit"—a remark which I took in high dudgeon. His repugnance to "the humanities" had, also, much increased of late, by an accidental bias in favor of what he supposed to be natural science. Somebody had accosted him in the street, mistaking him for no less a personage than Doctor Dubble L. Dee, the lecturer on quack physics. This set him off at a tangent; and just at the epoch of this story—for story it is getting to be after all—my grand-uncle Rumgudgeon was accessible and pacific only upon points which happened to chime in with the caprioles of the hobby he was riding. For the rest, he laughed with his arms and legs, and his politics were stubborn and easily understood. He thought, with Horsley, that "the people have nothing to do with the laws but to obey them."

I had lived with the old gentleman all my life. My parents, in dying, had bequeathed me to him as a rich legacy. I believe the old villain loved me as his own child—nearly if not quite as well as he loved Kate—but it was a dog's existence that he led me, after all. From my first year until my fifth, he obliged me with very regular floggings. From five to fifteen, he threatened me, hourly, with the House of Correction. From fifteen to twenty, not a day passed in which he did not promise to cut me off with a shilling. I was a sad dog, it is true—but then it was a part of my nature—a point of my faith. In Kate, however, I had a firm friend, and I knew it. She was a good girl, and told me very sweetly that I might have her (plum and all) whenever I could badger my grand-uncle Rumgudgeon, into the necessary consent. Poor girl!—she was barely fifteen, and without this consent, her little amount in the funds was not come-at-able until five immeasurable summers had "dragged their slow length along." What, then, to do? At fifteen, or even at twenty-one (for I had now passed my fifth olympiad) five years in prospect are very much the same as five hundred. In vain we besieged the old gentleman with importunities. Here was a *piece de resistance* (as Messieurs Ude and Carne would say) which suited his perverse fancy to a T. It would have stirred the indignation of Job himself, to see how much like an old mouser he behaved to us two poor wretched little mice. In his heart he wished for nothing more ardently than our union. He

had made up his mind to this all along. In fact, he would have given ten thousand pounds from his own pocket (Kate's plum was *her own*) if he could have invented any thing like an excuse for complying with our very natural wishes. But then we had been so imprudent as to broach the subject *ourselves*. Not to oppose it under such circumstances, I sincerely believe, was not in his power.

I have said already that he had his weak points; but in speaking of these, I must not be understood as referring to his obstinacy: which was one of his strong points—*"assurement ce n' etait pas sa foible."* When I mention his weakness I have allusion to a *bizarre* old-womanish superstition which beset him. He was great in dreams, portents, *et' id genus omne* of rigmarole. He was excessively punctilious, too, upon small points of honor, and, after his own fashion, was a man of his word, beyond doubt. This was, in fact, one of his hobbies. The *spirit* of his vows he made no scruple of setting at naught, but the *letter* was a bond inviolable. Now it was this latter peculiarity in his disposition, of which Kate's ingenuity enabled us one fine day, not long after our interview in the dining-room, to take a very unexpected advantage, and, having thus, in the fashion of all modern bards and orators, exhausted in *prolegomena,* all the time at my command, and nearly all the room at my disposal, I will sum up in a few words what constitutes the whole pith of the story.

It happened then—so the Fates ordered it—that among the naval acquaintances of my betrothed, were two gentlemen who had just set foot upon the shores of England, after a year's absence, each, in foreign travel. In company with these gentlemen, my cousin and I, preconcertedly paid uncle Rumgudgeon a visit on the afternoon of Sunday, October the tenth,—just three weeks after the memorable decision which had so cruelly defeated our hopes. For about half an hour the conversation ran upon ordinary topics; but at last, we contrived, quite naturally, to give it the following turn:

Capt. Pratt. "Well I have been absent just one year. Just one year to-day, as I live—let me see! yes!—this is October the tenth. You remember, Mr. Rumgudgeon, I called, this day year to bid you good-bye. And by the way, it *does* seem something like a coincidence, does it not—that our friend, Captain Smitherton, here, has been absent exactly a year also—a year to-day!"

Smitherton. "Yes! just one year to a fraction. You will remember, Mr. Rumgudgeon, that I called with Capt. Pratt on this very day, last year, to pay my parting respects."

Uncle. "Yes, yes, yes—I remember it very well—very queer indeed! Both of you gone just one year. A very strange coincidence, indeed! Just what Doctor Dubble L. Dee would denominate an extraordinary concurrence of events. Doctor Dub—"

Kate. [Interrupting.] "To be sure, papa, it *is* something strange; but then Captain Pratt and Captain Smitherton didn't go altogether the same route, and that makes a difference, you know."

Uncle. "I don't know any such thing, you huzzy! How should I? I think it only makes the matter more remarkable, Doctor Dubble L. Dee—"

Kate. "Why, papa, Captain Pratt went round Cape Horn, and Captain Smitherton doubled the Cape of Good Hope."

Uncle. "Precisely!—the one went east and the other went west, you jade, and they both have gone quite round the world. By the by, Doctor Dubble L. Dee—"

Myself. [Hurriedly.] "Captain Pratt, you must come and spend the evening with us to-morrow—you and Smitherton—you can tell us all about your voyage, and we'll have a game of whist and—"

Pratt. "Whist, my dear fellow—you forget. To-morrow will be Sunday. Some other evening—"

Kate. "Oh, no. fie!—Robert's not *quite* so bad as that. *To-day's* Sunday."

Uncle. "To be sure—to be sure!"

Pratt. "I beg both your pardons—but I can't be so much mistaken. I know to-morrow's Sunday, because—"

Smitherton. [Much surprised.] "What *are* you all thinking about? Wasn't *yesterday* Sunday, I should like to know?"

All. "Yesterday, indeed! you *are* out!"

Uncle. "To-day's Sunday, I say—don't *I* know?"

Pratt. "Oh no!—to-morrow's Sunday."

Smitherton. "You are *all* mad—every one of you. I am as positive that yesterday was Sunday as I am that I sit upon this chair."

Kate. [Jumping up eagerly.] "I see it—I see it all. Papa, this is a judgment upon you, about—about you know what. Let me alone, and I'll explain it all in a minute. It's a very simple thing, indeed. Captain Smitherton says that yesterday was Sunday: so it was; he is right. Cousin Bobby, and uncle and I say that to-day is Sunday: so it is; we are right. Captain Pratt maintains that to-morrow will be Sunday: so it will; he is right, too. The fact is, we are all right, and thus *three Sundays have come together in a week.*"

Smitherton. [After a pause.] "By the by, Pratt, Kate has us completely. What fools we two are! Mr. Rumgudgeon, the matter stands thus: the earth, you know, is twenty-four thousand miles in circumference. Now this globe of the earth turns upon its own axis — revolves — spins round — these twenty-four thousand miles of extent, going from west to east, in precisely twenty-four hours. Do you understand Mr. Rumgudgeon?—"

Uncle. "To be sure—to be sure—Doctor Dub—"

Smitherton. [Drowning his voice.] "Well, sir; that is at the rate of one thousand miles per hour. Now, suppose that I sail from this position a thousand miles east. Of course I anticipate the rising of the sun here at London by just one hour. I see the sun rise one hour before you do. Proceeding, in the same direction, yet another thousand miles, I anticipate the rising by two hours—another thousand, and I anticipate it by three hours, and so on, until I go entirely round the globe, and back to this spot, when, having gone twenty-four thousand miles east, I anticipate the rising of the London sun by no less than twenty-four hours; that is to say, I am a day *in advance* of your time. Understand, eh?"

Uncle. "But Dubble L. Dee—"

Smitherton. [Speaking very loud.] "Captain Pratt, on the contrary, when

he had sailed a thousand miles west of this position, was an hour, and when he had sailed twenty-four thousand miles west, was twenty-four hours, or one day, *behind* the time at London. Thus, with me, yesterday was Sunday—thus, with you, to-day is Sunday—and thus, with Pratt, to-morrow will be Sunday. And what is more, Mr. Rumgudgeon, it is positively clear that we are *all right;* for there can be no philosophical reason assigned why the idea of one of us should have preference over that of the other."

Uncle. "My eyes!—well, Kate—well, Bobby!—this *is* a judgment upon me, as you say. But I am a man of my word—*mark that!* you shall have her, boy, (plum and all,) when you please. Done up, by Jove! Three Sundays all in a row! I'll go, and take Dubble L. Dee's opinion upon *that.*"

The System of Dr. Tarr and Prof. Fether

(First published in *Graham's Magazine,* November, 1845.—Ed.)

DURING the autumn of 18—, while on a tour through the extreme southern provinces of France, my route led me within a few miles of a certain *Maison de Sante* or private Mad-house, about which I had heard much in Paris from my medical friends. As I had never visited a place of the kind, I thought the opportunity too good to be lost; and so proposed to my travelling companion (a gentleman with whom I had made casual acquaintance a few days before) that we should turn aside for an hour or so and look through the establishment. To this he objected—pleading haste in the first place, and in the second, a very usual horror at the sight of a lunatic. He begged me, however, not to let any mere courtesy towards himself interfere with the gratification of my curiosity, and said that he would ride on leisurely, so that I might overtake him during the day, or at all events, during the next. As he bade me good-bye, I bethought me that there might be some difficulty in obtaining access to the premises, and mentioned my fears on this point. He replied that, in fact, unless I had personal knowledge of the superintendent, Monsieur Maillard, or some credential in the way of a letter, a difficulty might be found to exist, as the regulations of these private mad-houses were more rigid than the public hospital laws. For himself, he added, he had, some years since, made the acquaintance of Maillard, and would so far assist me as to ride up to the door and introduce me; although his feelings on the subject of lunacy would not permit of his entering the house.

I thanked him, and, turning from the main road, we entered a grass-grown by-path, which, in half an hour, nearly lost itself in a dense forest, clothing the base of a mountain. Through this dank and gloomy wood we rode some

two miles, when the *Maison de Sante* came in view. It was a fantastic *chateau,* much dilapidated, and indeed scarcely tenantable through age and neglect. Its aspect inspired me with absolute dread, and, checking my horse, I half resolved to turn back. I soon, however, grew ashamed of my weakness, and proceeded.

As we rode up to the gate-way, I perceived it slightly open, and the visage of a man peering through. In an instant afterward, this man came forth, accosted my companion by name, shook him cordially by the hand, and begged him to alight. It was Monsieur Maillard himself. He was a portly, fine-looking gentleman of the old school, with a polished manner, and a certain air of gravity, dignity, and authority which was very impressive.

My friend, having presented me, mentioned my desire to inspect the establishment, and received Monsieur Maillard's assurance that he would show me all attention, now took leave, and I saw him no more.

When he had gone, the superintendent ushered me into a small and exceedingly neat parlor, containing, among other indications of refined taste, many books, drawings, pots of flowers, and musical instruments. A cheerful fire blazed upon the hearth. At a piano, singing an aria from Bellini, sat a young and very beautiful woman, who, at my entrance, paused in her song, and received me with graceful courtesy. Her voice was low, and her whole manner subdued. I thought, too, that I perceived the traces of sorrow in her countenance, which was excessively, although to my taste, not unpleasingly, pale. She was attired in deep mourning, and excited in my bosom a feeling of mingled respect, interest, and admiration.

I had heard, at Paris, that the institution of Monsieur Maillard was managed upon what is vulgarly termed the "system of soothing"—that all punishments were avoided—that even confinement was seldom resorted to—that the patients, while secretly watched, were left much apparent liberty, and that most of them were permitted to roam about the house and grounds in the ordinary apparel of persons in right mind.

Keeping these impressions in view, I was cautious in what I said before the young lady; for I could not be sure that she was sane; and, in fact, there was a certain restless brilliancy about her eyes which half led me to imagine she was not. I confined my remarks, therefore, to general topics, and to such as I thought would not be displeasing or exciting even to a lunatic. She replied in a perfectly rational manner to all that I said; and even her original observations were marked with the soundest good sense; but a long acquaintance with the metaphysics of *mania,* had taught me to put no faith in such evidence of sanity, and I continued to practise, throughout the interview, the caution with which I commenced it.

Presently a smart footman in livery brought in a tray with fruit, wine, and other refreshments, of which I partook, the lady soon afterward leaving the room. As she departed I turned my eyes in an inquiring manner toward my host.

"No," he said, "oh, no—a member

of my family—my niece, and a most accomplished woman."

"I beg a thousand pardons for the suspicion," I replied, "but of course you will know how to excuse me. The excellent administration of your affairs here is well understood in Paris, and I thought it just possible, you know—"

"Yes, yes—say no more—or rather it is myself who should thank you for the commendable prudence you have displayed. We seldom find so much of forethought in young men; and, more than once, some unhappy *contre-temps* has occurred in consequence of thoughtlessness on the part of our visitors. While my former system was in operation, and my patients were permitted the privilege of roaming to and fro at will, they were often aroused to a dangerous frenzy by injudicious persons who called to inspect the house. Hence I was obliged to enforce a rigid system of exclusion; and none obtained access to the premises upon whose discretion I could not rely."

"While your *former* system was in operation!" I said, repeating his words —"do I understand you, then, to say that the 'soothing system' of which I have heard so much is no longer in force?"

"It is now," he replied, "several weeks since we have concluded to renounce it forever."

"Indeed! you astonish me!"

"We found it, sir," he said, with a sigh, "absolutely necessary to return to the old usages. The *danger* of the soothing system was, at all times, appalling; and its advantages have been much overrated. I believe, sir, that in this house it has been given a fair trial, if ever in any. We did every thing that rational humanity could suggest. I am sorry that you could not have paid us a visit at an earlier period, that you might have judged for yourself. But I presume you are conversant with the soothing practice—with its details."

"Not altogether. What I have heard has been at third or fourth hand."

"I may state the system, then, in general terms, as one in which the patients were *menages*—humored. We contradicted *no* fancies which entered the brains of the mad. On the contrary, we not only indulged but encouraged them; and many of our most permanent cures have been thus effected. There is no argument which so touches the feeble reason of the madman as the *reductio ad absurdum*. We have had men, for example, who fancied themselves chickens. The cure was, to insist upon the thing as a fact—to accuse the patient of stupidity in not sufficiently perceiving it to be a fact—and thus to refuse him any other diet for a week than that which properly appertains to a chicken. In this manner a little corn and gravel were made to perform wonders."

"But was this species of acquiescence all?"

"By no means. We put much faith in amusements of a simple kind, such as music, dancing, gymnastic exercises generally, cards, certain classes of books, and so forth. We affected to treat each individual as if for some ordinary physical disorder; and the word 'lunacy' was never employed. A great point was to set each lunatic to guard the actions of all the others. To repose confidence in the understanding or discretion of a madman, is to gain

him body and soul. In this way we were enabled to dispense with an expensive body of keepers."

"And you had no punishments of any kind?"

"None."

"And you never confined your patients?"

"Very rarely. Now and then, the malady of some individual growing to a crisis, or taking a sudden turn of fury, we conveyed him to a secret cell, lest his disorder should infect the rest, and there kept him until we could dismiss him to his friends—for with the raging maniac we have nothing to do. He is usually removed to the public hospitals."

"And you have now changed all this —and you think for the better?"

"Decidedly. The system had its disadvantages, and even its dangers. It is now, happily, exploded throughout all the *Maisons de Sante* of France."

"I am very much surprised," I said, "at what you tell me; for I made sure that, at this moment, no other method of treatment for mania existed in any portion of the country."

"You are young yet, my friend," replied my host, "but the time will arrive when you will learn to judge for yourself of what is going on in the world, without trusting to the gossip of others. Believe nothing you hear, and only one-half that you see. Now about our *Maisons de Sante*, it is clear that some ignoramus has misled you. After dinner, however, when you have sufficiently recovered from the fatigue of your ride, I will be happy to take you over the house, and introduce to you a system which, in my opinion, and in that of every one who has witnessed its operation, is incomparably the most effectual as yet devised."

"Your own?" I inquired—"one of your own invention?"

"I am proud," he replied, "to acknowledge that it is—at least in some measure."

In this manner I conversed with Monsieur Maillard for an hour or two, during which he showed me the gardens and conservatories of the place.

"I cannot let you see my patients," he said, "just at present. To a sensitive mind there is always more or less of the shocking in such exhibitions; and I do not wish to spoil your appetite for dinner. We will dine. I can give you some veal *a la Menehoult*, with cauliflowers in *veloute* sauce—after that a glass of *Clos de Vougeot*—then your nerves will be sufficiently steadied."

At six, dinner was announced; and my host conducted me into a large *salle a manger*, where a very numerous company were assembled—twenty-five or thirty in all. They were, apparently, people of rank—certainly of high breeding—although their habiliments, I thought, were extravagantly rich, partaking somewhat too much of the ostentatious finery of the *ville cour*. I noticed that at least two-thirds of these guests were ladies; and some of the latter were by no means accoutred in what a Parisian would consider good taste at the present day. Many females, for example, whose age could not have been less than seventy, were bedecked with a profusion of jewelry, such as rings, bracelets, and ear-rings, and wore their bosoms and arms shamefully bare. I observed, too, that very few of the dresses were well made—or, at least,

that very few of them fitted the wearers. In looking about, I discovered the interesting girl to whom Monsieur Maillard had presented me in the little parlor; but my surprise was great to see her wearing a hoop and farthingale, with high-heeled shoes, and a dirty cap of Brussels lace, so much too large for her that it gave her face a ridiculously diminutive expression. When I had first seen her, she was attired, most becomingly, in deep mourning. There was an air of oddity, in short, about the dress of the whole party, which, at first, caused me to recur to my original idea of the "soothing system," and to fancy that Monsieur Maillard had been willing to deceive me until after dinner, that I might experience no uncomfortable feelings during the repast, at finding myself dining with lunatics; but I remembered having been informed, in Paris, that the southern provincialists were a peculiarly eccentric people, with a vast number of antiquated notions; and then, too, upon conversing with several members of the company, my apprehensions were immediately and fully dispelled.

The dining-room itself, although perhaps sufficiently comfortable and of good dimensions, had nothing too much of elegance about it. For example, the floor was uncarpeted; in France, however, a carpet is frequently dispensed with. The windows, too, were without curtains; the shutters, being shut, were securely fastened with iron bars, applied diagonally, after the fashion of our shop-shutters. The apartment, I observed, formed, in itself, a wing of the *chateau,* and thus the windows were on three sides of the parallelogram, the door being at the other. There were no less than ten windows in all.

The table was superbly set out. It was loaded with plate, and more than loaded with delicacies. The profusion was absolutely barbaric. There were meats enough to have feasted the Anakim. Never, in all my life, had I witnessed so lavish, so wasteful an expenditure of the good things of life. There seemed very little taste, however, in the arrangements; and my eyes, accustomed to quiet lights, were sadly offended by the prodigious glare of a multitude of wax candles, which, in silver *candelabra,* were deposited upon the table, and all about the room, wherever it was possible to find a place. There were several active servants in attendance; and, upon a large table, at the farther end of the apartment, were seated seven or eight people with fiddles, fifes, trombones, and a drum. These fellows annoyed me very much, at intervals, during the repast, by an infinite variety of noises, which were intended for music, and which appeared to afford much entertainment to all present, with the exception of myself.

Upon the whole, I could not help thinking that there was much of the *bizarre* about every thing I saw—but then the world is made up of all kinds of persons, with all modes of thought, and all sorts of conventional customs. I had travelled, too, so much, as to be quite an adept at the *nil admirari;* so I took my seat very coolly at the right hand of my host, and, having an excellent appetite, did justice to the good cheer set before me.

The conversation, in the meantime, was spirited and general. The ladies, as usual, talked a great deal. I soon

found that nearly all the company were well educated; and my host was a world of good-humored anecdote in himself. He seemed quite willing to speak of his position as superintendent of a *Maison de Sante;* and, indeed, the topic of lunacy was, much to my surprise, a favorite one with all present. A great many amusing stories were told, having reference to the *whims* of the patients.

"We had a fellow here once," said a fat little gentleman, who sat at my right,—"a fellow that fancied himself a teapot; and by the way, is it not especially singular how often this particular crotchet has entered the brain of the lunatic? There is scarcely an insane asylum in France which cannot supply a human teapot. *Our* gentleman was a Britannia-ware tea-pot, and was careful to polish himself every morning with buckskin and whiting."

"And then," said a tall man just opposite, "we had here, not long ago, a person who had taken it into his head that he was a donkey—which allegorically speaking, you will say, was quite true. He was a troublesome patient; and we had much ado to keep him within bounds. For a long time he would eat nothing but thistles; but of this idea we soon cured him by insisting upon his eating nothing else. Then he was perpetually kicking up his heels—so—so—"

"Mr. De Kock! I will thank you to behave yourself!" here interrupted an old lady, who sat next to the speaker. "Please keep your feet to yourself! You have spoiled my brocade! Is it necessary, pray, to illustrate a remark in so practical a style? Our friend here can surely comprehend you without all this. Upon my word, you are nearly as great a donkey as the poor unfortunate imagined himself. Your acting is very natural, as I live."

"*Mille pardons! Ma'm'selle!*" replied Monsieur De Kock, thus addressed—"a thousand pardons! I had no intention of offending. Ma'm'selle Laplace—Monsieur De Kock will do himself the honor of taking wine with you."

Here Monsieur De Kock bowed low, kissed his hand with much ceremony, and took wine with Ma'm'selle Laplace.

"Allow me, *mon ami,*" now said Monsieur Maillard, addressing myself, "allow me to send you a morsel of this veal *a la St. Menhoult*—you will find it particularly fine."

At this instant three sturdy waiters had just succeeded in depositing safely upon the table an enormous dish, or trencher, containing what I supposed to be the "*monstrum horrendum, informe, ingens, cui lumen ademptum.*" A closer scrutiny assured me, however, that it was only a small calf roasted whole, and set upon its knees, with an apple in its mouth, as is the English fashion of dressing a hare.

"Thank you, no," I replied; "to say the truth, I am not particularly partial to veal *a la St.* —— what is it?—for I do not find that it altogether agrees with me. I will change my plate, however, and try some of the rabbit."

There were several side-dishes on the table, containing what appeared to be the ordinary French rabbit—a very delicious *morceau,* which I can recommend.

"Pierre," cried the host, "change this gentleman's plate, and give him a side-piece of this rabbit *au-chat.*"

"This what?" said I.

"This rabbit *au-chat.*"

"Why, thank you—upon second thoughts, no. I will just help myself to some of the ham."

There is no knowing what one eats, thought I to myself, at the tables of these people of the province. I will have none of their rabbit *au-chat*—and, for the matter of that, none of their *cat-au-rabbit* either.

"And then," said a cadaverous-looking personage, near the foot of the table, taking up the thread of the conversation where it had been broken off,—"and then, among other oddities, we had a patient, once upon a time, who very pertinaciously maintained himself to be a Cordova cheese, and went about, with a knife in his hand, soliciting his friends to try a small slice from the middle of his leg."

"He was a great fool, beyond doubt," interposed some one, "but not to be compared with a certain individual whom we all know, with the exception of this strange gentleman. I mean the man who took himself for a bottle of champagne, and always went off with a pop and a fizz, in this fashion."

Here the speaker, very rudely, as I thought, put his right thumb in his left cheek, withdrew it with a sound resembling the popping of a cork, and then, by a dexterous movement of the tongue upon the teeth, created a sharp hissing and fizzing, which lasted for several minutes, in imitation of the frothing of champagne. This behavior, I saw plainly, was not very pleasing to Monsieur Maillard; but that gentleman said nothing, and the conversation was resumed by a very lean little man in a big wig.

"And then there was an ignoramus," said he, "who mistook himself for a frog; which, by the way, he resembled in no little degree. I wish you could have seen him, sir,"—here the speaker addressed myself—"it would have done your heart good to see the natural airs that he put on. Sir, if that man was *not* a frog, I can only observe that it is a pity he was not. His croak thus—o-o-o-o-gh—o-o-o-o-gh! was the finest note in the world—B flat; and when he put his elbows upon the table thus—after taking a glass or two of wine—and distended his mouth, thus, and rolled up his eyes, thus, and winked them with excessive rapidity, thus, why then, sir, I take it upon myself to say, positively, that you would have been lost in admiration of the genius of the man."

"I have no doubt of it," I said.

"And then," said somebody else, "then there was Petit Gaillard, who thought himself a pinch of snuff, and was truly distressed because he could not take himself between his own finger and thumb."

"And then there was Jules Desoulieres, who was a very singular genius, indeed, and went mad with the idea that he was a pumpkin. He persecuted the cook to make him up into pies—a thing which the cook indignantly refused to do. For my part, I am by no means sure that a pumpkin pie *a la Desoulieres* would not have been very capital eating indeed!"

"You astonish me!" said I; and I looked inquisitively at Monsieur Maillard.

"Ha! ha! ha!" said that gentleman—"he! he! he!—hi! hi! hi!—ho! ho! ho!—hu! hu! hu!—very good indeed! You must not be astonished, *mon ami;*

our friend here is a wit—a *drole*—you must not understand him to the letter."

"And then," said some other one of the party,—"then there was Bouffon Le Grand—another extraordinary personage in his way. He grew deranged through love, and fancied himself possessed of two heads. One of these he maintained to be the head of Cicero; the other he imagined a composite one, being Demosthenes' from the top of the forehead to the mouth, and Lord Brougham's from the mouth to the chin. It is not impossible that he was wrong; but he would have convinced you of his being in the right; for he was a man of great eloquence. He had an absolute passion for oratory, and could not refrain from display. For example, he used to leap upon the dinner-table thus, and—and—"

Here a friend, at the side of the speaker, put a hand upon his shoulder and whispered a few words in his ear; upon which he ceased talking with great suddenness, and sank back within his chair.

"And then," said the friend who had whispered, "there was Boullard, the tee-totum. I call him the tee-totum because, in fact, he was seized with the droll, but not altogether irrational, crotchet, that he had been converted into a tee-totum. You would have roared with laughter to see him spin. He would turn round upon one heel by the hour, in this manner—so—"

Here the friend whom he had just interrupted by a whisper, performed an exactly similar office for himself.

"But then," cried an old lady, at the top of her voice, "your Monsieur Boullard was a madman, and a very silly madman at best; for who, allow me to ask you, ever heard of a human tee-totum? The thing is absurd. Madame Joyeuse was a more sensible person, as you know. She had a crotchet, but it was instinct with common sense, and gave pleasure to all who had the honor of her acquaintance. She found, upon mature deliberation, that, by some accident, she had been turned into a chicken-cock; but, as such, she behaved with propriety. She flapped her wings with prodigious effect—so—so—so—and, as for her crow, it was delicious! Cock - a - doodle - doo! — cock-a-doodle-doo! — cock-a-doodle-de-doo-doo-dooo-do-o-o-o-o-o-o!"

"Madame Joyeuse, I will thank you to behave yourself!" here interrupted our host, very angrily. "You can either conduct yourself as a lady should do, or you can quit the table forthwith—take your choice."

The lady (whom I was much astonished to hear addressed as Madame Joyeuse, after the description of Madame Joyeuse she had just given) blushed up to the eyebrows, and seemed exceedingly abashed at the reproof. She hung down her head, and said not a syllable in reply. But another and younger lady resumed the theme. It was my beautiful girl of the little parlor.

"Oh, Madame Joyeuse *was* a fool!" she exclaimed, "but there was really much sound sense, after all, in the opinion of Eugenie Salsafette. She was a very beautiful and painfully modest young lady, who thought the ordinary mode of habiliment indecent, and wished to dress herself, always, by getting outside instead of inside of her clothes. It is a thing very easily done, after all. You have only to do so—

and then so—so—so—and then so—so—so—and then—"

"Mon dieu! Ma'm'selle Salsafette!" here cried a dozen voices at once. "What *are* you about?—forbear!—that is sufficient!—we see, very plainly, how it is done!—hold! hold!" and several persons were already leaping from their seats to withhold Ma'm'selle Salsafette from putting herself upon a par with the Medicean Venus, when the point was very effectually and suddenly accomplished by a series of loud screams, or yells, from some portion of the main body of the *chateau*.

My nerves were very much affected, indeed, by these yells: but the rest of the company I really pitied. I never saw any set of reasonable people so thoroughly frightened in my life. They all grew as pale as so many corpses, and, shrinking within their seats, sat quivering and gibbering with terror, and listening for a repetition of the sound. It came again—louder and seemingly nearer—and then a third time *very* loud, and then a fourth time with a vigor evidently diminished. At this apparent dying away of the noise, the spirits of the company were immediately regained, and all was life and anecdote as before. I now ventured to inquire the cause of the disturbance.

"A mere *bagatelle*," said Monsieur Maillard. "We are used to these things, and care really very little about them. The lunatics, every now and then, get up a howl in concert; one starting another, as is sometimes the case with a bevy of dogs at night. It occasionally happens, however, that the *concerto* yells are succeeded by a simultaneous effort at breaking loose; when, of course, some little danger is to be apprehended."

"And how many have you in charge?"

"At present we have not more than ten, altogether."

"Principally females, I presume?"

"Oh, no—every one of them men, and stout fellows, too, I can tell you."

"Indeed! I have always understood that the majority of lunatics were of the gentler sex."

"It is generally so, but not always. Some time ago, there were about twenty-seven patients here; and, of that number, no less than eighteen were women; but, lately, matters have changed very much, as you see."

"Yes—have changed very much, as you see," here interrupted the gentleman who had broken the shins of Ma'm'selle Laplace.

"Yes—have changed very much, as you see!" chimed in the whole company at once.

"Hold your tongues, every one of you!" said my host, in a great rage. Whereupon the whole company maintained a dead silence for nearly a minute. As for one lady, she obeyed Monsieur Maillard to the letter, and thrusting out her tongue, which was an excessively long one, held it very resignedly, with both hands, until the end of the entertainment.

"And this gentlewoman," said I, to Monsieur Maillard, bending over and addressing him in a whisper—"this good lady who has just spoken, and who gives us the cock-a-doodle-de-doo—she, I presume, is harmless—quite harmless, eh?"

"Harmless!" ejaculated he, in unfeigned surprise, "why—why, what *can* you mean?"

"Only slightly touched?" said I, touching my head. "I take it for granted that she is not particularly—not dangerously affected, eh?"

"*Mon dieu!* what *is* it you imagine? This lady, my particular old friend, Madame Joyeuse, is as absolutely sane as myself. She has her little eccentricities, to be sure—but then, you know, all old women—all *very* old women—are more or less eccentric!"

"To be sure," said I,—"to be sure—and then the rest of these ladies and gentlemen—"

"Are my friends and keepers," interrupted Monsieur Maillard, drawing himself up with *hauteur*,—"my very good friends and assistants."

"What! all of them?" I asked,—"the women and all?"

"Assuredly," he said,—"we could not do at all without the women; they are the best lunatic nurses in the world; they have a way of their own, you know; their bright eyes have a marvellous effect—something like the fascination of the snake, you know."

"To be sure," said I,—"to be sure! They behave a little odd, eh?—they are a little *queer*, eh?—don't you think so?"

"Odd!—queer!—why, do you *really* think so? We are not very prudish, to be sure, here in the South—do pretty much as we please—enjoy life, and all that sort of thing, you know—"

"To be sure," said I,—"to be sure."

"And then, perhaps, this *Clos de Vougeot* is a little heady, you know—a little *strong*—you understand, eh?"

"To be sure," said I,—"to be sure. By the by, Monsieur, did I understand you to say that the system you have adopted, in place of the celebrated soothing system, was one of very rigorous severity?"

"By no means. Our confinement is necessarily close; but the treatment—the medical treatment, I mean—is rather agreeable to the patients than otherwise."

"And the new system is one of your own invention?"

"Not altogether. Some portions of it are referable to Professor Tarr, of whom you have, necessarily, heard; and, again, there are modifications in my plan which I am happy to acknowledge as belonging of right to the celebrated Fether, with whom, if I mistake not, you have the honor of an intimate acquaintance."

"I am quite ashamed to confess," I replied, "that I have never even heard the names of either gentleman before."

"Good heavens!" ejaculated my host, drawing back his chair abruptly, and uplifting his hands. "I surely do not hear you aright! You did not intend to say, eh? that you had never *heard* either of the learned Doctor Tarr, or of the celebrated Professor Fether?"

"I am forced to acknowledge my ignorance," I replied; "but the truth should be held inviolate above all things. Nevertheless, I feel humbled to the dust, not to be acquainted with the works of these, no doubt, extraordinary men. I will seek out their writings forthwith, and peruse them with deliberate care. Monsieur Maillard, you have really—I must confess it—you have *really*—made me ashamed of myself!"

And this was the fact.

"Say no more, my good young friend," he said kindly, pressing my

hand,—"join me now in a glass of Sauterne."

We drank. The company followed our example without stint. They chatted—they jested—they laughed—they perpetrated a thousand absurdities—the fiddles shrieked—the drum row-de-dowed—the trombones bellowed like so many brazen bulls of Phalaris—and the whole scene, growing gradually worse and worse, as the wines gained the ascendancy, became at length a sort of pandemonium *in petto*. In the meantime, Monsieur Maillard and myself, with some bottles of Sauterne and Vougeot between us, continued our conversation at the top of the voice. A word spoken in an ordinary key stood no more chance of being heard than the voice of a fish from the bottom of Niagara Falls.

"And, sir," said I, screaming in his ear, "you mentioned something before dinner about the danger incurred in the old system of soothing. How is that?"

"Yes," he replied, "there was, occasionally, very great danger indeed. There is no accounting for the caprices of madmen; and, in my opinion as well as in that of Dr. Tarr and Professor Fether, it is *never* safe to permit them to run at large unattended. A lunatic may be 'soothed,' as it is called, for a time, but, in the end, he is very apt to become obstreperous. His cunning, too, is proverbial and great. If he has a project in view, he conceals his design with a marvellous wisdom; and the dexterity with which he counterfeits sanity, presents, to the metaphysician, one of the most singular problems in the study of mind. When a madman appears *thoroughly* sane, indeed, it is high time to put him in a strait-jacket."

"But the *danger*, my dear sir, of which you were speaking, in your own experience—during your control of this house—have you had practical reason to think liberty hazardous in the case of a lunatic?"

"Here?—in my own experience?—why, I may say, yes. For example:—no *very* long while ago, a singular circumstance occurred in this very house. The 'soothing system,' you know, was then in operation, and the patients were at large. They behaved remarkably well—especially so,—any one of sense might have known that some devilish scheme was brewing from that particular fact, that the fellows behaved so *remarkably* well. And, sure enough, one fine morning the keepers found themselves pinioned hand and foot, and thrown into the cells, where they were attended, as if *they* were the lunatics, by the lunatics themselves, who had usurped the offices of the keepers."

"You don't tell me so! I never heard of any thing so absurd in my life!"

"Fact—it all came to pass by means of a stupid fellow—a lunatic—who, by some means, had taken it into his head that he had invented a better system of government than any ever heard of before—of lunatic government, I mean. He wished to give his invention a trial, I suppose, and so he persuaded the rest of the patients to join him in a conspiracy for the overthrow of the reigning powers."

"And he really succeeded?"

"No doubt of it. The keepers and kept were soon made to exchange places. Not that exactly either, for

the madmen had been free, but the keepers were shut up in cells forthwith, and treated, I am sorry to say, in a very cavalier manner."

"But I presume a counter-revolution was soon effected. This condition of things could not have long existed. The country people in the neighborhood—visitors coming to see the establishment—would have given the alarm."

"There you are out. The head rebel was too cunning for that. He admitted no visitors at all—with the exception, one day, of a very stupid-looking young gentleman of whom he had no reason to be afraid. He let him in to see the place—just by way of variety,—to have a little fun with him. As soon as he had gammoned him sufficiently, he let him out, and sent him about his business."

"And *how* long, then, did the madmen reign?"

"Oh, a very long time, indeed—a month certainly—how much longer I can't precisely say. In the meantime, the lunatics had a jolly season of it—that you may swear. They doffed their own shabby clothes, and made free with the family wardrobe and jewels. The cellars of the *chateau* were well stocked with wine; and these madmen are just the devils that know how to drink it. They lived well, I can tell you."

"And the treatment—what was the particular species of treatment which the leader of the rebels put into operation?"

"Why, as for that, a madman is not necessarily a fool, as I have already observed; and it is my honest opinion that his treatment was a much better treatment than that which it superseded. It was a very capital system indeed—simple—neat—no trouble at all—in fact it was delicious—it was—"

Here my host's observations were cut short by another series of yells, of the same character as those which had previously disconcerted us. This time, however, they seemed to proceed from persons rapidly approaching.

"Gracious heavens!" I ejaculated—"the lunatics have most undoubtedly broken loose."

"I very much fear it is so," replied Monsieur Maillard, now becoming excessively pale. He had scarcely finished the sentence, before loud shouts and imprecations were heard beneath the windows; and, immediately afterward, it became evident that some persons outside were endeavoring to gain entrance into the room. The door was beaten with what appeared to be a sledge-hammer, and the shutters were wrenched and shaken with prodigious violence.

A scene of the most terrible confusion ensued. Monsieur Maillard, to my excessive astonishment, threw himself under the sideboard. I had expected more resolution at his hands. The members of the orchestra, who, for the last fifteen minutes, had been seemingly too much intoxicated to do duty, now sprang all at once to their feet and to their instruments, and, scrambling upon their table, broke out, with one accord, into, "Yankee Doodle," which they performed, if not exactly in tune, at least with an energy superhuman, during the whole of the uproar.

Meantime, upon the main dining-table, among the bottles and glasses, leaped the gentleman who, with such difficulty, had been restrained from leaping there before. As soon as he fairly settled himself, he commenced

an oration, which, no doubt, was a very capital one, if it could only have been heard. At the same moment, the man with the tee-totum predilection, set himself to spinning around the apartment, with immense energy, and with arms outstretched at right angles with his body; so that he had all the air of a tee-totum in fact, and knocked everybody down that happened to get in his way. And now, too, hearing an incredible popping and fizzing of champagne, I discovered at length, that it proceeded from the person who performed the bottle of that delicate drink during dinner. And then, again, the frog-man croaked away as if the salvation of his soul depended upon every note that he uttered. And, in the midst of all this, the continuous braying of a donkey arose over all. As for my old friend, Madame Joyeuse, I really could have wept for the poor lady, she appeared so terribly perplexed. All she did, however, was to stand up in a corner, by the fireplace, and sing out incessantly at the top of her voice, "Cock-a-doodle-de-doooooh!"

And now came the climax—the catastrophe of the drama. As no resistance, beyond whooping and yelling and cock-a-doodling, was offered to the encroachments of the party without, the ten windows were very speedily, and almost simultaneously, broken in. But I shall never forget the emotions of wonder and horror with which I gazed, when, leaping through these windows, and down among us *pele-mele*, fighting, stamping, scratching, and howling, there rushed a perfect army of what I took to be chimpanzees, ourang-outangs, or big black baboons of the Cape of Good Hope.

I received a terrible beating—after which I rolled under a sofa and lay still. After lying imprisoned for more than a month, during which time I listened with all my ears to what was going on in the room, I came to some satisfactory *denouement* of this tragedy. Monsieur Maillard, it appeared, in giving me the account of the lunatic who had excited his fellows to rebellion, had been merely relating his own exploits. This gentleman had, indeed, some two or three years before, been the superintendent of the establishment; but grew crazy himself and so became a patient. This fact was unknown to the travelling companion who introduced me. The keepers, ten in number, having been suddenly overpowered, were first well tarred, then carefully feathered, and then shut up in underground cells. They had been so imprisoned for more than a month, during which period Monsieur Maillard had generously allowed them not only the tar and feathers (which constituted his "system"), but some bread and abundance of water. The latter was pumped on them daily. At length, one escaping through a sewer, gave freedom to all the rest.

The "soothing system," with important modifications, has been resumed at the *chateau;* yet I cannot help agreeing with Monsieur Maillard, that his own "treatment" was a very capital one of its kind. As he justly observed, it was "simple—neat—and gave no trouble at all—not the least."

I have only to add that, although I have searched every library in Europe for the works of Doctor *Tarr* and Professor *Fether*, I have, up to the present day, utterly failed in my endeavors to procure a copy.

The Angel of the Odd

AN EXTRAVAGANZA

It was a chilly November afternoon. I had just consummated an unusually hearty dinner, of which the dyspeptic *truffe* formed not the least important item, and was sitting alone in the dining-room, with my feet upon the fender, and at my elbow a small table which I had rolled up to the fire, and upon which were some apologies for dessert, with some miscellaneous bottles of wine, spirit, and *liqueur*. In the morning I had been reading Glover's "Leonidas," Wilkie's "Epigoniad," Lamartine's "Pilgrimage," Barlow's "Columbiad," Tuckermann's "Sicily," and Griswold's "Curiosities"; I am willing to confess, therefore, that I now felt a little stupid. I made effort to arouse myself by aid of frequent Lafitte, and, all failing, I betook myself to a stray newspaper in despair. Having carefully perused the column of "houses to let," and the column of "dogs lost," and then the two columns of "wives and apprentices runaway," I attacked with great resolution the editorial matter, and, reading it from beginning to end without understanding a syllable, conceived the possibility of its being Chinese, and so re-read it from the end to the beginning, but with no more satisfactory result. I was about throwing away, in disgust,

"This folio of four pages, happy work
Which not even poets criticise,"

when I felt my attention somewhat aroused by the paragraph which follows:

"The avenues to death are numerous and strange. A London paper mentions the decease of a person from a singular cause. He was playing at 'puff the dart,' which is played with a long needle inserted in some worsted, and blown at a target through a tin tube. He placed the needle at the wrong end of the tube, and drawing his breath strongly to puff the dart forward with force, drew the needle into his throat. It entered the lungs, and in a few days killed him."

Upon seeing this I fell into a great rage, without exactly knowing why. "This thing," I exclaimed, "is a contemptible falsehood—a poor hoax—the lees of the invention of some pitiable penny-a-liner—of some wretched concoctor of accidents in Cocaigne. These fellows, knowing the extravagant gullibility of the age, set their wits to work in the imagination of improbable possibilities—of odd accidents, as they term them; but to a reflecting intellect (like mine," I added, in parenthesis, putting my forefinger unconsciously to the side of my nose,) "to a contemplative understanding such as I myself possess, it seems evident at once that the marvelous increase of late in these 'odd accidents' is by far the oddest accident of all. For my own part, I intend to believe nothing henceforward that has anything of the 'singular' about it."

"Mein Gott, den, vat a vool you bees for dat!" replied one of the most remarkable voices I ever heard. At first I took it for a rumbling in my ears—such as man sometimes experiences when getting very drunk—but, upon second thought, I considered the sound as more nearly resembling that which proceeds from an empty barrel beaten with a big stick; and, in fact, this I should have concluded it to be, but for the articulation of the syllables and words. I am by no means naturally nervous, and the very few glasses of Lafitte which I had sipped served to embolden me a little, so that I felt nothing of trepidation, but merely uplifted my eyes with a leisurely movement, and looked carefully around the room for the intruder. I could not, however, perceive any one at all.

"Humph!" resumed the voice, as I continued my survey, "you mus pe so dronk as de pig, den, for not zee me as I zit here at your zide."

Hereupon I bethought me of looking immediately before my nose, and there, sure enough, confronting me at the table sat a personage nondescript, although not altogether indescribable. His body was a wine pipe, or a rum-puncheon, or something of that character, and had a truly Falstaffian air. In its nether extremity were inserted two kegs, which seemed to answer all the purposes of legs. For arms there dangled from the upper portion of the carcass two tolerably long bottles, with the necks outward for hands. All the head that I saw the monster possessed of was one of those Hessian canteens which resemble a large snuff-box with a hole in the middle of the lid. This canteen (with a funnel on its top, like a cavalier cap slouched over the eyes) was set on edge upon the puncheon, with the hole toward myself; and through this hole, which seemed puckered up like the mouth of a very precise old maid, the creature was emitting certain rumbling and grumbling noises which he evidently intended for intelligible talk.

"I zay," said he, "you mos pe dronk as de pig, vor zit dare and not zee me zit ere; and I zay, doo, you most pe pigger vool as de goose, vor to dispelief vat iz print in de print. 'Tiz de troof —dat it iz—eberry vord ob it."

"Who are you, pray?" said I, with much dignity, although somewhat puzzled; "how did you get here? and what is it you are talking about?"

"Az vor ow I com'd ere," replied the figure, "dat iz none of your pizzness; and as vor vat I be talking apout, I be talk apout vot I tink proper; and as vor who I be, vy dat is de very ting I com'd here for to let you zee for yourzelf."

"You are a drunken vagabond," said I, "and I shall ring the bell and order my footman to kick you into the street."

"He! he! he!" said the fellow, "hu! hu! hu! dat you can't do."

"Can't do!" said I, "what do you mean?—I can't do what?"

"Ring de pell," he replied, attempting a grin with his little villainous mouth.

Upon this I made an effort to get up, in order to put my threat into execution; but the ruffian just reached across the table very deliberately, and hitting me a tap on the forehead with the neck of one of the long bottles, knocked me back into the arm-chair

from which I had half arisen. I was utterly astounded; and, for a moment, was quite at a loss what to do. In the meantime, he continued his talk.

"You zee," said he, "it iz te bess vor zit still; and now you shall know who I pe. Look at me! zee! I am te *Angel ov te Odd!*"

"And odd enough, too," I ventured to reply; "but I was always under the impression that an angel had wings."

"Te wing!" he cried, highly incensed, "vat I pe do mit te wing? Mein Gott! do you take me vor a shicken?"

"No—oh, no!" I replied, much alarmed, "you are no chicken—certainly not."

"Well, den, zit still and pehabe yourself, or I'll rap you again mid me vist. It iz te shicken ab te wing, und te owl ab te wing, und te imp ab te wing, und te headteuffel ab te wing. Te angel ab *not* te wing, and I am te *Angel ov te Odd.*"

"And your business with me at present is—is—"

"My pizzness!" ejaculated the thing, "vy vot a low-bred puppy you mos pe vor to ask a gentleman und an angel apout his pizzness!"

This language was rather more than I could bear, even from an angel; so, plucking up courage, I seized a salt-cellar which lay within reach, and hurled it at the head of the intruder. Either he dodged, however, or my aim was inaccurate; for all I accomplished was the demolition of the crystal which protected the dial of the clock upon the mantel-piece. As for the Angel, he evinced his sense of my assault by giving me two or three hard consecutive raps upon the forehead as before. These reduced me at once to submission, and I am almost ashamed to confess that, either through pain or vexation, there came a few tears into my eyes.

"Mein Gott!" said the Angel of the Odd, apparently much softened at my distress; "mein Gott, te man is eder ferry dronk or ferry sorry. You mos not trink it so strong—you mos put de water in te wine. Here, trink dis, like a goot veller, und don't gry now—don't!"

Hereupon the Angel of the Odd replenished my goblet (which was about a third full of Port) with a colorless fluid that he poured from one of his hand bottles. I observed that these bottles had labels about their necks, and that these labels were inscribed "Kirschenwasser."

The considerate kindness of the Angel mollified me in no little measure; and, aided by the water with which he diluted my Port more than once, I at length regained sufficient temper to listen to his very extraordinary discourse. I cannot pretend to recount all that he told me, but I gleaned from what he said that he was the genius who presided over the *contretemps* of mankind, and whose business it was to bring about the *odd accidents* which are continually astonishing the skeptic. Once or twice, upon my venturing to express my total incredulity in respect to his pretensions, he grew very angry indeed, so that at length I considered it the wiser policy to say nothing at all, and let him have his own way. He talked on, therefore, at great length, while I merely leaned back in my chair with my eyes shut, and amused myself with munching raisins and flipping the stems about the room. But, by and

by, the Angel suddenly construed this behavior of mine into contempt. He arose in a terrible passion, slouched his funnel down over his eyes, swore a vast oath, uttered a threat of some character which I did not precisely comprehend, and finally made me a low bow and departed, wishing me, in the language of the archbishop in "Gil-Blas," "*beaucoup de bonheur et un peu plus de bon sens.*"

His departure afforded me relief. The *very* few glasses of Lafitte that I had sipped had the effect of rendering me drowsy, and I felt inclined to take a nap of some fifteen or twenty minutes, as is my custom after dinner. At six I had an appointment of consequence, which it was quite indispensable that I should keep. The policy of insurance for my dwelling-house had expired the day before; and, some dispute having arisen, it was agreed that, at six, I should meet the board of directors of the company and settle the terms of a renewal. Glancing upward at the clock on the mantel-piece (for I felt too drowsy to take out my watch), I had the pleasure to find that I had still twenty-five minutes to spare. It was half-past five; I could easily walk to the insurance office in five minutes; and my usual siestas had never been known to exceed five and twenty. I felt sufficiently safe, therefore, and composed myself to my slumbers forthwith.

Having completed them to my satisfaction, I again looked toward the time-piece, and was half inclined to believe in the possibility of odd accidents when I found that, instead of my ordinary fifteen or twenty minutes, I had been dozing only three; for it still wanted seven and twenty of the appointed hour. I betook myself again to my nap, and at length a second time awoke, when, to my utter amazement, it *still* wanted twenty-seven minutes of six. I jumped up to examine the clock, and found that it had ceased running. My watch informed me that it was half-past seven; and, of course, having slept two hours, I was too late for my appointment. "It will make no difference," I said; "I can call at the office in the morning and apologize; in the meantime what can be the matter with the clock?" Upon examining it I discovered that one of the raisin-stems which I had been flipping about the room during the discourse of the Angel of the Odd had flown through the fractured crystal, and lodging, singularly enough, in the key-hole, with an end projecting outward, had thus arrested the revolution of the minute-hand.

"Ah!" said I; "I see how it is. This thing speaks for itself. A natural accident, such as *will* happen now and then!"

I gave the matter no further consideration, and at my usual hour retired to bed. Here, having placed a candle upon a reading-stand at the bed-head, and having made an attempt to peruse some pages of the "Omnipresence of the Deity," I unfortunately fell asleep in less than twenty seconds, leaving the light burning as it was.

My dreams were terrifically disturbed by visions of the Angel of the Odd. Methought he stood at the foot of the couch, drew aside the curtains, and, in the hollow, detestable tones of a rum-puncheon, menaced me with the bitterest vengeance for the contempt with which I had treated him. He con-

cluded a long harangue by taking off his funnel-cap, inserting the tube into my gullet, and thus deluging me with an ocean of Kirschenwasser, which he poured, in a continuous flood, from one of the long-necked bottles that stood him instead of an arm. My agony was at length insufferable, and I awoke just in time to perceive that a rat had run off with the lighted candle from the stand, but *not* in season to prevent his making his escape with it through the hole. Very soon, a strong suffocating odor assailed my nostrils; the house, I clearly perceived, was on fire. In a few minutes the blaze broke forth with violence, and in an incredibly brief period the entire building was wrapped in flames. All egress from my chamber, except through a window, was cut off. The crowd, however, quickly procured and raised a long ladder. By means of this I was descending rapidly, and in apparent safety, when a huge hog, about whose rotund stomach, and indeed about whose whole air and physiognomy, there was something which reminded me of the Angel of the Odd, —when this hog, I say, which hitherto had been quietly slumbering in the mud, took it suddenly into his head that his left shoulder needed scratching, and could find no more convenient rubbing-post than that afforded by the foot of the ladder. In an instant I was precipitated, and had the misfortune to fracture my arm.

This accident, with the loss of my insurance, and with the more serious loss of my hair,—the whole of which had been singed off by the fire,—predisposed me to serious impressions, so that, finally, I made up my mind to take a wife. There was a rich widow disconsolate for the loss of her seventh husband, and to her wounded spirit I offered the balm of my vows. She yielded a reluctant consent to my prayers. I knelt at her feet in gratitude and adoration. She blushed, and bowed her luxuriant tresses into close contact with those supplied me, temporarily, by Grandjean. I know not how the entanglement took place, but so it was. I arose with a shining pate, wigless; she in disdain and wrath, half buried in alien hair. Thus ended my hopes of the widow by an accident which could not have been anticipated, to be sure, but which the natural sequence of events had brought about.

Without despairing, however, I undertook the siege of a less implacable heart. The fates were again propitious for a brief period; but again a trivial incident interfered. Meeting my betrothed in an avenue thronged with the *elite* of the city, I was hastening to greet her with one of my best-considered bows, when a small particle of some foreign matter lodging in the corner of my eye, rendered me, for the moment, completely blind. Before I could recover my sight, the lady of my love had disappeared—irreparably affronted at what she chose to consider my premeditated rudeness in passing her by ungreeted. While I stood bewildered at the suddenness of this accident (which might have happened, nevertheless, to any one under the sun), and while I still continued incapable of sight, I was accosted by the Angel of the Odd, who proffered me his aid with a civility which I had no reason to expect. He examined my disordered eye with much gentleness and skill, informed me that I had a drop in it, and

(whatever a "drop" was) took it out, and afforded me relief.

I now considered it high time to die, (since fortune had so determined to persecute me,) and accordingly made my way to the nearest river. Here, divesting myself of my clothes, (for there is no reason why we cannot die as we were born,) I threw myself headlong into the current; the sole witness of my fate being a solitary crow that had been seduced into the eating of brandy-saturated corn, and so had staggered away from his fellows. No sooner had I entered the water than this bird took it into its head to fly away with the most indispensable portion of my apparel. Postponing, therefore, for the present, my suicidal design, I just slipped my nether extremities into the sleeves of my coat, and betook myself to a pursuit of the felon with all the nimbleness which the case required and its circumstances would admit. But my evil destiny attended me still. As I ran at full speed, with my nose up in the atmosphere, and intent only upon the purloiner of my property, I suddenly perceived that my feet rested no longer upon *terra-firma;* the fact is, I had thrown myself over a precipice, and should inevitably have been dashed to pieces, but for my good fortune in grasping the end of a long guide-rope, which depended from a passing balloon.

As soon as I sufficiently recovered my senses to comprehend the terrific predicament in which I stood or rather hung, I exerted all the power of my lungs to make that predicament known to the aeronaut overhead. But for a long time I exerted myself in vain. Either the fool could not, or the villain would not perceive me. Meantime the machine rapidly soared, while my strength even more rapidly failed. I was soon upon the point of resigning myself to my fate, and dropping quietly into the sea, when my spirits were suddenly revived by hearing a hollow voice from above, which seemed to be lazily humming an opera air. Looking up, I perceived the Angel of the Odd. He was leaning with his arms folded, over the rim of the car; and with a pipe in his mouth, at which he puffed leisurely, seemed to be upon excellent terms with himself and the universe. I was too much exhausted to speak, so I merely regarded him with an imploring air.

For several minutes, although he looked me full in the face, he said nothing. At length removing carefully his meerschaum from the right to the left corner of his mouth, he condescended to speak.

"Who pe you?" he asked, "und what der teuffel you pe do dare?"

To this piece of impudence, cruelty, and affectation, I could reply only by ejaculating the monosyllable "Help!"

"Elp!" echoed the ruffian—"not I Dare iz te pottle—elp yourself, und pe tam'd!"

With these words he let fall a heavy bottle of Kirschenwasser which, dropping precisely upon the crown of my head, caused me to imagine that my brains were entirely knocked out. Impressed with this idea, I was about to relinquish my hold and give up the ghost with a good grace, when I was arrested by the cry of the Angel, who bade me hold on.

"Old on!" he said; "don't pe in te urry—don't. Will you pe take de

odder pottle, or ave you pe got zober yet and come to your zenzes?"

I made haste, hereupon, to nod my head twice—once in the negative, meaning thereby that I would prefer not taking the other bottle at present—and once in the affirmative, intending thus to imply that I *was* sober and *had* positively come to my senses. By these means I somewhat softened the Angel.

"Und you pelief, ten," he inquired, "at te last? You pelief, ten, in te possibility of te odd?"

I again nodded my head in assent.

"Und you ave pelief in *me*, te Angel of te Odd?"

I nodded again.

"Und you acknowledge tat you pe te blind dronk and te vool?"

I nodded once more.

"Put your right hand into your left hand preeches pocket, ten, in token ov your vull zubmission unto te Angel ov te Odd."

This thing, for very obvious reasons, I found it quite impossible to do. In the first place, my left arm had been broken in my fall from the ladder, and, therefore, had I let go my hold with the right hand, I must have let go altogether. In the second place, I could have no breeches until I came across the crow. I was therefore obliged, much to my regret, to shake my head in the negative—intending thus to give the Angel to understand that I found it inconvenient, just at that moment, to comply with his very reasonable demand! No sooner, however, had I ceased shaking my head than—

"Go to der teuffel, ten!" roared the Angel of the Odd.

In pronouncing these words, he drew a sharp knife across the guide-rope by which I was suspended, and as we then happened to be precisely over my own house, (which, during my peregrinations, had been handsomely rebuilt,) it so occurred that I tumbled headlong down the ample chimney and alit upon the dining-room hearth.

Upon coming to my senses, (for the fall had very thoroughly stunned me,) I found it about four o'clock in the morning. I lay outstretched where I had fallen from the balloon. My head grovelled in the ashes of an extinguished fire, while my feet reposed upon the wreck of a small table, overthrown, and amid the fragments of a miscellaneous dessert, intermingled with a newspaper, some broken glass and shattered bottles, and an empty jug of the Schiedam Kirschenwasser. Thus revenged himself the Angel of the Odd.

The Devil in the Belfry

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What o'clock is it?—*Old Saying.*

EVERYBODY knows, in a general way, that the finest place in the world is—or, alas, *was*—the Dutch borough of Vondervotteimittiss. Yet as it lies some distance from any of the main roads, being in a somewhat out-of-the-way situation, there are perhaps very few of my readers who have ever paid it a visit. For the benefit of those who have *not,* therefore, it will be only proper that I should enter into some account of it. And this is indeed the more necessary, as with the hope of enlisting public sympathy in behalf of the inhabitants, I design here to give a history of the calamitous events which have so lately occurred within its limits. No one who knows me will doubt that the duty thus self-imposed will be executed to the best of my ability, with all that rigid impartiality, all that cautious examination into facts, and diligent collation of authorities, which should ever distinguish him who aspires to the title of historian.

By the united aid of medals, manuscripts, and inscriptions, I am enabled to say, positively, that the borough of Vondervotteimittiss has existed, from its origin, in precisely the same condition which it at present preserves. Of the date of this origin, however, I grieve that I can only speak with that species of indefinite definiteness which mathematicians are, at times, forced to put up with in certain algebraic formulæ. The date, I may thus say, in regard to the remoteness of its antiquity, cannot be less than any assignable quantity whatsoever.

Touching the derivation of the name Vondervotteimittiss, I confess myself, with sorrow, equally at fault. Among a multitude of opinions upon this delicate point—some acute, some learned, some sufficiently the reverse—I am able to select nothing which ought to be considered satisfactory. Perhaps the idea of Grogswigg—nearly coincident with that of Kroutaplenttey—is to be cautiously preferred.—It runs:—*Vondervotteimittis—Vonder, lege Donder—Votteimittis, quasi und Bleitziz—Bleitziz obsol: pro Blitzen.*" This derivative, to say the truth, is still countenanced by some traces of the electric fluid evident on the summit of the steeple of the House of the Town-Council. I do not choose, however, to commit myself on a theme of such importance, and must refer the reader desirous of information to the "*Oratiunculæ de Rebus Præter-Veteris,*" of Dundergutz. See, also, Blunderbuzzard "*De Derivationibus,*" pp. 27 to 5010, Folio, Gothic edit., Red and Black character, Catch-word and No Cypher; wherein consult, also, marginal notes in the autograph of Stuffundpuff, with the Sub-Commentaries of Gruntundguzzell.

Notwithstanding the obscurity which thus envelops the date of the foundation of Vondervotteimittiss, and the derivation of its name, there can be no doubt, as I said before, that it has always existed as we find it at this

epoch. The oldest man in the borough can remember not the slightest difference in the appearance of any portion of it; and, indeed, the very suggestion of such a possibility is considered an insult. The site of the village is in a perfectly circular valley, about a quarter of a mile in circumference, and entirely surrounded by gentle hills, over whose summit the people have never yet ventured to pass. For this they assign the very good reason that they do not believe there is anything at all on the other side.

Round the skirts of the valley (which is quite level, and paved throughout with flat tiles), extends a continuous row of sixty little houses. These, having their backs on the hills, must look, of course, to the centre of the plain, which is just sixty yards from the front door of each dwelling. Every house has a small garden before it, with a circular path, a sun-dial, and twenty-four cabbages. The buildings themselves are so precisely alike, that one can in no manner be distinguished from the other. Owing to the vast antiquity, the style of architecture is somewhat odd, but it is not for that reason the less strikingly picturesque. They are fashioned of hard-burned little bricks, red, with black ends, so that the walls look like a chess-board upon a great scale. The gables are turned to the front, and there are cornices, as big as all the rest of the house, over the eaves and over the main doors. The windows are narrow and deep, with very tiny panes and a great deal of sash. On the roof is a vast quantity of tiles with long curly ears. The woodwork, throughout, is of a dark hue and there is much carving about it, with but a trifling variety of pattern for, time out of mind, the carvers of Vondervotteimittiss have never been able to carve more than two objects—a timepiece and a cabbage. But these they do exceedingly well, and intersperse them, with singular ingenuity, wherever they find room for the chisel.

The dwellings are as much alike inside as out, and the furniture is all upon one plan. The floors are of square tiles, the chairs and tables of black-looking wood with thin crooked legs and puppy feet. The mantel-pieces are wide and high, and have not only time-pieces and cabbages sculptured over the front, but a real time-piece, which makes a prodigious ticking, on the top in the middle, with a flower-pot containing a cabbage standing on each extremity by way of outrider. Between each cabbage and the time-piece, again, is a little China man having a large stomach with a great round hole in it, through which is seen the dial-plate of a watch.

The fireplaces are large and deep, with fierce crooked-looking fire-dogs. There is constantly a rousing fire, and a huge pot over it, full of sauer-kraut and pork, to which the good woman of the house is always busy in attending. She is a little fat old lady, with blue eyes and a red face, and wears a huge cap like a sugar-loaf, ornamented with purple and yellow ribbons. Her dress is of orange-colored linsey-woolsey, made very full behind and very short in the waist—and indeed very short in other respects, not reaching below the middle of her leg. This is somewhat thick, and so are her ankles, but she has a fine pair of green stockings to cover them. Her shoes—of pink

leather—are fastened each with a bunch of yellow ribbons puckered up in the shape of a cabbage. In her left hand she has a little heavy Dutch watch; in her right she wields a ladle for the sauer-kraut and pork. By her side there stands a fat tabby cat, with a gilt toy-repeater tied to its tail, which "the boys" have there fastened by way of a quiz.

The boys themselves are, all three of them, in the garden attending the pig. They are each two feet in height. They have three-cornered cocked hats, purple waistcoats reaching down to their thighs, buckskin knee-breeches, red woollen stockings, heavy shoes with big silver buckles, and long surtout coats with large buttons of mother-of-pearl. Each, too, has a pipe in his mouth, and a little dumpy watch in his right hand. He takes a puff and a look, and then a look and a puff. The pig—which is corpulent and lazy—is occupied now in picking up the stray leaves that fall from the cabbages, and now in giving a kick behind at the gilt repeater, which the urchins have also tied to his tail, in order to make him look as handsome as the cat.

Right at the front door, in a high-backed leather-bottomed armed chair, with crooked legs and puppy feet like the tables, is seated the old man of the house himself. He is an exceedingly puffy little old gentleman, with big circular eyes and a huge double chin. His dress resembles that of the boys—and I need say nothing further about it. All the difference is, that his pipe is somewhat bigger than theirs, and he can make a greater smoke. Like them, he has a watch, but he carries his watch in his pocket. To say the truth, he has something of more importance than a watch to attend to—and what that is, I shall presently explain. He sits with his right leg upon his left knee, wears a grave countenance, and always keeps one of his eyes, at least, resolutely bent upon a certain remarkable object in the centre of the plain.

This object is situated in the steeple of the House of the Town Council. The Town Council are all very little, round, oily, intelligent men, with big saucer eyes and fat double chins, and have their coats much longer and their shoe-buckles much bigger than the ordinary inhabitants of Vondervotteimittiss. Since my sojourn in the borough, they have had several special meetings, and have adopted these three important resolutions:

"That it is wrong to alter the good old course of things:"

"That there is nothing tolerable out of Vondervotteimittiss:" and—

"That we will stick by our clocks and our cabbages."

Above the session-room of the Council is the steeple, and in the steeple is the belfry, where exists, and has existed time out of mind, the pride and wonder of the village—the great clock of the borough of Vondervotteimittiss. And this is the object to which the eyes of the old gentlemen are turned who sit in the leather-bottomed arm-chairs.

The great clock has seven faces—one in each of the seven sides of the steeple—so that it can be readily seen from all quarters. Its faces are large and white, and its hands heavy and black. There is a belfry-man whose sole duty is to attend to it; but this duty is the most perfect of sinecures—for the clock

of Vondervotteimittiss was never yet known to have anything the matter with it. Until lately, the bare supposition of such a thing was considered heretical. From the remotest period of antiquity to which the archives have reference, the hours have been regularly struck by the big bell. And, indeed the case was just the same with all the other clocks and watches in the borough. Never was such a place for keeping the true time. When the large clapper thought proper to say "Twelve o'clock!" all its obedient followers opened their throats simultaneously, and responded like a very echo. In short, the good burghers were fond of their sauer-kraut, but then they were proud of their clocks.

All people who hold sinecure offices are held in more or less respect, and as the belfry-man of Vondervotteimittiss has the most perfect of sinecures, he is the most perfectly respected of any man in the world. He is the chief dignitary of the borough, and the very pigs look up to him with a sentiment of reverence. His coat-tail is *very* far longer—his pipe, his shoe-buckles, his eyes, and his stomach, *very* far bigger —than those of any other old gentleman in the village; and as to his chin, it is not only double, but triple.

I have thus painted the happy estate of Vondervotteimittiss: alas, that so fair a picture should ever experience a reverse!

There has been long a saying among the wisest inhabitants, that "no good can come from over the hills"; and it really seemed that the words had in them something of the spirit of prophecy. It wanted five minutes of noon, on the day before yesterday, when there appeared a very odd-looking object on the summit of the ridge of the eastward. Such an occurrence, of course, attracted universal attention, and every little old gentleman who sat in a leather-bottomed arm-chair turned one of his eyes with a stare of dismay upon the phenomenon, still keeping the other upon the clock in the steeple.

By the time that it wanted only three minutes to noon, the droll object in question was perceived to be a very diminutive foreign-looking young man. He descended the hills at a great rate, so that everybody had soon a good look at him. He was really the most finicky little personage that had ever been seen in Vondervotteimittiss. His countenance was of a dark snuff-color, and he had a long hooked nose, pea eyes, a wide mouth, and an excellent set of teeth, which latter he seemed anxious of displaying, as he was grinning from ear to ear. What with mustachios and whiskers, there was none of the rest of his face to be seen. His head was uncovered, and his hair neatly done up in *papillotes*. His dress was a tight-fitting swallow-tailed black coat (from one of whose pockets dangled a vast length of white handkerchief), black kerseymere knee-breeches, black stockings, and stumpy-looking pumps, with huge bunches of black satin ribbon for bows. Under one arm he carried a huge *chapeau-de-bras*, and under the other a fiddle nearly five times as big as himself. In his left hand was a gold snuff-box, from which, as he capered down the hill, cutting all manner of fantastic steps, he took snuff incessantly with an air of the greatest possible self-satisfaction. God bless me!

—here was a sight for the honest burghers of Vondervotteimittiss!

To speak plainly, the fellow had, in spite of his grinning, an audacious and sinister kind of face; and as he curvetted right into the village, the old stumpy appearance of his pumps excited no little suspicion; and many a burgher who beheld him that day would have given a trifle for a peep beneath the white cambric handkerchief which hung so obtrusively from the pocket of his swallow-tailed coat. But what mainly occasioned a righteous indignation was, that the scoundrelly popinjay, while he cut a fandango here, and a whirligig there, did not seem to have the remotest idea in the world of such a thing as *keeping time* in his steps.

The good people of the borough had scarcely a chance, however, to get their eyes thoroughly open, when, just as it wanted half a minute of noon, the rascal bounced, as I say, right into the midst of them; gave a *chassez* here, and a *balancez* there; and then, after a *pirouette* and a *pas-de-zephyr*, pigeon-winged himself right up into the belfry of the House of the Town Council, where the wonder-stricken belfry-man sat smoking in a state of dignity and dismay. But the little chap seized him at once by the nose; gave it a swing and a pull; clapped the big *chapeau-de-bras* upon his head; knocked it down over his eyes and mouth; and then, lifting up the big fiddle, beat him with it so long and so soundly, that what with the belfry-man being so fat, and the fiddle being so hollow, you would have sworn that there was a regiment of double-bass drummers all beating the devil's tattoo up in the belfry of the steeple of Vondervotteimittiss.

There is no knowing to what desperate act of vengeance this unprincipled attack might have aroused the inhabitants, but for the important fact that it now wanted only half a second of noon. The bell was about to strike, and it was a matter of absolute and pre-eminent necessity that everybody should look well at his watch. It was evident, however, that just at this moment the fellow in the steeple was doing something that he had no business to do with the clock. But as it now began to strike, nobody had any time to attend to his manœuvres, for they had all to count the strokes of the bell as it sounded.

"One!" said the clock.

"Von!" echoed every little old gentleman in every leather-bottomed armchair in Vondervotteimittiss. "Von!" said his watch also; "von!" said the watch of his vrow; and "von!" said the watches of the boys, and the little gilt repeaters on the tails of the cat and pig.

"Two!" continued the big bell; and

"Doo!" repeated all the repeaters.

"Three! Four! Five! Six! Seven! Eight! Nine! Ten!" said the bell.

"Dree! Vour! Fibe! Sax! Seben! Aight! Noin! Den!" answered the others.

"Eleven!" said the big one.

"Eleben!" assented the little ones.

"Twelve!" said the bell.

"Dvelf!" they replied perfectly satisfied, and dropping their voices.

"Und dvelf it is!" said all the little old gentlemen, putting up their watches. But the big bell had not done with them yet.

"Thirteen!" said he.

"Der Teufel!" gasped the little old gentlemen, turning pale, dropping their pipes, and putting down all their right legs from over their left knees.

"Der Teufel!" groaned they, "Dirteen! Dirteen!!—Mein Gott, it is Dirteen o'clock!!"

Why attempt to describe the terrible scene which ensued? All Vondervotteimittiss flew at once into a lamentable state of uproar.

"Vot is cum'd to mein pelly?" roared all the boys—"I've been ongry for dis hour!"

"Vot is cum'd to mein kraut?" screamed all the vrows, "It has been done to rags for this hour!"

"Vot is cum'd to mein pipe?" swore all the little old gentlemen, "Donder and Blitzen; it has been smoked out for dis hour!"—and they filled them up again in a great rage, and sinking back in their arm-chairs, puffed away so fast and so fiercely that the whole valley was immediately filled with impenetrable smoke.

Meantime the cabbages all turned very red in the face, and it seemed as if old Nick himself had taken possession of every thing in the shape of a time-piece. The clocks carved upon the furniture took to dancing as if bewitched, while those upon the mantelpieces could scarcely contain themselves for fury, and kept such a continual striking of thirteen, and such a frisking and wriggling of their pendulums as was really horrible to see. But, worse than all, neither the cats nor the pigs could put up any longer with the behavior of the little repeaters tied to their tails, and resented it by scampering all over the place, scratching and poking, and squeaking and screeching, and caterwauling and squalling, and flying into the faces, and running under the petticoats of the people, and creating altogether the most abominable din and confusion which it is possible for a reasonable person to conceive. And to make matters still more distressing, the rascally little scape-grace in the steeple was evidently exerting himself to the utmost. Every now and then one might catch a glimpse of the scoundrel through the smoke. There he sat in the belfry upon the belfry-man, who was lying flat upon his back. In his teeth the villain held the bell-rope, which he kept jerking about with his head, raising such a clatter that my ears ring again even to think of it. On his lap lay the big fiddle, at which he was scraping, out of all time and tune, with both hands, making a great show, the nincompoop! of playing "Judy O'Flannagan and Paddy O'Rafferty."

Affairs being thus miserably situated, I left the place in disgust, and now appeal for aid to all lovers of correct time and fine kraut. Let us proceed in a body to the borough, and restore the ancient order of things in Vondervotteimittiss by ejecting that little fellow from the steeple.

Bon-Bon

(This tale was published in the *Southern Literary Messenger,* August, 1835.—Ed.)

Quand un bon vin meuble mon estomac
Je suis plus savant que Balzac—
Plus sage que Pibrac;
Mon bras seul faisant l'attaque
De la nation Cossaque,
La mettroit au sac;
De Charon je passerois le lac
En dormant dans son bac;
J'irois au fier Eac,
Sans que mon coeur fit tic ni tac,
Presenter du tabac.
—*French Vaudeville.*

THAT Pierre Bon-Bon was a *restaurateur* of uncommon qualifications, no man who during the reign of ——, frequented the little café in the cul-de-sac Le Febre at Rouen, will, I imagine, feel himself at liberty to dispute. That Pierre Bon-Bon was, in an equal degree, skilled in the philosophy of that period is, I presume still more especially undeniable. His *pates a la fois* were beyond doubt immaculate; but what pen can do justice to his essays *sur la Nature*—his thoughts *sur l'Ame*—his observations *sur l'Esprit?* If his *omelettes*—if his *fricandeaux* were inestimable, what *litterateur* of that day would not have given twice as much for an *"Idee de Bon-Bon"* as for all the trash of all the *"Idees"* of all the rest of the *savants?* Bon-Bon had ransacked libraries which no other man had ransacked—had read more than any other would have entertained a notion of reading—had understood more than any other would have conceived the possibility of understanding; and although, while he flourished, there were not wanting some authors at Rouen to assert "that his *dicta* evinced neither the purity of the Academy, nor the depth of the Lyceum"—although, mark me, his doctrines were by no means very generally comprehended, still it did not follow that they were difficult of comprehension. It was, I think, on account of their self-evidency that many persons were led to consider them abstruse. It is to Bon-Bon—but let this go no further—it is to Bon-Bon that Kant himself is mainly indebted for his metaphysics. The former was indeed not a Platonist, nor strictly speaking an Aristotelian—nor did he, like the modern Leibnitz, waste those precious hours which might be employed in the invention of a *fricasee* or, *facili gradu,* the analysis of a sensation, in frivolous attempts at reconciling the obstinate oils and waters of ethical discussion. Not at all. Bon-Bon was Ionic—Bon-Bon was equally Italic. He reasoned *a priori*—He reasoned *a posteriori.* His ideas were innate—or otherwise. He believed in George of Trebizond—He believed in Bossarion. Bon-Bon was emphatically a—Bon-Bonist.

I have spoken of the philosopher in his capacity of *restaurateur.* I would not, however, have any friend of mine imagine that, in fulfilling his hereditary duties in that line, our hero wanted a proper estimation of their dignity and importance. Far from it. It was impossible to say in which branch of his profession he took the greater pride.

In his opinion the powers of the intellect held intimate connection with the capabilities of the stomach. I am not sure, indeed, that he greatly disagreed with the Chinese, who hold that the soul lies in the abdomen. The Greeks at all events were right, he thought, who employed the same words for the mind and the diaphragm.* By this I do not mean to insinuate a charge of gluttony, or indeed any other serious charge to the prejudice of the metaphysician. If Pierre Bon-Bon had his failings—and what great man has not a thousand?—if Pierre Bon-Bon, I say, had his failings, they were failings of very little importance—faults indeed which, in other tempers, have often been looked upon rather in the light of virtues. As regards one of these foibles, I should not even have mentioned it in this history but for the remarkable prominency—the extreme *alto relievo*—in which it jutted out from the plane of his general disposition. He could never let slip an opportunity of making a bargain.

Not that he was avaricious—no. It was by no means necessary to the satisfaction of the philosopher, that the bargain should be to his own proper advantage. Provided a trade could be effected—a trade of any kind, upon any terms, or under any circumstances—a triumphant smile was seen for many days thereafter to enlighten his countenance, and a knowing wink of the eye to give evidence of his sagacity.

At any epoch it would not be very wonderful if a humor so peculiar as the one I have just mentioned, should elicit attention and remark. At the epoch of our narrative, had this peculiarity *not* attracted observation, there would have been room for wonder indeed. It was soon reported that, upon all occasions of the kind, the smile of Bon-Bon was found to differ widely from the downright grin with which he would laugh at his own jokes, or welcome an acquaintance. Hints were thrown out of an exciting nature; stories were told of perilous bargains made in a hurry and repented of at leisure; and instances were adduced of unaccountable capacities, vague longings, and unnatural inclinations implanted by the author of all evil for wise purposes of his own.

The philosopher had other weaknesses—but they are scarcely worthy our serious examination. For example, there are few men of extraordinary profundity who are found wanting in an inclination for the bottle. Whether this inclination be an exciting cause, or rather a valid proof of such profundity, it is a nice thing to say. Bon-Bon, as far as I can learn, did not think the subject adapted to minute investigation;—nor do I. Yet in the indulgence of a propensity so truly classical, it is not to be supposed that the *restaurateur* would lose sight of that intuitive discrimination which was wont to characterize, at one and the same time, his *essais* and his *omelettes*. In his seclusions the Vin de Bourgogne had its allotted hour, and there were appropriate moments for the Cotes du Rhone. With him Sauterne was to Medoc what Catulus was to Homer. He would sport with a syllogism in sipping St. Peray, but unravel an argument over Clos de Vougeot, and upset a theory in a torrent of Chambertin. Well had it been if the same quick sense of propriety had attended him in the peddling propensity

* *Phrenes.

to which I have formerly alluded—but this was by no means the case. Indeed to say the truth, *that* trait of mind in the philosophic Bon-Bon *did* begin at length to assume a character of strange intensity and mysticism, and appeared deeply tinctured with the *diablerie* of his favorite German studies.

To enter the little *cafe* in the *culde-sac* Le Febre was, at the period of our tale, to enter the *sanctum* of a man of genius. Bon-Bon was a man of genius. There was not a *sous-cuisinier* in Rouen, who could not have told you that Bon-Bon was a man of genius. His very cat knew it, and forebore to whisk her tail in the presence of the man of genius. His large water-dog was acquainted with the fact, and upon the approach of his master, betrayed his sense of inferiority by a sanctity of deportment, a debasement of the ears, and a dropping of the lower jaw not altogether unworthy of a dog. It is, however, true that much of this habitual respect might have been attributed to the personal appearance of the metaphysician. A distinguished exterior will, I am constrained to say, have its way even with a beast; and I am willing to allow much in the outward man of the *restaurateur* calculated to impress the imagination of the quadruped. There is a peculiar majesty about the atmosphere of the little great—if I may be permitted so equivocal an expression—which mere physical bulk alone will be found at all times inefficient in creating. If, however, Bon-Bon was barely three feet in height, and if his head was diminutively small, still it was impossible to behold the rotundity of his stomach without a sense of magnificence nearly bordering upon the sublime. In its size both dogs and men must have seen a type of his acquirements—in its immensity a fitting habitation for his immortal soul.

I might here—if it so pleased me—dilate upon the matter of habiliment, and other mere circumstances of the external metaphysician. I might hint that the hair of our hero was worn short, combed smoothly over his forehead, and surmounted by a conical-shaped white flannel cap and tassels—that his pea-green jerkin was not after the fashion of those worn by the common class of *restaurateurs* at that day—that the sleeves were something fuller than the reigning costume permitted—that the cuffs were turned up, not as usual in that barbarous period, with cloth of the same quality and color as the garment, but faced in a more fanciful manner with the particolored velvet of Genoa—that his slippers were of a bright purple, curiously filigreed, and might have been manufactured in Japan, but for the exquisite pointing of the toes, and the brilliant tints of the binding and embroidery—that his breeches were of the yellow satin-like material called *aimable*—that his sky-blue cloak, resembling in form a dressing-wrapper, and richly bestudded all over with crimson devices, floated cavalierly upon his shoulders like a mist of the morning—and that his *tout ensemble* gave rise to the remarkable words of Benevenuta, the Improvisatrice of Florence, "that it was difficult to say whether Pierre Bon-Bon was indeed a bird of Paradise, or the rather a very Paradise of perfection." I might, I say, expatiate upon all these points if I pleased,—but I forbear; merely personal details may be left to historical

novelists,—they are beneath the moral dignity of matter-of-fact.

I have said that "to enter the *cafe* in the *cul-de-sac* Le Febre was to enter the *sanctum* of a man of genius"—but then it was only the man of genius who could duly estimate the merits of the *sanctum*. A sign, consisting of a vast folio, swung before the entrance. On one side of the volume was painted a bottle; on the reverse a *pate*. On the back were visible in large letters *Œuvres de Bon-Bon*. Thus was d e l i c a t e l y shadowed forth the twofold occupation of the proprietor.

Upon stepping over the threshold, the whole interior of the building presented itself to view.

A long, low-pitched room, of antique construction, was indeed all the accommodation afforded by the *cafe*. In a corner of the apartment stood the bed of the metaphysician. An array of curtains, together with a canopy *a la Greque*, gave it an air at once classic and comfortable. In the corner diagonally opposite, appeared, in direct family communion, the properties of the kitchen and the *bibliotheque*. A dish of polemics stood peacefully upon the dresser. Here lay an ovenful of the latest ethics—there a kettle of duodecimo *melanges*. Volumes of German morality were hand and glove with the gridiron—a toasting-fork might be discovered by the side of Eusebius—Plato reclined at his ease in the frying-pan—and contemporary manuscripts were filed away upon the spit.

In other respects the *Cafe de Bon-Bon* might be said to differ little from the usual *restaurants* of the period. A fireplace yawned opposite the door. On the right of the fireplace an open cupboard displayed a formidable array of labelled bottles.

It was here, about twelve o'clock one night during the severe winter of ——, that Pierre Bon-Bon, after having listened for some time to the comments of his neighbors upon his singular propensity—that Pierre Bon-Bon, I say, having turned them all out of his house, locked the door upon them with an oath, and betook himself in no very pacific mood to the comforts of a leather-bottomed arm-chair, and a fire of blazing fagots.

It was one of those terrific nights which are only met with once or twice during a century. It snowed fiercely, and the house tottered to its centre with the floods of wind that, rushing through the crannies of the wall, and pouring impetuously down the chimney, shook awfully the curtains of the philosopher's bed, and disorganized the economy of his pate-pans and papers. The huge folio sign that swung without, exposed to the fury of the tempest, creaked ominously, and gave out a moaning sound from its stanchions of solid oak.

It was in no placid temper, I say, that the metaphysician drew up his chair to its customary station by the hearth. Many circumstances of a perplexing nature had occurred during the day, to disturb the serenity of his meditations. In attempting *des œufs a la Princesse*, he had unfortunately perpetrated an *omelette a la Reine;* the discovery of a principle in ethics had been frustrated by the overturning of a stew; and last, not least, he had been thwarted in one of those admirable bargains which he at all times took such especial delight in bringing to a successful termination. But in the chafing of his mind

at these unaccountable vicissitudes, there did not fail to be mingled some degree of that nervous anxiety which the fury of a boisterous night is so well calculated to produce. Whistling to his more immediate vicinity the large black waterdog we have spoken of before, and settling himself uneasily in his chair, he could not help casting a wary and unquiet eye toward those distant recesses of the apartment whose inexorable shadows not even the red firelight itself could more than partially succeed in overcoming. Having completed a scrutiny whose exact purpose was perhaps unintelligible to himself, he drew close to his seat a small table covered with books and papers, and soon became absorbed in the task of retouching a voluminous manuscript, intended for publication on the morrow.

He had been thus occupied for some minutes, "I am in no hurry, Monsieur Bon-Bon," suddenly whispered a whining voice in the apartment.

"The devil!" ejaculated our hero, starting to his feet, overturning the table at his side, and staring around him in astonishment.

"Very true," calmly replied the voice.

"Very true!—what is very true?—how came you here?" vociferated the metaphysician, as his eye fell upon something which lay stretched at full length upon the bed.

"I was saying," said the intruder, without attending to the interrogatives,—"I was saying that I am not at all pushed for time—that the business upon which I took the liberty of calling, is of no pressing importance—in short, that I can very well wait until you have finished your Exposition."

"My Exposition!—there now!—how do *you* know?—how came *you* to understand that I was writing an Exposition—good God!"

"Hush!" replied the figure, in a shrill undertone; and, arising quickly from the bed, he made a single step toward our hero, while an iron lamp that depended over-head swung convulsively back from his approach.

The philosopher's amazement did not prevent a narrow scrutiny of the stranger's dress and appearance. The outlines of his figure, exceedingly lean, but much above the common height, were rendered minutely distinct by means of a faded suit of black cloth which fitted tight to the skin, but was otherwise cut very much in the style of a century ago. These garments had evidently been intended for a much shorter person than their present owner. His ankles and wrists were left naked for several inches. In his shoes, however, a pair of very brilliant buckles gave the lie to the extreme poverty implied by the other portions of his dress. His head was bare, and entirely bald, with the exception of a hinder-part, from which depended a *queue* of considerable length. A pair of green spectacles, with side glasses, protected his eyes from the influence of the light, and at the same time prevented our hero from ascertaining either their color or their conformation. About the entire person there was no evidence of a shirt; but a white cravat, of filthy appearance, was tied with extreme precision around the throat, and the ends hanging down formally side by side gave (although I dare say unintentionally) the idea of an ecclesiastic. Indeed, many other points both in his appearance and demeanor might have very well sustained

a conception of that nature. Over his left ear, he carried, after the fashion of a modern clerk, an instrument resembling the *stylus* of the ancients. In a breast-pocket of his coat appeared conspicuously a small black volume fastened with clasps of steel. This book, whether accidentally or not, was so turned outwardly from the person as to discover the words *"Rituel Catholique"* in white letters upon the back. His entire physiognomy was interestingly saturnine—even cadaverously pale. The forehead was lofty, and deeply furrowed with the ridges of contemplation. The corners of the mouth were drawn down into an expression of the most submissive humility. There was also a clasping of the hands, as he stepped toward our hero—a deep sigh—and altogether a look of such utter sanctity as could not have failed to be unequivocally prepossessing. Every shadow of anger faded from the countenance of the metaphysician, as, having completed a satisfactory survey of his visitor's person, he shook him cordially by the hand, and conducted him to a seat.

There would however be a radical error in attributing this instantaneous transition of feeling in the philosopher, to any one of those causes which might naturally be supposed to have had an influence. Indeed, Pierre Bon-Bon, from what I have been able to understand of his disposition, was of all men the least likely to be imposed upon by any speciousness of exterior deportment. It was impossible that so accurate an observer of men and things should have failed to discover, upon the moment, the real character of the personage who had thus intruded upon his hospitality. To say no more, the conformation of his visitor's feet was sufficiently remarkable — he maintained lightly upon his head an inordinately tall hat—there was a tremulous swelling about the hinder part of his breeches—and the vibration of his coat tail was a palpable fact. Judge, then, with what feelings of satisfaction our hero found himself thrown thus at once into the society of a person for whom he had at all times entertained the most unqualified respect. He was, however, too much of the diplomatist to let escape him any intimation of his suspicions in regard to the true state of affairs. It was not his cue to appear at all conscious of the high honor he thus unexpectedly enjoyed; but, by leading his guest into conversation, to elicit some important ethical ideas, which might, in obtaining a place in his contemplated publication, enlighten the human race, and at the same time immortalize himself—ideas which, I should have added, his visitor's great age, and well-known proficiency in the science of morals, might very well have enabled him to afford.

Actuated by these enlightened views, our hero bade the gentleman sit down, while he himself took occasion to throw some fagots upon the fire, and place upon the now re-established table some bottles of *Mousseux*. Having quickly completed these operations, he drew his chair *vis-a-vis* to his companion's, and waited until the latter should open the conversation. But plans even the most skilfully matured are often thwarted in the outset of their application—and the *restaurateur* found himself *nonplussed* by the very first words of his visitor's speech.

"I see you know me, Bon-Bon," said

he; "ha! ha! ha!—he! he! he!—hi! hi! hi!—ho! ho! ho!—hu! hu! hu!"—and the Devil, dropping at once the sanctity of his demeanor, opened to its fullest extent a mouth from ear to ear, so as to display a set of jagged and fang-like teeth, and, throwing back his head, laughed long, loudly, wickedly, and uproariously, while the black dog, crouching down upon his haunches, joined lustily in the chorus, and the tabby cat, flying off at a tangent, stood up on end, and shrieked in the farthest corner of the apartment.

Not so the philosopher: he was too much a man of the world either to laugh like the dog, or by shrieks to betray the indecorous trepidation of the cat. It must be confessed, he felt a little astonishment to see the white letters which formed the words *"Rituel Catholique"* on the book in his guest's pocket, momently changing both their color and their import, and in a few seconds, in place of the original title, the words *"Regitre des Condamnes"* blazed forth in characters of red. This startling circumstance, when Bon-Bon replied to his visitor's remark, imparted to his manner an air of embarrassment which probably might not otherwise have been observed.

"Why sir," said the philosopher, "why sir, to speak sincerely—I believe you are—upon my word—the d——dest—that is to say, I think—I imagine—I *have* some faint—some *very* faint idea—of the remarkable honor——"

"Oh!—ah!—yes!—very well!" interrupted his Majesty; "say no more—I see how it is." And hereupon, taking off his green spectacles, he wiped the glasses carefully with the sleeve of his coat, and deposited them in his pocket.

If Bon-Bon had been astonished at the incident of the book, his amazement was now much increased by the spectacle which here presented itself to view. In raising his eyes, with a strong feeling of curiosity to ascertain the color of his guest's, he found them by no means black, as he had anticipated—nor gray, as might have been imagined—nor yet hazel nor blue—nor indeed yellow nor red—nor purple—nor white—nor green—nor any other color in the heavens above, or in the earth beneath, or in the waters under the earth. In short, Pierre Bon-Bon not only saw plainly that his Majesty had no eyes whatsoever, but could discover no indications of their having existed at any previous period—for the space where eyes should naturally have been was, I am constrained to say, simply a dead level of flesh.

It was not in the nature of the metaphysician to forbear making some inquiry into the sources of so strange a phenomenon, and the reply of his Majesty was at once prompt, dignified, and satisfactory.

"Eyes! my dear Bon-Bon—eyes! did you say?—oh!—ah!—I perceive! The ridiculous prints, eh, which are in circulation, have given you a false idea of my personal appearance? Eyes!—true. Eyes, Pierre Bon-Bon, are very well in their proper place—*that,* you would say, is the head?—right—the head of a worm. To *you,* likewise, these optics are indispensable—yet I will convince you that my vision is more penetrating than your own. There is a cat I see in the corner—a pretty cat—look at her—observe her well. Now, Bon-Bon, do you behold the thoughts—the thoughts, I say—the ideas—the re-

flections—which are being engendered in her pericranium? There it is, now—you do not! She is thinking we admire the length of her tail and the profundity of her mind. She has just concluded that I am the most distinguished of ecclesiastics, and that you are the most superficial of metaphysicians. Thus you see I am not altogether blind; but to one of my profession, the eyes you speak of would be merely an incumbrance, liable at any time to be put out by a toasting-iron, or a pitchfork. To you, I allow, these optical affairs are indispensable. Endeavor, Bon-Bon, to use them well;—*my* vision is the soul."

Hereupon the guest helped himself to the wine upon the table, and pouring out a bumper for Bon-Bon, requested him to drink it without scruple, and make himself perfectly at home.

"A clever book that of yours, Pierre," resumed his Majesty, tapping our friend knowingly upon the shoulder, as the latter put down his glass after a thorough compliance with his visitor's injunction. "A clever book that of yours, upon my honor. It's a work after my own heart. Your arrangement of the matter, I think, however, might be improved, and many of your notions remind me of Aristotle. That philosopher was one of my most intimate acquaintances. I liked him as much for his terrible ill temper, as for his happy knack at making a blunder. There is only one solid truth in all that he has written, and for that I gave him the hint out of pure compassion for his absurdity. I suppose, Pierre Bon-Bon, you very well know to what divine moral truth I am alluding?"

"Cannot say that I——"

"Indeed!—why it was I who told Aristotle that by sneezing, men expelled superfluous ideas through the proboscis."

"Which is — hiccup! — undoubtedly the case," said the metaphysician, while he poured out for himself another bumper of Mousseux, and offered his snuff-box to the fingers of his visitor.

"There was Plato, too," continued his Majesty, modestly declining the snuff-box and the compliment it implied—"there was Plato, too, for whom I, at one time, felt all the affection of a friend. You knew Plato, Bon-Bon?—ah, no, I beg a thousand pardons. He met me at Athens, one day, in the Parthenon, and told me he was distressed for an idea. I bade him write, down that *o nous estin aulos.* He said that he would do so, and went home, while I stepped over to the pyramids. But my conscience smote me for having uttered a truth, even to aid a friend, and hastening back to Athens, I arrived behind the philosopher's chair as he was inditing the *'aulos.'*

"Giving the lambda a fillip with my finger, I turned it upside down. So the sentence now reads *'o nous estin augos,'* and is, you perceive, the fundamental doctrines in his metaphysics."

"Were you ever at Rome?" asked the *restaurateur,* as he finished his second bottle of Mousseux, and drew from the closet a larger supply of Chambertin.

"But once, Monsieur Bon-Bon, but once. There was a time," said the Devil, as if reciting some passage from a book—"there was a time when occurred an anarchy of five years, during which the republic, bereft of all its officers, had no magistracy besides the tribunes of the people, and these were

not legally vested with any degree of executive power—at that time, Monsieur Bon-Bon—at that time *only* I was in Rome, and I have no earthly acquaintance, consequently, with any of its philosophy."*

"What do you think of—what do you think of—hiccup!—Epicurus?"

"What do I think of *whom?*" said the Devil, in astonishment, "you surely do not mean to find any fault with Epicurus! What do I think of Epicurus! Do you mean me, sir?—I am Epicurus! I am the same philosopher who wrote each of the three hundred treatises commemorated by Diogenes Laertes."

"That's a lie!" said the metaphysician, for the wine had gotten a little into his head.

"Very well!—very well, sir!—very well, indeed, sir!" said his Majesty, apparently much flattered.

"That's a lie!" repeated the *restaurateur,* dogmatically; "that's a—hiccup!—a lie!"

"Well, well, have it your own way!" said the Devil, pacifically, and Bon-Bon, having beaten his Majesty at an argument, thought it his duty to conclude a second bottle of Chambertin.

"As I was saying," resumed the visitor—"as I was observing a little while ago, there are some very *outre* notions in that book of yours Monsieur Bon-Bon. What, for instance, do you mean by all that humbug about the soul? Pray, sir, what *is* the soul?"

"The—hiccup!—soul," replied the metaphysician, referring to his MS., "is undoubtedly——"

"No, sir!"

"Indubitably——"

"No, sir!"

"Indisputably——"

"No, sir!"

"Evidently——"

"No, sir!"

"Incontrovertibly——"

"No, sir!"

"Hiccup!——"

"No, sir!"

"And beyond all question, a——"

"No, sir, the soul is no such thing!" (Here the philosopher, looking daggers, took occasion to make an end, upon the spot, of his third bottle of Chambertin.)

"Then—hiccup!—pray, sir—what—what is it?"

"That is neither here nor there, Monsieur Bon-Bon," replied his Majesty, musingly. "I have tasted—that is to say, I have known some very bad souls, and some too—pretty good ones." Here he smacked his lips, and, having unconsciously let fall his hand upon the volume in his pocket, was seized with a violent fit of sneezing.

He continued.

"There was the soul of Cratinus—passable: Aristophanes—racy: Plato—exquisite—not *your* Plato, but Plato the comic poet; your Plato would have turned the stomach of Cerberus—faugh! Then let me see! there were Naevius, and Andronicus, and Plautus, and Terentius. Then there were Lucilius, and Catullus, and Naso, and Quintus Flaccus,—dear Quinty! as I called him when he sung a *seculare* for my amusement, while I toasted him, in pure good humor, on a fork. But they want *flavor,* these Romans. One fat Greek is worth a dozen of them, and besides will *keep,* which cannot be

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* Ils ecrivaient sur la Philosophie (*Cicero, Lucretius, Seneca*) mais c'etait la Philosophie Grecque.—*Condorcet.*

said of a Quirite. Let us taste your Sauterne."

Bon-Bon had by this time made up his mind to *nil admirari*, and endeavored to hand down the bottles in question. He was, however, conscious of a strange sound in the room like the wagging of a tail. Of this, although extremely indecent in his Majesty, the philosopher took no notice:—simply kicking the dog, and requesting him to be quiet. The visitor continued:

"I found that Horace tasted very much like Aristotle;—you know I am fond of variety. Terentius I could not have told from Menander. Naso, to my astonishment, was Nicander in disguise. Virgilius had a strong twang of Theocritus. Martial put me much in mind of Archilochus—and Titus Livius was positively Polybius and none other."

"Hiccup!" here replied Bon-Bon, and his Majesty proceeded:

"But if I *have a penchant*, Monsieur Bon-Bon—if I *have a penchant*, it is for a philosopher. Yet, let me tell you, sir, it is not every dev—I mean it is not every gentleman who knows how to *choose* a philosopher. Long ones are *not* good; and the best, if not carefully shelled, are apt to be a little rancid on account of the gall."

"Shelled!"

"I mean taken out of the carcass."

"What do you think of a—hiccup!—physician?"

"*Don't* mention them!—ugh! ugh!" (Here his Majesty retched violently.) "I never tasted but one—that rascal Hippocrates!—smelt of asafoetida—ugh! ugh! ugh!—caught a wretched cold washing him in the Styx—and after all he gave me the cholera-morbus."

"The—hiccup!—wretch!" ejaculated Bon-Bon, "the—hiccup!—absorption of a pill-box!"—and the philosopher dropped a tear.

"After all," continued the visitor, "after all, if a dev—if a gentleman wishes to *live*, he must have more talents than one or two; and with us a fat face is an evidence of diplomacy."

"How so?"

"Why, we are sometimes exceedingly pushed for provisions. You must know that, in a climate so sultry as mine, it is frequently impossible to keep a spirit alive for more than two or three hours; and after death, unless pickled immediately (and a pickled spirit is *not* good), they will—smell—you understand, eh? Putrefaction is always to be apprehended when the souls are consigned to us in the usual way."

"Hiccup!—hiccup!—good God! how *do* you manage?"

Here the iron lamp commenced swinging with redoubled violence, and the Devil half started from his seat;—however, with a slight sigh, he recovered his composure, merely saying to our hero in a low tone: "I tell you what, Pierre Bon-Bon, we *must* have no more swearing."

The host swallowed another bumper, by way of denoting thorough comprehension and acquiescence, and the visitor continued.

"Why, there are *several* ways of managing. The most of us starve: some put up with the pickle: for my part I purchase my spirits *vivente corpore*, in which case I find they keep very well."

"But the body! — hiccup! — the body!!"

"The body, the body—well, what of the body?—oh! ah! I perceive. Why, sir, the body is not *at all* affected by the

transaction. I have made innumerable purchases of the kind in my day, and the parties never experienced any inconvenience. There were Cain and Nimrod, and Nero, and Caligula, and Dionysius, and Pisistratus, and—and a thousand others, who never knew what it was to have a soul during the latter part of their lives; yet, sir, these men adorned society. Why isn't there A——, now, whom you know as well as I? Is *he* not in possession of his faculties, mental and corporeal? Who writes a keener epigram? Who reasons more wittily? Who—but stay! I have his agreement in my pocket-book."

Thus saying, he produced a red leather wallet, and took from it a number of papers. Upon some of these Bon-Bon caught a glimpse of the letters *Machi—Maza—Robesp*—with the words *Caligula, George, Elizabeth.* His Majesty selected a narrow slip of parchment, and from it read aloud the following words:

"In consideration of certain mental endowments which it is unnecessary to specify, and in further consideration of one thousand louis d'or, I being aged one year and one month, do hereby make over to the bearer of this agreement all my right, title, and appurtenance in the shadow called my soul. (Signed) A . . . ."* (Here His Majesty repeated a name which I did not feel justified in indicating more unequivocally.)

"A clever fellow that," resumed he; "but, like you, Monsieur Bon-Bon, he was mistaken about the soul. The soul a shadow, truly! The soul a shadow; Ha! ha! ha!—he! he! he!—hu! hu! hu! Only think of a fricasseed shadow!"

"*Only* think—hiccup!—of a fricasseed shadow!" exclaimed our hero, whose faculties were becoming much illuminated by the profundity of his Majesty's discourse.

"Only think of a hiccup!—fricasseed shadow!! Now, damme!—hiccup!—humph! If *I* would have been such a—hiccup!—nincompoop! *My* soul, Mr.—humph!"

"*Your* soul, Monsieur Bon-Bon?"

"Yes, sir—hiccup!—*my* soul is——"

"What, sir?"

"*No* shadow, damme!"

"Did you mean to say——"

"Yes, sir, *my* soul is—hiccup!—humph!—yes, sir."

"Did you not intend to assert——"

"*My* soul is — hiccup! — peculiarly for—hiccup!—a——"

"What, sir?"

"Stew."

"Ha!"

"Soufflee."

"Eh!"

"Fricassee."

"Indeed!"

"Ragout and fricandeau—and see here, my good fellow! I'll let you have it — hiccup! — a bargain." Here the philosopher slapped his Majesty upon the back.

"Couldn't think of such a thing," said the latter calmly, at the same time rising from his seat. The metaphysician stared.

"Am supplied at present," said his Majesty.

"Hic-cup!—e-h?" said the philosopher.

"Have no funds on hand."

"What?"

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* Quere-Arouet?

"Besides, very unhandsome in me—"
"Sir!"
"To take advantage of——"
"Hic-cup!"
"Your present disgusting and ungentlemanly situation."

Here the visitor bowed and withdrew—in what manner could not precisely be ascertained—but in a well-concerted effort to discharge a bottle at "the villain," the slender chain was severed that depended fom the ceiling, and the metaphysician prostrated by the downfall of the lamp.

The Duc De L'Omelette

(First published in *Southern Literary Messenger*, February, 1836.—Ed.)

And stepped at once into a cooler clime.
—*Cowper.*

KEATS fell by a criticism. Who was it died of *"The Andromache?"** Ignoble souls!—De L'Omelette perished of an ortolan. *L'histoire en est breve.* Assist me, Spirit of Apicius!

A golden cage bore the little winged wanderer, enamoured, melting, indolent, to the *Chaussee D'Antin,* from its home in far Peru. From its queenly possessor La Bellissima, to the Duc De L'Omelette, six peers of the empire conveyed the happy bird.

That night the Duc was to sup alone. In the privacy of his bureau he reclined languidly on that ottoman for which he sacrificed his loyalty in outbidding his king—the notorious ottoman of Cadet.

He buries his face in the pillow. The clock strikes! Unable to restrain his feelings, his Grace swallows an olive. At this moment the door gently opens to the sound of soft music, and lo! the most delicate of birds is before the most enamoured of men! But what inexpressible dismay now overshadows the countenance of the Duc?—*"Horreur! — chien! — Baptiste! — l'oiseau! ah, bon Dieu! cet oiseau modeste que tu as deshabille de ses plumes, et que tu as servi sans papier!"* It is superfluous to say more:—the Duc expired in a paroxysm of disgust. * * *

"Ha! ha! ha!" said his Grace on the third day after his decease.

"He! he! he!" replied the Devil faintly, drawing himself up with an air of *hauteur.*

"Why, surely you are not serious," retorted De L'Omelette. "I have sinned —*c' est vrai*—but, my good sir, consider!—you have no actual intention of putting such—such barbarous threats into execution."

"No *what?"* said his majesty—"come, sir, strip!"

"Strip, indeed! very pretty i' faith! no, sir, I shall *not* strip. Who are you, pray, that I, Duc De L'Omelette, Prince de Foie-Gras, just come of age, author of the 'Mazurkiad,' and member of the Academy, should divest myself at your bidding of the sweetest pantaloons ever made by Bourdon, the daintiest *robe-de-chambre* ever put to-

* See "Marginalia."—Ed.

gether by Rombert—to say nothing of the taking my hair out of paper—not to mention the trouble I should have in drawing off my gloves?"

"Who am I?—ah, true! I am Baal-Zebub, Prince of the Fly. I took thee, just now, from a rose-wood coffin inlaid with ivory. Thou wast curiously scented, and labelled as per invoice. Belial sent thee,—my Inspector of Cemeteries. The pantaloons, which thou sayest were made by Bourdon, are an excellent pair of linen drawers, and thy *robe-de-chambre* is a shroud of no scanty dimensions."

"Sir!" replied the Duc, "I am not to be insulted with impunity!—Sir! I shall take the earliest opportunity of avenging this insult!—Sir! you shall hear from me! In the meantime *au revoir!*"—and the Duc was bowing himself out of the Satanic presence, when he was interrupted and brought back by a gentleman in waiting. Hereupon his Grace rubbed his eyes, yawned, shrugged his shoulders, reflected. Having become satisfied of his identity, he took a bird's-eye view of his whereabouts.

The apartment was superb. Even De L'Omelette pronounced it *bien comme il faut*. It was not its length nor its breadth,—but its height—ah, that was appalling!—There was no ceiling—certainly none—but a dense whirling mass of fiery-colored clouds. His Grace's brain reeled as he glanced upward. From above, hung a chain of an unknown blood-red metal—its upper end lost, like the city of Boston, *parmi les nues*. From its nether extremity swung a large cresset. The Duc knew it to be a ruby; but from it there poured a light so intense, so still, so terrible, Persia never worshipped such —Gheber never imagined such—Mussulman never dreamed of such when, drugged with opium, he has tottered to a bed of poppies, his back to the flowers, and his face to the God Apollo. The Duc muttered a slight oath, decidedly approbatory.

The corners of the room were rounded into niches. Three of these were filled with statues of gigantic proportions. Their beauty was Grecian, their deformity Egyptian, their *tout ensemble* French. In the fourth niche the statue was veiled; it was *not* colossal. But then there was a taper ankle, a sandalled foot. De L'Omelette pressed his hand upon his heart, closed his eyes, raised them, and caught his Satanic Majesty—in a blush.

But the paintings!—Kupris! Astarte! Astoreth!—a thousand and the same! And Rafaelle has beheld them! Yes, Rafaelle has been here; for did he not paint the ——? and was he not consequently damned? The paintings! —the paintings! O luxury! O love!—who, gazing on those forbidden beauties, shall have eyes for the dainty devices of the golden frames that besprinkled, like stars, the hyacinth and the porphyry walls?

But the Duc's heart is fainting within him. He is not, however, as you suppose, dizzy with magnificence, nor drunk with the ecstatic breath of those innumerable censers. *C'est vrai que de toutes ces choses il a pense beaucoup—mais!* The Duc De L'Omelette is terror-stricken; for, through the lurid vista which a single uncurtained window is affording, lo! gleams the most ghastly of all fires!

Le pauvre Duc! He could not help

imagining that the glorious, the voluptuous, the never-dying melodies which pervaded that hall, as they passed filtered and transmuted through the alchemy of the enchanted window-panes, were the wailings and the howlings of the hopeless and the damned! And there, too!—there!—upon the ottoman!—who could *he* be?—he, the *petitmaitre*—no, the Deity—who sat as if carved in marble, *et qui sourit*, with his pale countenance, *si amerement?*

Mais il faut agir—that is to say, a Frenchman never faints outright. Besides, his Grace hated a scene—De L'Omelette is himself again. There were some foils upon a table—some points also. The Duc had studied under B——; *il avait tue ses six hommes*. Now, then, *il peut s'echapper*. He measures two points, and, with a grace inimitable, offers his Majesty the choice. *Horreur!* his Majesty does not fence!

Mais il joue!—how happy a thought! —but his Grace had always an excellent memory. He had dipped in the *"Diable"* of the Abbe Gualtier. Therein it is said *"que le Diable n'ose pas refuser un jeu d'ecarte."*

But the chances—the chances! True —desperate; but scarcely more desperate than the Duc. Besides, was he not in the secret?—had he not skimmed over Pere Le Brun?—was he not a member of the Club Vingt-un? *"Si je perds,"* said he, *"je serai deux fois perdu*—I shall be doubly damned—*voila tout!* (Here his Grace shrugged his shoulders.) *Si je gagne, je reviendrai a mes ortolans—que les cartes soient preparees!"*

His Grace was all care, all attention —his Majesty all confidence. A spectator would have thought of Francis and Charles. His Grace thought of his game. His Majesty did not think; he shuffled. The Duc cut.

The cards are dealt. The trump is turned—it is—it is—the king! No—it was the queen. His Majesty cursed her masculine habiliments. De L'Omelette placed his hand upon his heart.

They play. The Duc counts. The hand is out. His Majesty counts heavily, smiles, and is taking wine. The Duc slips a card.

"C'est a vous a faire," said his Majesty, cutting. His Grace bowed, dealt, and arose from the table *en presentant le Roi.*

His Majesty looked chagrined.

Had Alexander not been Alexander, he would have been Diogenes; and the Duc assured his antagonist in taking leave, *"que s'il n'eut ete De L'Omelette il n'aurait point d'objection d'etre le Diable."*

Never Bet the Devil Your Head

A MORAL TALE

(This tale under the title, "Never Bet Your Head," was published in *Graham's Magazine*, September, 1841.—Ed.)

"Con tal que las costumbres de un autor," says Don Thomas de las Torres, in the preface to his "Amatory Poems" *"sean puras y castas, importo muy poco que no sean igualmente severas sus obras"*—meaning, in plain English, that provided the morals of an author are pure personally, it signifies nothing what are the morals of his books. We presume that Don Thomas is now in Purgatory for the assertion. It would be a clever thing, too, in the way of poetical justice, to keep him there until his "Amatory Poems" get out of print, or are laid definitely upon the shelf through lack of readers. Every fiction *should have* a moral; and, what is more to the purpose, the critics have discovered that every fiction *has*. Philip Melanchthon, some time ago, wrote a commentary upon the "Batrachomyomachia," and proved that the poet's object was to excite a distaste for sedition. Pierre la Seine, going a step farther, shows that the intention was to recommend to young men temperance in eating and drinking. Just so, too, Jacobus Hugo has satisfied himself that, by Euenis, Homer meant to insinuate John Calvin; by Antinous, Martin Luther; by the Lotophagi, Protestants in general; and, by the Harpies, the Dutch. Our more modern Scholiasts are equally acute. These fellows demonstrate a hidden meaning in "The Antediluvians," a parable in "Powhatan," new views in "Cock Robin," and transcendentalism in "Hop O' My Thumb." In short, it has been shown that no man can sit down to write without a very profound design. Thus to authors in general much trouble is spared. A novelist, for example, need have no care of his moral. It is there—that is to say, it is somewhere—and the moral and the critics can take care of themselves. When the proper time arrives, all that the gentleman intended, and all that he did not intend, will be brought to light, in the *Dial*, or the *Down-Easter*, together with all that he ought to have intended, and the rest that he clearly meant to intend:—so that it will all come very straight in the end.

There is no just ground, therefore, for the charge brought against me by certain ignoramuses—that I have never written a moral tale, or, in more precise words, a tale with a moral. They are not the critics predestined to bring me out, and *develop* my morals:—that is the secret. By and by the *North American Quarterly Humdrum* will make them ashamed of their stupidity. In the meantime, by way of staying execution—by way of mitigating the accusations against me—I offer the sad history appended,—a history about whose obvious moral there can be no question whatever, since he who runs may read it in the large capitals which form the title of the tale. I should have credit for this arrange-

ment—a far wiser one than that of La Fontaine and others, who reserve the impression to be conveyed until the last moment, and thus sneak it in at the fag end of their fables.

Defuncti injuria ne afficiantur was a law of the twelve tables, and *De mortuis nil nisi bonum* is an excellent injunction—even if the dead in question be nothing but dead small beer. It is not my design, therefore, to vituperate my deceased friend, Toby Dammit. He was a sad dog, it is true, and a dog's death it was that he died; but he himself was not to blame for his vices. They grew out of a personal defect in his mother. She did her best in the way of flogging him, while an infant—for duties to her well-regulated mind were always pleasures, and babies, like tough steaks, or the modern Greek olive trees, are invariably the better for beating—but, poor woman! she had the misfortune to be left-handed, and a child flogged left-handedly had better be left unflogged. The world revolves from right to left. It will not do to whip a baby from left to right. If each blow in the proper direction drives an evil propensity out, it follows that every thump in an opposite one knocks its quota of wickedness in. I was often present at Toby's chastisements, and, even by the way in which he kicked, I could perceive that he was getting worse and worse every day. At last I saw, through the tears in my eyes, that there was no hope of the villain at all, and one day when he had been cuffed until he grew so black in the face that one might have mistaken him for a little African, and no effect had been produced beyond that of making him wriggle himself into a fit, I could stand it no longer, but went down upon my knees forthwith, and, uplifting my voice, made prophecy of his ruin.

The fact is that his precocity in vice was awful. At five months of age he used to get into such passions that he was unable to articulate. At six months, I caught him gnawing a pack of cards. At seven months he was in the constant habit of catching and kissing the female babies. At eight months he peremptorily refused to put his signature to the Temperance pledge. Thus he went on increasing in iniquity, month after month, until, at the close of the first year, he not only insisted upon wearing *moustaches,* but had contracted a propensity for cursing and swearing, and for backing his assertions by bets.

Through this latter most ungentlemanly practice, the ruin which I had predicted to Tobby Dammit overtook him at last. The fashion had "grown with his growth and strengthened with his strength," so that, when he came to be a man, he could scarcely utter a sentence without interlarding it with a proposition to gamble. Not that he actually *laid* wagers—no. I will do my friend the justice to say that he would as soon have laid eggs. With him the thing was a mere formula—nothing more. His expressions on this head had no meaning attached to them whatever. They were simple if not altogether innocent expletives—imaginative phrases wherewith to round off a sentence. When he said "I'll bet you so and so," nobody ever thought of taking him up; but still I could not help thinking it my duty to put him down. The habit was an immoral one, and so I told him. It was a vulgar one—this

I begged him to believe. It was discountenanced by society—here I said nothing but the truth. It was forbidden by act of Congress—here I had not the slightest intention of telling a lie. I remonstrated—but to no purpose. I demonstrated—in vain. I entreated—he smiled. I implored—he laughed. I preached—he sneered. I threatened—he swore. I kicked him—he called for the police. I pulled his nose—he blew it, and offered to bet the devil his head that I would not venture to try that experiment again.

Poverty was another vice which the peculiar physical deficiency of Dammit's mother had entailed upon her son. He was detestably poor; and this was the reason, no doubt, that his expletive expressions about betting, seldom took a pecuniary turn. I will not be bound to say that I ever heard him make use of such a figure of speech as "I'll bet you a dollar." It was usually "I'll bet you what you please," or "I'll bet you what you dare," or "I'll bet you a trifle," or else, more significantly still, *"I'll bet the Devil my head."*

This latter form seemed to please him best,—perhaps because it involved the least risk; for Dammit had become excessively parsimonious. Had any one taken him up, his head was small, and thus his loss would have been small too. But these are my own reflections, and I am by no means sure that I am right in attributing them to him. At all events the phrase in question grew daily in favor, notwithstanding the gross impropriety of a man betting his brains like bank-notes,—but this was a point which my friend's perversity of disposition would not permit him to comprehend. In the end, he abandoned all other forms of wager, and gave himself up to *"I'll bet the Devil my head,"* with a pertinacity and exclusiveness of devotion that displeased not less than it surprised me. I am always displeased by circumstances for which I cannot account. Mysteries force a man to think, and so injure his health. The truth is, there was something in *the air* with which Mr. Dammit was wont to give utterance to his offensive expression—something in his *manner* of enunciation—which at first interested, and afterward made me very uneasy—something which, for want of a more definite term at present, I must be permitted to call *queer;* but which Mr. Coleridge would have called mystical, Mr. Kant pantheistical, Mr. Carlyle twistical, and Mr. Emerson hyperquizzitistical. I began not to like it at all. Mr. Dammit's soul was in a perilous state. I resolved to bring all my eloquence into play to save it. I vowed to serve him as St. Patrick, in the Irish chronicle, is said to have served the toad,—that is to say, "awaken him to a sense of his situation." I addressed myself to the task forthwith. Once more I betook myself to remonstrance. Again I collected my energies for a final attempt at expostulation.

When I had made an end of my lecture, Mr. Dammit indulged himself in some very equivocal behavior. For some moments he remained silent, merely looking me inquisitively in the face. But presently he threw his head to one side, and elevated his eyebrows to a great extent. Then he spread out the palms of his hands and shrugged up his shoulders. Then he winked with the right eye. Then he repeated the operation with the left. Then he shut

them both up very tight. Then he opened them both so very wide that I became seriously alarmed for the consequences. Then, applying his thumb to his nose, he thought proper to make an indescribable movement with the rest of his fingers. Finally, setting his arms a-kimbo, he condescended to reply.

I can call to mind only the heads of his discourse. He would be obliged to me if I would hold my tongue. He wished none of my advice. He despised all my insinuations. He was old enough to take care of himself. Did I still think him baby Dammit? Did I mean to say any thing against his character? Did I intend to insult him? Was I a fool? Was my maternal parent aware, in a word, of my absence from the domiciliary residence? He would put this latter question to me as to a man of veracity, and he would bind himself to abide by my reply. Once more he would demand explicitly if my mother knew that I was out. My confusion, he said, betrayed me, and he would be willing to bet the Devil his head that she did not.

Mr. Dammit did not pause for my rejoinder. Turning upon his heel, he left my presence with undignified precipitation. It was well for him that he did so. My feelings had been wounded. Even my anger had been aroused. For once I would have taken him up upon his insulting wager. I would have won for the Arch-Enemy Mr. Dammit's little head—for the fact is, my mamma *was* very well aware of my merely temporary absence from home.

But *Khoda shefa midehed*—Heaven gives relief—as the Mussulmans say when you tread upon their toes. It was in pursuance of my duty that I had been insulted, and I bore the insult like a man. It now seemed to me, however, that I had done all that could be required of me, in the case of this miserable individual, and I resolved to trouble him no longer with my counsel, but to leave him to his conscience and himself. But although I forebore to intrude with my advice, I could not bring myself to give up his society altogether. I even went so far as to humor some of his less reprehensible propensities; and there were times when I found myself lauding his wicked jokes, as epicures do mustard, with tears in my eyes:—so profoundly did it grieve me to hear his evil talk.

One fine day, having strolled out together, arm in arm, our route led us in the direction of a river. There was a bridge, and we resolved to cross it. It was roofed over, by way of protection from the weather, and the archway, having but few windows, was thus very uncomfortably dark. As we entered the passage, the contrast between the external glare and the interior gloom struck heavily upon my spirits. Not so upon those of the unhappy Dammit, who offered to bet the Devil his head that I was hipped. He seemed to be in an unusual good humor. He was excessively lively—so much so that I entertained I know not what of uneasy suspicion. It is not impossible that he was affected with the transcendentals. I am not well enough versed, however, in the diagnosis of this disease to speak with decision upon the point; and unhappily there were none of my friends of the *Dial* present. I suggest the idea, nevertheless, be-

cause of a certain species of austere Merry-Andrewism which seemed to beset my poor friend, and caused him to make quite a Tom-Fool of himself. Nothing would serve him but wriggling and skipping about under and over every thing that came in his way; now shouting out, and now lisping out, all manner of odd little and big words, yet preserving the gravest face in the world all the time. I really could not make up my mind whether to kick or to pity him. At length, having passed nearly across the bridge, we approached the termination of the footway, when our progress was impeded by a turnstile of some height. Through this I made my way quietly, pushing it around as usual. But this turn would not serve the turn of Mr. Dammit. He insisted upon leaping the stile, and said he could cut a pigeon-wing over it in the air. Now this, conscientiously speaking, I did not think he could do. The best pigeon-winger over all kinds of style was my friend Mr. Carlyle, and as I knew *he* could not do it, I would not believe that it could be done by Toby Dammit. I therefore told him, in so many words, that he was a braggadocio, and could not do what he said. For this I had reason to be sorry afterward;—for he straightway offered to *bet the Devil his head* that he could.

I was about to reply, notwithstanding my previous resolutions, with some remonstrance against his impiety, when I heard, close at my elbow, a slight cough, which sounded very much like the ejaculation *"ahem!"* I started, and looked about me in surprise. My glance at length fell into a nook of the framework of the bridge, and upon the figure of a little lame old gentleman of venerable aspect. Nothing could be more reverend than his whole appearance; for he not only had on a full suit of black, but his shirt was perfectly clean and the collar turned very neatly down over a white cravat, while his hair was parted in front like a girl's. His hands were clasped pensively together over the stomach, and his two eyes were carefully rolled up into the top of his head.

Upon observing him more closely, I perceived that he wore a black silk apron over his small-clothes; and this was a thing which I thought very odd. Before I had time to make any remark, however, upon so singular a circumstance, he interrupted me with a second *"ahem!"*

To this observation I was not immediately prepared to reply. The fact is, remarks of this laconic nature are nearly unanswerable. I have known a Quarterly Review *non-plussed* by the word *"Fudge!"* I am not ashamed to say, therefore, that I turned to Mr. Dammit for assistance.

"Dammit," said I, "what are you about? don't you hear—the gentleman says *'ahem!'* " I looked sternly at my friend while I thus addressed him; for, to say the truth, I felt particularly puzzled, and when a man is particularly puzzled he must knit his brows and look savage, or else he is pretty sure to look like a fool.

"Dammit," observed I—although this sounded very much like an oath, than which nothing was further from my thoughts—"Dammit," I suggested—"the gentleman says *'ahem!'* "

I do not attempt to defend my remark on the score of profundity; I did not think it profound myself; but I

have noticed that the effect of our speeches is not always proportionate with their importance in our own eyes; and if I had shot Mr. D. through and through with a Paixhan bomb, or knocked him on the head with the "Poets and Poetry of America," he could hardly have been more discomfited than when I addressed him with those simple words: "Dammit, what are you about?—don't you hear?—the gentleman says *'ahem!'*"

"You don't say so?" gasped he at length, after turning more colors than a pirate runs up, one after the other, when chased by a man-of-war. "Are you quite sure he said *that?* Well, at all events I am in for it now, and may as well put a bold face upon the matter. Here goes, then—*ahem!*"

At this the little old gentleman seemed pleased—God only knows why. He left his station at the nook of the bridge, limped forward with a gracious air, took Dammit by the hand and shook it cordially, looking all the while straight up in his face with an air of the most unadulterated benignity which it is possible for the mind of man to imagine.

"I am quite sure you will win it, Dammit," said he, with the frankest of all smiles, "but we are obliged to have a trial, you know, for the sake of mere form."

"Ahem!" replied my friend, taking off his coat, with a deep sigh, tying a pocket-handkerchief around his waist, and producing an unaccountable alteration in his countenance by twisting up his eyes and bringing down the corners of his mouth—"ahem!" And "ahem!" said he again, after a pause; and not another word more than "ahem!" did I ever know him to say after that. "Aha!" thought I, without expressing myself aloud,—"this is quite a remarkable silence on the part of Toby Dammit, and is no doubt a consequence of his verbosity upon a previous occasion. One extreme induces another. I wonder if he has forgotten the many unanswerable questions which he propounded to me so fluently on the day when I gave him my last lecture? At all events, he is cured of the transcendentals."

"Ahem!" here replied Toby, just as if he had been reading my thoughts, and looking like a very old sheep in a revery.

The old gentleman now took him by the arm, and led him more into the shade of the bridge—a few paces back from the turnstile. "My good fellow," said he, "I make it a point of conscience to allow you this much run. Wait here, till I take my place by the stile, so that I may see whether you go over it handsomely, and transcendentally, and don't omit any flourishes of the pigeon-wing. A mere form, you know. I will say 'one, two, three, and away.' Mind you, start at the word 'away.'" Here he took his position by the stile, paused a moment as if in profound reflection, then *looked up* and, I thought, smiled very slightly, then tightened the strings of his apron, then took a long look at Dammit, and finally gave the word as agreed upon—

One—two—three—and—away!

Punctually at the word "away," my poor friend set off in a strong gallop. The style was not very high, like Mr. Lord's—nor yet very low, like that of

Mr. Lord's reviewers, but upon the whole I made sure that he would clear it. And then what if he did not?—ah, that was the question—what if he did not? "What right," said I, "had the old gentleman to make any other gentleman jump? The little old dot-and-carry-one! who is *he?* If he asks *me* to jump, I won't do it, that's flat, and I don't care who *the devil he is.*" The bridge, as I say, was arched and covered in, in a very ridiculous manner, and there was a most uncomfortable echo about it at all times—an echo which I never before so particularly observed as when I uttered the four last words of my remark.

But what I said, or what I thought, or what I heard, occupied only an instant. In less than five seconds from his starting, my poor Toby had taken the leap. I saw him run nimbly, and spring grandly from the floor of the bridge, cutting the most awful flourishes with his legs as he went up. I saw him high in the air, pigeon-winging it to admiration just over the top of the stile; and of course I thought it an unusually singular thing that he did not *continue* to go over. But the whole leap was the affair of a moment, and, before I had a chance to make any profound reflections, down came Mr. Dammit on the flat of his back, on the same side of the stile from which he had started. At the same instant I saw the old gentleman limping off at the top of his speed, having caught and wrapt up in his apron something that fell heavily into it from the darkness of the arch just over the turnstile. At all this I was much astonished; but I had no leisure to think, for Dammit lay particularly still, and I concluded that his feelings had been hurt, and that he stood in need of my assistance. I hurried up to him and found that he had received what might be termed a serious injury. The truth is, he had been deprived of his head, which after a close search I could not find anywhere; so I determined to take him home and send for the homœopathists. In the meantime a thought struck me, and I threw open an adjacent window of the bridge, when the sad truth flashed upon me at once. About five feet just above the top of the turnstile, and crossing the arch of the foot-path so as to constitute a brace, there extended a flat iron bar, lying with its breadth horizontally, and forming one of a series that served to strengthen the structure throughout its extent. With the edge of this brace it appeared evident that the neck of my unfortunate friend had come precisely in contact.

He did not long survive his terrible loss. The homœopathists did not give him little enough physic, and what little they did give him he hesitated to take. So in the end he grew worse, and at length died, a lesson to all riotous livers. I bedewed his grave with my tears, worked a *bar* sinister on his family escutcheon, and, for the general expenses of his funeral, sent in my very moderate bill to the transcendentalists. The scoundrels refused to pay it, so I had Mr. Dammit dug up at once, and sold him for dog's meat.

Why the Little Frenchman Wears His Hand in a Sling

(First appeared in an edition of 1840.—Ed.)

It's on my visiting cards sure enough (and it's them that's all o' pink satin paper) that inny gintleman that plases may behould the intheristhin words, "Sir Pathrick O'Grandison, Barronitt, 39 Southampton Row, Russell Square, Parrish o' Bloomsbury." And shud ye be wantin' to diskiver who is the pink of purliteness quite, and the laider of the hot tun in the houl city o' Lonon—why it's jist mesilf. And fait that same is no wonder at all at all (so be plased to stop curlin your nose), for every inch o' the six wakes that I've been a gintleman, and left aff wid the bogthrothing to take up wid the Barronissy, it's Pathrick that's been living like a houly imperor, and gitting the iddication and the graces. Och! and wouldn't it be a blessed thing for your spirrits if ye cud lay your two peepers jist upon Sir Pathrick O'Grandison, Barronitt, when he is all riddy drissed for the hopperer, or stipping into the Brisky for the drive into the Hyde Park. But it's the illigant big figgur that I ave, for the rason o' which all the ladies fall in love wid me. Isn't it my own swate silf now that'll missure the six fut, and the three inches more nor that, in me stockings, and that am excadingly will proportioned all over to match? And is it ralelly more than three fut and a bit that there is, inny how, of the little ould furrener Frinchman that lives jist over the way, and that's a-oggling and a-goggling the houl day, (and bad luck to him,) at the purty widdy Misthress Tracle that's my own nixt-door neighbor, (God bliss her!) and a most particuler frind and acquaintance? You percave the little spalpeen is summat down in the mouth, and wears his lift hand in a sling; and it's for that same thing, by yur lave, that I'm going to give you the good rason.

The truth of the houl matter is jist simple enough; for the very first day that I com'd from Connaught, and showd my swate little silf in the strait to the widdy, who was looking through the windy, it was a gone case althegither wid the heart o' the purty Misthress Tracle. I percaved it, ye see, all at once, and no mistake, and that's God's truth. First of all it was up wid the windy in a jiffy, and thin she threw open her two peepers to the itmost, and thin it was a little gould spy-glass that she clapped tight to one o' them, and divil may burn me if it didn't spake to me as plain as a peeper cud spake, and says it, through the spy-glass: "Och! the tip o' the mornin' to ye, Sir Patrick O'Grandison, Barronitt, mavourneen; and it's a nate gintleman that ye are, sure enough, and it's mesilf and me forten jist that'll be at yur sarvice, dear, inny time o' day at all at all for the asking." And it's not mesilf ye wud have to be bate in the purliteness; so I made her a bow that wud ha' broken yur

heart altegither to behould, and thin I pulled aff me hat with a flourish, and thin I winked at her hard wid both eyes, as much as to say: "True for you, yer a swate little crature, Mrs. Tracle, me darlint, and I wish I may be drownthed dead in a bog, if it's not mesilf, Sir Pathrick O'Grandison, Barronitt, that'll make a houl bushel o' love to yur leddyship, in the twinkling o' the eye of a Londonderry purraty."

And it was the nixt mornin', sure, jist as I was making up me mind whither it wouldn't be the purlite thing to sind a bit o' writin' to the widdy by way of a love-litter, when up com'd the delivery servant wid an illegant card, and he tould me that the name on it (for I niver could rade the copperplate printin' on account of being lifthanded) was all about Mounseer, the Count, A Goose, Look-aisy, Maiter-di-dauns, and that the houl of the divilish lingo was the spalpeeny long name of the little ould furrener Frinchman as lived over the way.

And jist wid that in cum'd the little willain himself, and thin he made me a broth of a bow, and thin he said he had ounly taken the liberty of doing me the honor of the giving me a cali, a thin he went on to palaver at a great rate, and divil the bit did I comprehind what he wud be afther the tilling me at all at all, excepting and saving that he said "pully wou, woolly wou," and tould me, among a bushel o' lies, bad luck to him, that he was mad for the love o' my widdy Misthress Tracle, and that my widdy Mrs. Tracle had a puncheon for *him*.

At the hearin' of this, ye may swear, though, I was as mad as a grasshopper, but I remimbered that I was Sir Pathrick O'Grandison, Barronitt, and that it wasn't althegither gentaal to lit the anger git the upper hand o' the purliteness, so I made light o' the matter and kipt dark, and got quite sociable wid the little chap, and afther a while what did he do but ask me to go wid him to the widdy's, saying he wud give me the feshionable inthroduction to her leddyship.

"Is it there ye are?" said I thin to mesilf, "and it's thrue for you, Patrick, that ye're the fortunittest mortal in life. We'll soon see now whither it's your swate silf, or whither it's little Mounseer Maiter-di-dauns, that Misthress Tracle is head and ears in the love wid."

Wid that we wint aff to the widdy's, next door, and ye may well say it was an illegant place; so it was. There was a carpet all over the floor, and in one corner there was a forty-pinny and a jew's-harp and the divil knows what ilse, and in another corner was a sofy, the beautifullest thing in all natur, and sitting on the sofy, sure enough, there was the swate little angel, Misthress Tracle.

"The tip o' the mornin' to ye," says I, "Mrs. Tracle," and thin I made sich an illegant obaysance that it wud ha quite althegither bewildered the brain o' ye.

"Wully woo, pully woo, plump in the mud," says the little furrenner Frinchman, "and sure Mrs. Tracle," says he, that he did, "isn't this gintleman here jist his reverence Sir Pathrick O'Grandison, Barronitt, and isn't he althegither and entirely the most particular frind and acquaintance that I have in the houl world?"

And wid that the widdy, she gits up from the sofy, and makes the swatest curthchy nor iver was seen; and thin down she sits like an angel; and thin, by the powers, it was that little spalpeen Mounseer Maiter-di-dauns that plumped his silf right down by the right side of her. Och hon! I ixpicted the two eyes o' me wud ha cum'd out of my head on the spot, I was so disperate mad! Howiver, "Bait who!" says I, after awhile. "Is it there ye are, Mounseer Maiter-di-dauns?" and so down I plumped on the lift side of her leddyship, to be aven with the willain. Botheration! it wud ha done your heart good to percave the illegant double wink that I gived her jist thin right in the face with both eyes.

But the little ould Frinchman he niver beginned to suspict me at all at all, and disperate hard it was he made the love to her leddyship. "Woully wou," says he, "Pully wou," says he, "Plump in the mud," says he.

"That's all to no use, Mounseer Frog, mavourneen," thinks I; and I talked as hard and as fast as I could all the while, and throth it was mesilf jist that divarted her leddyship complately and intirely, by rason of the illegant conversation that I kipt up wid her all about the dear bogs of Connaught. And by and by she gived me such a swate smile, from one ind of her mouth to the ither, that it made me as bould as a pig, and I jist took hould of the ind of her little finger in the most dilikittest manner in natur, looking at her all the while out o' the whites of my eyes.

And then ounly percave the cuteness of the swate angel, for no sooner did she obsarve that I was afther the squazing of her flipper, than she up wid it in a jiffy, and put it away behind her back, jist as much as to say, "Now thin, Sir Pathrick O'Grandison, there's a bitther chance for ye, mavourneen, for it's not altogether the gentaal thing to be afther the squazing of my flipper right full in the sight of that little furrenner Frinchman, Mounseer Maiter-di-dauns."

Wid that I giv'd her a big wink jist to say, "lit Sir Pathrick alone for the likes o' them thricks," and thin I wint aisy to work, and you'd have died wid the divarsion to behould how cliverly I slipped my right arm betwane the back o' the sofy, and the back of her leddyship, and there, sure enough, I found a swate little flipper all a waiting to say, "the tip o' the mornin' to ye, Sir Pathrick O'Grandison, Barronitt." And wasn't it mesilf, sure, that jist giv'd it the laste little bit of a squaze in the world, all in the way of a commincement, and not to be too rough wid her leddyship? and och, botheration, wasn't it the gentaalest and dilikittest of all the little squazes that I got in return? "Blood and thunder, Sir Pathrick, mavourneen," thinks I to myself, "fait it's jist the mother's son of you, and nobody else at all at all, that's the handsomest and the fortunittest young bog-throtter that ever cum'd out of Connaught!" And wid that I giv'd the flipper a big squaze, and a big squaze it was, by the powers, that her leddyship giv'd to me back. But it would ha split the seven sides of you wid the laffin' to behould, jist then all at once, the consated behavior of Mounseer Maiter-di-dauns. The likes o' sich a jabbering, and a smirking, and

a parley-wouing as he begin'd wid her leddyship, niver was known before upon arth; and divil may burn me if it wasn't me own very two peepers that cotch'd him tipping her the wink out of one eye. Och, hon! if it wasn't mesilf thin that was mad as a Kilkenny cat I shud like to be tould who it was!

"Let me infarm you, Mounseer Maiter-di-dauns," said I, as purlite as iver ye seed, "that it's not the gintaal thing at all at all, and not for the likes o' you inny how, to be afther the oggling and a-goggling at her leddyship in that fashion," and jist wid that such another squaze as it was I giv'd her flipper, all as much as to say: "isn't it Sir Pathrick now, my jewel, that'll be able to the protectin' o' you, my darlint?" and then there cum'd another squaze back, all by way of the answer. "Thrue for you, Sir Pathrick," it said as plain as iver a squaze said in the world, "Thrue for you, Sir Pathrick, mavourneen, and it's a proper nate gintleman ye are—that's God's truth," and with that she opened her two beautiful peepers till I belaved they wud ha' com'd out of her hid althegither and intirely, and she looked first as mad as a cat at Mounseer Frog, and thin as smiling as all out o' doors at mesilf.

"Thin," says he, the willain, "Och hon! and a wolly-wou, pully-wou," and then wid that he shoved up his two shoulders till the devil the bit of his hid was to be diskivered, and then he let down the two corners of his purraty-trap, and thin not a haporth more of the satisfaction could I git out o' the spalpeen.

Belave me, my jewel, it was Sir Pathrick that was unreasonable mad thin, and the more by token that the Frinchman kipt an wid his winking at the widdy; and the widdy she kept an wid the squazing of my flipper, as much as to say: "At him again, Sir Pathrick O'Grandisen, mavourneen:" so I just ripped out wid a big oath, and says I:

"Ye little spalpeeny frog of a bog-throtting son of a bloody noun!"—and jist thin what d'ye think it was that her leddyship did? Troth she jumped up from the sofy as if she was bit, and made off through the door, while I turned my head round afther her, in a complete bewilderment and botheration, and followed her wid me two peepers. You percave I had a reason of my own for knowing that she couldn't git down the stares althegither and intirely; for I knew very well that I had hould of her hand, for divil the bit had I iver lit it go. And says I:

"Isn't it the laste little bit of a mistake in the world that ye've been afther the making, yer leddyship? Come back now, that's a darlint, and I'll give ye yur flipper." But aff she wint down the stares like a shot, and thin I turned round to the little Frinch furrenner. Och hon! if it wasn't his spalpeeny little paw that I had hould of in my own—why thin—thin it wasn't—that's all.

And maybe it wasn't mesilf that jist died then outright wid the laffin', to behold the little chap when he found out that it wasn't the widdy at all at all that he had hould of all the time, but only Sir Pathrick O'Grandison. The ould divil himself niver behild sich a long face as he pet an! As for Sir Pathrick O'Grandison, Barronitt, it wasn't for the likes of his riverence to

be afther the minding of a thrifle of a mistake. Ye may jist say, though (for it's God's thruth), that afore I left hould of the flipper of the spalpeen (which was not till afther her leddyship's futman had kicked us both down the stares), I giv'd it such a nice little broth of a squaze as made it all up into raspberry jam.

"Woully wou," says he, "pully wou," says he—"Cot tam!"

And that's jist the thruth of the rason why he wears his lift hand in a sling.

VOLUME VII

The Thousand-and-Second Tale of Scheherazade

(First published in *Godey's Lady's Book*, February, 1845.—Ed.)

Truth is stranger than fiction—*Old Saying.*

HAVING had occasion, lately, in the course of some Oriental investigations, to consult the "Tellmenow Isitsoornot," a work which (like the "Zohar" of Simeon Jochaides) is scarcely known at all, even in Europe; and which has never been quoted, to my knowledge, by any American—if we except, perhaps, the author of the "Curiosities of American Literature";—having had occasion, I say, to turn over some pages of the first-mentioned very remarkable work, I was not a little astonished to discover that the literary world has hitherto been strangely in error respecting the fate of the vizier's daughter, Scheherazade, as that fate is depicted in the "Arabian Nights"; and that the *denouement* there given, if not altogether inaccurate, as far as it goes, is at least to blame in not having gone very much farther.

For full information on this interesting topic, I must refer the inquisitive reader to the "Isitsoornot" itself; but in the meantime, I shall be pardoned for giving a summary of what I there discovered.

It will be remembered, that, in the usual version of the tales, a certain monarch having good cause to be jealous of his queen, not only puts her to death, but makes a vow, by his beard and the prophet, to espouse each night the most beautiful maiden in his dominions, and the next morning to deliver her up to the executioner.

Having fulfilled this vow for many years to the letter, and with a religious punctuality and method that conferred great credit upon him as a man of devout feeling and excellent sense, he was interrupted one afternoon (no doubt at his prayers) by a visit from his grand vizier, to whose daughter, it appears, there had occurred an idea.

Her name was Scheherazade, and her idea was, that she would either redeem the land from the depopulating tax upon its beauty, or perish, after the approved fashion of all heroines, in the attempt.

Accordingly, and although we do not find it to be leap-year (which makes the sacrifice more meritorious), she deputes her father, the grand vizier, to make an offer to the king of her hand. This hand the king eagerly accepts—(he had intended to take it at all events, and had put off the matter from day to day, only through fear of the vizier),—but, in accepting it now, he gives all parties very distinctly to understand, that, grand vizier or no grand vizier, he has not the slightest design of giving up one iota of his vow or of his privileges. When, therefore, the fair Scheherazade

insisted upon marrying the king, and did actually marry him despite her father's excellent advice not to do any thing of the kind—when she would and did marry him, I say, will I, nill I, it was with her beautiful black eyes as thoroughly open as the nature of the case would allow.

It seems, however, that this politic damsel (who had been reading Machiavelli, beyond doubt), had a very ingenious little plot in her mind. On the night of the wedding, she contrived, upon I forget what specious pretence, to have her sister occupy a couch sufficiently near that of the royal pair to admit of easy conversation from bed to bed; and, a little before cock-crowing, she took care to awaken the good monarch, her husband (who bore her none the worse will because he intended to wring her neck on the morrow),—she managed to awaken him, I say, (although on account of a capital conscience and an easy digestion, he slept well,) by the profound interest of a story (about a rat and a black cat, I think) which she was narrating (all in an undertone, of course) to her sister. When the day broke, it so happened that this history was not altogether finished, and that Scheherazade, in the nature of things could not finish it just then, since it was high time for her to get up and be bowstrung—a thing very little more pleasant than hanging, only a trifle more genteel!

The king's curiosity, however, prevailing, I am sorry to say, even over his sound religious principles, induced him for this once to postpone the fulfilment of his vow until next morning, for the purpose and with the hope of hearing that night how it fared in the end with the black cat (a black cat, I think it was) and the rat.

The night having arrived, however, the lady Scheherazade not only put the finishing stroke to the black cat and the rat (the rat was blue) but before she well knew what she was about, found herself deep in the intricacies of a narration, having reference (if I am not altogether mistaken) to a pink horse (with green wings) that went, in a violent manner, by clockwork, and was wound up with an indigo key. With this history the king was even more profoundly interested than with the other—and, as the day broke before its conclusion (notwithstanding all the queen's endeavors to get through with it in time for the bowstringing), there was again no resource but to postpone that ceremony as before, for twenty-four hours. The next night there happened a similar accident with a similar result; and then the next—and then again the next; so that, in the end, the good monarch, having been unavoidably deprived of all opportunity to keep his vow during a period of no less than one thousand and one nights, either forgets it altogether by the expiration of this time, or gets himself absolved of it in the regular way, or (what is more probable) breaks it outright, as well as the head of his father confessor. At all events, Scheherazade, who, being lineally descended from Eve, fell heir, perhaps, to the whole seven baskets of talk, which the latter lady, we all know, picked up from under the trees in the garden of Eden; Scheherazade, I say, finally triumphed, and the tariff upon beauty was repealed.

Now, this conclusion (which is that of the story as we have it upon record)

is, no doubt, excessively proper and pleasant—but alas! like a great many pleasant things, is more pleasant than true; and I am indebted altogether to the "Isitsoornot" for the means of correcting the error. *"Le mieux,"* says a French proverb, *"est l'ennemi du bien,"* and, in mentioning that Scheherazade had inherited the seven baskets of talk, I should have added that she put them out at compound interest until they amounted to seventy-seven.

"My dear sister," said she, on the thousand-and-second night, (I quote the language of the "Isitsoornot" at this point, *verbatim*) "my dear sister," said she, "now that all this little difficulty about the bowstring has blown over, and that this odious tax is so happily repealed, I feel that I have been guilty of great indiscretion in withholding from you and the king (who I am sorry to say, snores—a thing no gentleman would do) the full conclusion of Sinbad the sailor. This person went through numerous other and more interesting adventures than those which I related; but the truth is, I felt sleepy on the particular night of their narration, and so was seduced into cutting them short—a grievous piece of misconduct, for which I only trust that Allah will forgive me. But even yet it is not too late to remedy my great neglect—and as soon as I have given the king a pinch or two in order to wake him up so far that he may stop making that horrible noise, I will forthwith entertain you (and him if he pleases) with the sequel of this very remarkable story."

Hereupon the sister of Scheherazade, as I have it from the "Isitsoornot," expressed no very particular intensity of gratification; but the king, having been sufficiently pinched, at length ceased snoring, and finally said, "Hum!" and then "Hoo!" when the queen, understanding these words (which are no doubt Arabic) to signify that he was all attention, and would do his best not to snore any more—the queen, I say, having arranged these matters to her satisfaction, re-entered thus, at once, into the history of Sinbad the sailor:

" 'At length, in my old age' (these are the words of Sinbad himself, as retailed by Scheherazade)—'at length, in my old age, and after enjoying many years of tranquility at home, I became once more possessed of a desire of visiting foreign countries; and one day, without acquainting any of my family with my design, I packed up some bundles of such merchandise as was most precious and least bulky, and, engaging a porter to carry them, went with him down to the sea-shore, to await the arrival of any chance vessel that might convey me out of the kingdom into some region which I had not as yet explored.

" 'Having deposited the packages upon the sands, we sat down beneath some trees, and looked out into the ocean in the hope of perceiving a ship, but during several hours we saw none whatever. At length I fancied that I could hear a singular buzzing or humming sound—and the porter, after listening awhile, declared that he also could distinguish it. Presently it grew louder, and then still louder, so that we could have no doubt that the object which caused it was approaching us. At length, on the edge of the horizon, we discovered a black speck, which rapidly increased in size until we made it out to be a vast monster, swimming with a

great part of its body above the surface of the sea. It came toward us with inconceivable swiftness, throwing up huge waves of foam around its breast, and illuminating all that part of the sea through which it passed, with a long line of fire that extended far off into the distance.

"'As the thing drew near we saw it very distinctly. Its length was equal to that of three of the loftiest trees that grow, and it was as wide as the great hall of audience in your palace, O most sublime and munificent of the caliphs. Its body, which was unlike that of ordinary fishes, was as solid as a rock, and of a jetty blackness throughout all that portion of it which floated above the water with the exception of a narrow blood-red streak that completely begirdled it. The belly, which floated beneath the surface, and of which we could get only a glimpse now and then as the monster rose and fell with the billows, was entirely covered with metallic scales, of a color like that of the moon in misty weather. The back was flat and nearly white, and from it there extended upwards of six spines, about half the length of the whole body.

"'This horrible creature had no mouth that we could perceive; but, as if to make up for this deficiency, it was provided with at least four score of eyes, that protruded from their sockets like those of the green dragon-fly, and were arranged all around the body in two rows, one above the other, and parallel to the blood-red streak, which seemed to answer the purpose of an eyebrow. Two or three of these dreadful eyes were much larger than the others, and had the appearance of solid gold.

"'Although this beast approached us, as I have before said, with the greatest rapidity, it must have been moved altogether by necromancy—for it had neither fins like a fish nor web-feet like a duck, nor wings like the seashell which is blown along in the manner of a vessel; nor yet did it writhe itself forward as do the eels. Its head and its tail were shaped precisely alike, only, not far from the latter, were two small holes that served for nostrils, and through which the monster puffed out its thick breath with prodigious violence, and with a shrieking, disagreeable noise.

"'Our terror at beholding this hideous thing was very great, but it was even surpassed by our astonishment, when upon getting a nearer look, we perceived upon the creature's back a vast number of animals about the size and shape of men, and altogether much resembling them, except that they wore no garments (as men do), being supplied (by nature, no doubt,) with an ugly uncomfortable covering, a good deal like cloth, but fitting so tight to the skin, as to render the poor wretches laughably awkward, and put them apparently to severe pain. On the very tips of their heads were certain square-looking boxes, which, at first sight, I thought might have been intended to answer as turbans, but I soon discovered that they were excessively heavy and solid, and I therefore concluded they were contrivances designed, by their great weight, to keep the heads of the animals steady and safe upon their shoulders. Around the necks of the creatures were fastened black collars,

(badges of servitude, no doubt,) such as we keep on our dogs, only much wider and infinitely stiffer—so that it was quite impossible for these poor victims to move their heads in any direction without moving the body at the same time; and thus they were doomed to perpetual contemplation of their noses—a view puggish and snubby in a wonderful if not positively in an awful degree.

"'When the monster had nearly reached the shore where we stood, it suddenly pushed out one of its eyes to a great extent, and emitted from it a terrible flash of fire, accompanied by a dense cloud of smoke, and a noise that I can compare to nothing but thunder. As the smoke cleared away, we saw one of the odd man-animals standing near the head of the large beast with a trumpet in his hand, through which (putting it to his mouth) he presently addressed us in loud, harsh, and disagreeable accents, that, perhaps, we should have mistaken for language, had they not come altogether through the nose.

"'Being thus evidently spoken to, I was at a loss how to reply, as I could in no manner understand what was said; and in this difficulty I turned to the porter, who was near swooning through affright, and demanded of him his opinion as to what species of monster it was, what it wanted, and what kind of creatures those were that so swarmed upon its back. To this the porter replied, as well as he could for trepidation, that he had once before heard of this sea-beast; that it was a cruel demon, with bowels of sulphur and blood of fire, created by evil genii as the means of inflicting misery upon mankind; that the things upon its back were vermin, such as sometimes infest cats and dogs, only a little larger and more savage; and that these vermin had their uses, however evil—for, through the torture they caused the beast by their nibblings and stingings, it was goaded into that degree of wrath which was requisite to make it roar and commit ill, and so fulfil the vengeful and malicious designs of the wicked genii.

"'This account determined me to take to my heels, and, without once even looking behind me, I ran at full speed up into the hills, while the porter ran equally fast, although nearly in an opposite direction, so that, by these means, he finally made his escape with my bundles, of which I have no doubt he took excellent care—although this is a point I cannot determine, as I do not remember that I ever beheld him again.

"'For myself, I was so hotly pursued by a swarm of the men-vermin (who had come to the shore in boats) that I was very soon overtaken, bound hand and foot, and conveyed to the beast, which immediately swam out again into the middle of the sea.

"'I now bitterly repented my folly in quitting a comfortable home to peril my life in such adventures as this; but regret being useless, I made the best of my condition, and exerted myself to secure the good-will of the man-animal that owned the trumpet, and who appeared to exercise authority over his fellows. I succeeded so well in this endeavor that, in a few days, the creature bestowed upon me various tokens of his favor, and in the end even went to the trouble of teaching me the rudiments of what it was vain enough to denominate its language; so that, at length, I was enabled to converse with it readily,

and came to make it comprehend the ardent desire I had of seeing the world.

"'*Washish squashish squeak, Sinbad, heydiddle diddle, grunt unt grumble, hiss, fiss, whiss,*' said he to me, one day after dinner—but I beg a thousand pardons, I had forgotten that your majesty is not conversant with the dialect of the Cock-neighs (so the man-animals were called; I presume because their language formed the connecting link between that of the horse and that of the rooster). With your permission, I will translate. '*Washish squashish,*' and so forth:—that is to say, 'I am happy to find, my dear Sinbad, that you are really a very excellent fellow; we are now about doing a thing which is called circumnavigating the globe; and since you are so desirous of seeing the world, I will strain a point and give you a free passage upon the back of the beast.'"

When the Lady Scheherazade had proceeded thus far, relates the "Isitsoornot," the king turned over from his left side to his right, and said:

"It is, in fact, *very* surprising, my dear queen, that you omitted, hitherto, these latter adventures of Sinbad. Do you know I think them exceedingly entertaining and strange?"

The king having thus expressed himself, we are told, the fair Scheherazade resumed her history in the following words:

"Sinbad went on in this manner with his narrative—'I thanked the man-animal for its kindness, and soon found myself very much at home on the beast, which swam at a prodigious rate through the ocean; although the surface of the latter is, in that part of the world, by no means flat, but round like a pomegranate, so that we went—so to say—either up hill or down hill all the time.'"

"That, I think, was very singular," interrupted the king.

"Nevertheless, it is quite true," replied Scheherazade.

"I have my doubts," rejoined the king; "but, pray, be so good as to go on with the story."

"I will," said the queen. "'The beast,' continued Sinbad, 'swam, as I have related, up hill and down hill, until, at length, we arrived at an island, many hundreds of miles in circumference, but which, nevertheless, had been built in the middle of the sea by a colony of little things like caterpillars.'"*

"Hum!" said the king.

"'Leaving this island,' said Sinbad—(for Scheherazade, it must be understood, took no notice of her husband's ill-mannered ejaculation)—'leaving this island, we came to another where the forests were of solid stone, and so hard that they shivered to pieces the finest-tempered axes with which we endeavored to cut them down.'"†

"Hum!" said the king, again; but Scheherazade, paying him no attention, continued in the language of Sinbad.

"'Passing beyond this last island, we reached a country where there was a cave that ran to the distance of thirty or forty miles within the bowels of the earth, and that contained a greater number of far more spacious and more magnificent palaces than are to be found in all Damascus and Bagdad. From the

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* The coralites.

† "One of the most remarkable natural curiosities in Texas is a petrified forest, near the head of Pasigno river.

roofs of these palaces there hung myriads of gems, like diamonds, but larger than men; and in among the streets of towers and pyramids and temples, there flowed immense rivers as black as ebony, and swarming with fish that had no eyes.' "*

"Hum!" said the king.

" 'We then swam into a region of the sea where we found a lofty mountain, down whose sides there streamed torrents of melted metal, some of which were twelve miles wide and sixty miles long;† while from an abyss on the summit, issued so vast a quantity of ashes that the sun was entirely blotted out from the heavens, and it became darker than the darkest midnight; so that when we were even at the distance of a hundred and fifty miles from the mountain, it was impossible to see the whitest object, however close we held it to our eyes.' "‡

"Hum!" said the king.

" 'After quitting this coast, the beast continued his voyage until we met with a land in which the nature of things seemed reversed—for we here saw a great lake, at the bottom of which, more than a hundred feet beneath the surface of the water, there flourished in full leaf a forest of tall and luxuriant trees.' "§

"Hoo!" said the king.

" 'Proceeding still in the same direction, we presently arrived at the most magnificent region in the whole world. Through it there meandered a glorious river for several thousands of miles. This river was of unspeakable depth, of amber. It was from three to six miles in width; and its banks which arose on either side to twelve hundred feet in perpendicular height, were crowned with ever-blossoming trees, and perpetual sweet-scented flowers, that made the whole territory one gorgeous garden; but the name of this luxuriant land was the Kingdom of Horror, and to enter it was inevitable death.' "*

"Humph!" said the king.

" 'We left this kingdom in great haste, and, after some days, came to another, where we were astonished to perceive myriads of monstrous animals with horns resembling scythes upon their heads. These hideous beasts dig for themselves vast caverns in the soil, of a funnel shape, and line the sides of them with rocks, so disposed one upon the other that they fall instantly, when trodden upon by other animals, thus precipitating them into the monster's dens, where their blood is immediately sucked, and their carcasses afterwards hurled contemptuously out to an immense distance from "the caverns of death." ' "†

"Pooh!" said the king.

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* The Mammoth Cave of Kentucky.

† In Iceland, 1783.

‡ "During the eruption of Hecla, in 1766, clouds of this kind produced such a degree of darkness that, at Glaumba, which is more than fifty leagues from the mountain, people could only find their way by groping.

§ "In the year 1790, in the Caraccas during an earthquake a portion of the granite soil sank and left a lake eight hundred yards in diameter, and from eighty to a hundred feet deep. It was a part of the forest of Aripao which sank, and the trees remained green for several months under the water."

* The region of the Niger.

† The *Myrmeleon*—lion-ant.

" 'Continuing our progress, we perceived a district with vegetables that grew not upon any soil, but in the air.* There were others that sprang from the substance of other vegetables;† others that derived their substance from the bodies of living animals;‡ and then again, there were others that glowed all over with intense fire;§ others that moved from place to place at pleasure, and what was still more wonderful, we discovered flowers that lived and breathed and moved their limbs at will, and had, moreover, the detestable passion of mankind for enslaving other creatures, and confining them in horrid and solitary prisons until the fulfillment of appointed tasks.' "¶

"Pshaw!" said the king.

" 'Quitting this land, we soon arrived at another in which the bees and the birds are mathematicians of such genius and erudition, that they give daily instructions in the science of geometry to the wise men of the empire. The king of the place having offered a reward for the solution of two very difficult problems, they were solved upon the spot—the one by the bees, and the other by the birds; but the king keeping their solution a secret, it was only after the most profound researches and labor, and the writing of an infinity of big books, during a long series of years, that the men-mathematicians at length arrived at the identical solutions which had been given upon the spot by the bees and by the birds.' "*

"Oh my!" said the king.

" 'We had scarcely lost sight of this empire when we found ourselves close upon another, from whose shores there flew over our heads a flock of fowls a mile in breadth, and two hundred and forty miles long; so that although they flew a mile during every minute, it required no less than four hours for the whole flock to pass over us—in which there were several millions of millions of fowl.' "†

"Oh fy!" said the king.

" 'No sooner had we got rid of these birds, which occasioned us great annoyance, than we were terrified by the appearance of a fowl of another kind, and infinitely larger than even the rocs which I met in my former voyages; for it was bigger than the biggest of the domes on your seraglio, oh, most Munificent of Caliphs. This terrible fowl had no head that we could perceive, but

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* The *Epidendron, Flos Aeris,* of the family of the *Orchideœ.*

† The *Parasites,* such as the wonderful *Rafflesia Arnaldii.*

‡ The *Plantœ Epizoœ.* Of this class are the *Fuci* and *Algœ.*

§ In mines and natural caves we find a species of cryptogamous *fungus* that emits an intense phosphorescence.

¶ Aristolachia Clematitis.

* The bees—ever since bees were—have been constructing their cells with just such sides, in just such number, and at just such inclinations, as it has been demonstrated (in a problem involving the profoundest mathematical principles) are the very sides, in the very number, and at the very angles, which will afford the creatures the most room that is compatible with the greatest stability of structure. The windmill and the aeroplane are constructed by observation of bird-flight.

† A flight of pigeons described in a book of travels.

was fashioned entirely of belly, which was of a prodigious fatness and roundness, of a soft-looking substance, smooth, shining and striped with various colors. In its talons, the monster was bearing away to his eyrie in the heavens, a house from which it had knocked off the roof, and in the interior of which we distinctly saw human beings, who, beyond doubt, were in a state of frightful despair at the horrible fate which awaited them. We shouted with all our might, in the hope of frightening the bird into letting go of its prey; but it merely gave a snort or puff, as if of rage and then let fall upon our heads a heavy sack which proved to be filled with sand!' "

"Stuff!" said the king.

" 'It was just after this adventure that we encountered a continent of immense extent and prodigious solidity, but which, nevertheless, was supported entirely upon the back of a sky-blue cow that had no fewer than four hundred horns.' "*

"*That,* now, I believe," said the king, "because I have read something of the kind before, in a book."

" 'We passed immediately beneath this continent, swimming in between the legs of the cow, and, after some hours, found ourselves in a wonderful country indeed, which, I was informed by the man-animal, was his own native land, inhabited by things of his own species. This elevated the man-animal very much in my esteem, and in fact, I now began to feel ashamed of the contemptuous familiarity with which I had treated him; for I found that the man-animals in general were a nation of the most powerful magicians, who lived with worms in their brain,* which, no doubt, served to stimulate them by their painful writhings and wrigglings to the most miraculous efforts of imagination.' "

"Nonsense!" said the king.

" 'Among the magicians, were domesticated several animals of very singular kinds; for example, there was a huge horse whose bones were iron and whose blood was boiling water. In place of corn, he had black stones for his usual food; and yet, in spite of so hard a diet, he was so strong and swift that he could drag a load more weighty than the grandest temple in this city, at a rate surpassing that of the flight of most birds.' "

"Twattle!" said the king.

" 'I saw, also, among those people a hen without feathers, but bigger than a camel; instead of flesh and bone she had iron and brick; her blood, like that of the horse, (to whom, in fact, she was nearly related,) was boiling water; and like him she ate nothing but wood or black stones. This hen brought forth very frequently, a hundred chickens in the day; and, after birth, they took up their residence for several weeks within the stomach of their mother.' "†

"Fal lal!" said the king.

" 'One of this nation of mighty conjurors created a man out of brass and wood, and leather, and endowed him with such ingenuity that he would have

* "The earth is upheld by a cow of a blue color, having horns four hundred in number."—*Sale's Koran.*

*The *Entozoa,* or intestinal worms, have repeatedly been observed in the muscles, and in the cerebral substance of men.

† The *Eccalobeion.*

beaten at chess, all the race of mankind with the exception of the great Caliph, Haroun Alraschid.* Another of these magi constructed (of like material) a creature that put to shame even the genius of him who made it; for so great were its reasoning powers that, in a second, it performed calculations of so vast an extent that they would have required the united labor of fifty thousand fleshy men for a year.† But a still more wonderful conjuror fashioned for himself a mighty thing that was neither man nor beast, but which had brains of lead, intermixed with a black matter like pitch, and fingers that employed with such incredible speed and dexterity that it would have had no trouble in writing out twenty thousand copies of the Koran in an hour; and this with so exquisite a precision, that in all the copies there should not be found one to vary from another by the breadth of the finest hair. This thing was of prodigious strength, so that it erected or overthrew the mightiest empires at a breath; but its powers were exercised equally for evil and for good.'"

"Ridiculous!" said the king.

"'Among this nation of necromancers there was also one who had in his veins the blood of the salamanders; for he made no scruple of sitting down to smoke his chibouc in a red-hot oven until his dinner was thoroughly roasted upon its floor.‡ Another had the faculty of converting the common metals into gold, without even looking at them during the process.* Another had such a delicacy of touch that he made a wire so fine as to be invisible.† Another had such quickness of perception that he counted all the separate motions of an elastic body, while it was springing backward and forward at the rate of nine hundred millions of times in a second.'"‡

"Absurd!" said the king.

"'Another of these magicians by means of a fluid that nobody ever yet saw, could make the corpses of his friends brandish their arms, kick out their legs, fight, or even get up and dance at his will.§ Another had cultivated his voice to so great an extent that he could have made himself heard from one end of the world to the other.¶ Another had so long an arm that he could sit down in Damascus and indite a letter at Bagdad—or indeed at any distance whatsoever.‖ Another commanded the lightning to come down to him out of the heavens, and it came at his call; and served him for a plaything when it came. Another took two

* Maelzel's Automaton Chess-player.

† Babbage's Calculating Machine.

‡ *Chabert,* and since him, a hundred others.

* The Electrotype.

† *Wollaston* made of platinum for the field of views in a telescope a wire one eighteen-thousandth part of an inch in thickness.

‡ Newton demonstrated that the retina beneath the influence of the violet ray of the spectrum, vibrated 900,000,000 of times in a second.

§ The Voltaic pile.

¶ The Electro Telegraph Printing Apparatus.

‖ The Electro telegraph transmits intelligence instantaneously—at least so far as regards any distance upon the earth.

loud sounds and out of them made a silence. Another constructed a deep darkness out of two brilliant lights.* Another made ice in a red-hot furnace. Another directed the sun to paint his portrait, and the sun did.† Another took this luminary with the moon and the planets, and having first weighed them with scrupulous accuracy, probed into their depths and found out the solidity of the substance of which they are made. But the whole nation is, indeed, of so surprising a necromantic ability, that not even their infants, nor their commonest cats and dogs have any difficulty in seeing objects that do not exist at all, or that for twenty millions of years before the birth of the nation itself had been blotted out from the face of creation.' "‡

"Preposterous!" said the king.

" 'The wives and daughters of these incomparably great and wise magi,' " continued Scheherazade, without being in any manner disturbed by these frequent and most ungentlemanly interruptions on the part of her husband— " 'the wives and daughters of these eminent conjurers are every thing that is accomplished and refined; and would be every thing that is interesting and beautiful, but for an unhappy fatality that besets them, and from which not even the miraculous powers of their husbands and fathers has, hitherto, been adequate to save. Some fatalities come in certain shapes, and some in others— but this of which I speak has come in the shape of a crotchet.' "

"A what?" said the king.

" 'A crotchet,' " said Scheherazade. " 'One of the evil genii, who are perpetually upon the watch to inflict ill, has put it into the heads of these accomplished ladies that the thing which we describe as personal beauty consists altogether in the protuberance of the region which lies not very far below the small of the back. Perfection of loveliness, they say, is in the direct ratio of the extent of this lump. Having been long possessed of this idea, and bolsters being cheap in that country, the days have long gone by since it was possible to distinguish a woman from a dromedary—' "

"Stop!" said the king—"I can't stand that, and I won't. You have already given me a dreadful headache with your lies. The day, too, I perceive, is beginning to break. How long have we been married?—my conscience is getting to be troublesome again. And then that dromedary touch—do you take me for a fool? Upon the whole, you might as well get up and be throttled."

These words, as I learn from the "Isitsoornot," both grieved and astonished Scheherazade; but, as she knew

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* Common experiments in Natural Philosophy.

† The Daguerreotype.

‡ Although light travels 167,000 miles in a second, the distance of 61 Cygni (the only star whose distance is ascertained) is so inconceivably great, that its rays would require more than ten years to reach. For stars beyond this, 20—or even 1000 years—would be a moderate estimate. Thus, if they had been annihilated 20, or 1000 years ago, we might still see them to-day by the light which *started* from their surfaces 20 or 1000 years in the past time. That many which we see daily are really extinct, is not impossible—not even improbable.

the king to be a man of scrupulous integrity, and quite unlikely to forfeit his word, she submitted to her fate with a good grace. She derived, however, great consolation, (during the tightening of the bowstring,) from the reflection that much of the history remained still untold, and that the petulance of her brute of a husband had reaped for him a most righteous reward, in depriving him of many inconceivable adventures.

A Tale of Jerusalem

(First published in *Southern Literary Messenger*, April, 1836—Ed.)

Intensos rigidam in frontem ascendere canos passus erat————

—LUCAN.

————a bristly *bore*.

Translation.

"LET us hurry to the walls," said Abel-Phittim to Buzi-Ben-Levi and Simeon the Pharisee, on the tenth day of the month Thammuz, in the year of the world three thousand nine hundred and forty-one—"let us hasten to the ramparts adjoining the gate of Benjamin, which is in the city of David, and overlooking the camp of the uncircumcised; for it is the last hour of the fourth watch, being sunrise; and the idolaters, in fulfilment of the promise of Pompey, should be awaiting us with the lambs for the sacrifices."

Simeon, Abel-Phittim, and Buzi-Ben-Levi, were the Gizbarim, or sub-collectors of the offering, in the holy city of Jerusalem.

"Verily," replied the Pharisee, "let us hasten: for this generosity in the heathen is unwonted; and fickle-mindedness has ever been an attribute of the worshippers of Baal."

"That they are fickle-minded and treacherous is as true as the Pentateuch," said Buzi-Ben-Levi, "but that is only toward the people of Adonai. When was it ever known that the Ammonites proved wanting to their own interests? Methinks it is no great stretch of generosity to allow us lambs for the altar of the Lord, receiving in lieu thereof thirty silver shekels per head!"

"Thou forgettest, however, Ben-Levi," replied Abel-Phittim, "that the Roman Pompey, who is now impiously besieging the city of the Most High, has no assurity that we apply not the lambs thus purchased for the altar, to the sustenance of the body, rather than of the spirit."

"Now, by the five corners of my beard!" shouted the Pharisee, who belonged to the sect called The Dashers (that little knot of saints whose manner of *dashing* and lacerating the feet against the pavement was long a thorn and a reproach to less zealous devotees —a stumbling-block to less gifted perambulators)—"by the five corners of that beard which, as a priest, I am forbidden to shave!—have we lived to see the day when a blaspheming and idolatrous upstart of Rome shall accuse us of appropriating to the appetites of the flesh the most holy and consecrated elements? Have we lived to see the day when—"

"Let us not question the motives of

the Philistine," interrupted Abel-Phittim, "for to-day we profit for the first time by his avarice or by his generosity; but rather let us hurry to the ramparts, lest offerings should be wanting for that altar whose fire the rains of heaven cannot extinguish, and whose pillars of smoke no tempest can turn aside."

That part of the city to which our worthy Gizbarin now hastened, and which bore the name of its architect, King David, was esteemed the most strongly fortified district of Jerusalem; being situated upon the steep and lofty hill of Zion. Here, a broad, deep, circumvallatory trench, hewn from the solid rock, was defended by a wall of great strength erected upon its inner edge. This wall was adorned, at regular interspaces, by square towers of white marble; the lowest sixty, and the highest one hundred and twenty cubits in height. But, in the vicinity of the gate of Benjamin, the wall arose by no means from the margin of the fosse. On the contrary, between the level of the ditch and the basement of the rampart, sprang up a perpendicular cliff of two hundred and fifty cubits, forming part of the precipitous Mount Moriah. So that when Simeon and his associates arrived on the summit of the tower called Adoni-Bezek—the loftiest of all the turrets around about Jerusalem, and the usual place of conference with the besieging army—they looked down upon the camp of the enemy from an eminence excelling by many feet that of the Pyramid of Cheops, and, by several, that of the temple of Belus.

"Verily," sighed the Pharisee, as he peered dizzily over the precipice, "the uncircumcised are as the sands by the seashore—as the locusts in the wilderness! The valley of the King hath become the valley of Adommin."

"And yet," added Ben-Levi, "thou canst not point me out a Philistine—no, not one—from Aleph to Tau—from the wilderness to the battlements—who seemeth any bigger than the letter Jod!"

"Lower away the basket with the shekels of silver!" here shouted a Roman soldier in a hoarse, rough voice, which appeared to issue from the regions of Pluto—"lower away the basket with the accursed coin which it has broken the jaw of a noble Roman to pronounce! Is it thus you evince your gratitude to our master Pompeius, who, in his condescension, has thought fit to listen to your idolatrous importunities? The god Phœbus, who is a true god, has been charioted for an hour—and were you not to be on the ramparts by sunrise? Aedepol! do you think that we, the conquerors of the world, have nothing better to do than stand waiting by the walls of every kennel, to traffic with the dogs of the earth? Lower away! I say—and see that your trumpery be bright in color and just in weight!"

"El Elohim!" ejaculated the Pharisee, as the discordant tones of the centurion rattled up the crags of the precipice, and fainted away against the temple—"El Elohim!—*who* is the God Phœbus?—*whom* doth the blasphemer invoke? Thou, Buzi-Ben-Levi! who art read in the laws of the Gentiles, and hast sojourned among them who dabble with the Teraphim!—is it Nergal of whom the idolater speaketh?—or Ashimah?—or—Nibhaz?—or Tartak?—or Adramalech?—or Anamalech?—or Succoth-Benith?—or Dagon?—or Belial?—

or Baal-Perith? — or Baal-Peor? — or Baal-Zebub?"

"Verily it is neither—but beware how thou lettest the rope slip too rapidly through thy fingers; for should the wicker-work chance to hang on the projection of yonder crag, there will be a woful outpouring of the holy things of the sanctuary."

By the assistance of some rudely constructed machinery, the heavily laden basket was now carefully lowered down among the multitude; and, from the giddy pinnacle, the Romans were seen gathering confusedly round it; but owing to the vast height and the prevalence of a fog, no distinct view of their operations could be obtained.

Half an hour had already elapsed.

"We shall be too late!" sighed the Pharisee, as at the expiration of this period, he looked over into the abyss—"we shall be too late! we shall be turned out of office by the Katholim."

"No more," responded Abel-Phittim, —"no more shall we feast upon the fat of the land—no longer shall our beards be odorous with frank-incense—our loins girded up with fine linen from the Temple."

"Raca!" swore Ben-Levi, "Raca! do they mean to defraud us of the purchase money? or, Holy Moses! are they weighing the shekels of the tabernacle?"

"They have given the signal at last!" cried the Pharisee—"they have given the signal at last!—pull away, Abel-Phittim!—and thou, Buzi-Ben-Levi, pull away!—for verily the Philistines have either still hold upon the basket, or the Lord hath softened their hearts to place therein a beast of good weight!" And the Gizbarim pulled away, while their burthen swung heavily upward through the still increasing mist.

* * * * * *

"Booshoh he!"—as, at the conclusion of an hour, some object at the extremity of the rope became indistinctly visible—"Booshoh he!" was the exclamation which burst from the lips of Ben-Levi.

"Booshoh he!—for shame!—it is a ram from the thickets of Engedi, and as rugged as the valley of Jehosaphat!"

"It is a firstling of the flock," said Abel-Phittim, "I know him by the bleating of his lips, and the innocent folding of his limbs. His eyes are more beautiful than the jewels of the Pectoral, and his flesh is like the honey of Hebron."

"It is a fatted calf from the pastures of Bashan," said the Pharisee, "the heathen have dealt wonderfully with us!—let us raise up our voices in a psalm!—let us give thanks on the shawm and on the psaltery—on the harp and on the huggab—on the cythern and on the sack-but!"

It was not until the basket had arrived within a few feet of the Gizbarim, that a low grunt betrayed to their perception a *hog* of no common size.

"Now El Emanu!" slowly, and with upturned eyes ejaculated the trio, as, letting go their hold, the emancipated porker tumbled headlong among the Philistines, "El Emanu!—God be with us—*it is the unutterable flesh!*"

Four Beasts in One

(Four Beasts in One is also titled Epimanes and first appeared in *Southern Literary Messenger,* March, 1836.—Ed.)

Chacun a ses vertus.
—*Crebillon's Xerxes.*

ANTIOCHUS EPIPHANES is very generally looked upon as the Gog of the prophet Ezekiel. This honor is, however, more properly attributable to Cambyses, the son of Cyrus. And, indeed the character of the Syrian monarch does by no means stand in need of any adventitious embellishment. His accession to the throne, or rather his usurpation of the sovereignty, a hundred and seventy-one years before the coming of Christ; his attempt to plunder the temple of Diana at Ephesus; his implacable hostility to the Jews; his pollution of the Holy of Holies; and his miserable death at Taba, after a tumultuous reign of eleven years, are circumstances of a prominent kind, and therefore more generally noticed by the historians of his time than the impious, dastardly, cruel, silly, and whimsical achievements which make up the sum total of his private life and reputation.

* * * * * *

Let us suppose, gentle reader, that it is now the year of the world three thousand eight hundred and thirty, and let us, for a few minutes, imagine ourselves at that most grotesque habitation of man, the remarkable city of Antioch. To be sure there were, in Syria and other countries, sixteen cities of that appellation, besides the one to which I more particularly allude. But *ours* is that which went by the name of Antiochia Epidaphne, from its vicinity to the little village of Daphne, where stood a temple to that divinity. It was built (although about this matter there is some dispute) by Seleucus Nicanor, the first king of the country after Alexander the Great, in memory of his father Antiochus, and became immediately the residence of the Syrian monarchy. In the flourishing times of the Roman Empire it was the ordinary station of the prefect of the eastern provinces; and many of the emperors of the Queen city (among whom may be mentioned, especially, Verus and Valens) spent here the greater part of their time. But I perceive we have arrived at the city itself. Let us ascend this battlement, and throw our eyes upon the town and neighboring country.

"What broad and rapid river is that which forces its way, with innumerable falls, through the mountainous wilderness, and finally through the wilderness of buildings?"

That is the Orontes, and it is the only water in sight, with the exception of the Mediterranean, which stretches, like a broad mirror, about twelve miles off to the southward. Every one has seen the Mediterranean; but let me tell you, there are few who have had a peep at Antioch. By few, I mean, few who, like you and me, have had, at the same time, the advantages of a modern education. Therefore cease to regard that sea, and give your whole attention to the mass of houses that lie beneath us.

You will remember that it is now the year of the world three thousand eight hundred and thirty. Were it later—for example, were it the year of our Lord eighteen hundred and forty-five—we should be deprived of this extraordinary spectacle. In the nineteenth century Antioch is—that is to say, Antioch *will be*—in a lamentable state of decay. It will have been, by that time, totally destroyed, at three different periods, by three successive earthquakes. Indeed, to say the truth, what little of its former self may then remain, will be found in so desolate and ruinous a state that the patriarch shall have removed his residence to Damascus. This is well. I see you profit by my advice, and are making the most of your time in inspecting the premises—in

—satisfying your eyes
With the memorials and the things of fame
That most renown this city.—

I beg pardon; I had forgotten that Shakespeare will not flourish for seventeen hundred and fifty years to come. But does not the appearance of Epidaphne justify me in calling it *grotesque?*

"It is well fortified; and in this respect is as much indebted to nature as to art."

Very true.

"There are a prodigious number of stately palaces."

There are.

"And the numerous temples, sumptuous and magnificent, may bear comparison with the most lauded of antiquity."

All this I must acknowledge. Still there is an infinity of mud huts, and abominable hovels. We cannot help perceiving abundance of filth in every kennel, and, were it not for the overpowering fumes of idolatrous incense, I have no doubt we should find a most intolerable stench. Did you ever behold streets so insufferably narrow, or houses so miraculously tall? What a gloom their shadows cast upon the ground! It is well the swinging lamps in those endless colonnades are kept burning throughout the day; we should otherwise have the darkness of Egypt in the time of her desolation.

"It is certainly a strange place! What is the meaning of yonder singular building? See! it towers above all others, and lies to the eastward of what I take to be the royal palace!"

That is the new Temple of the Sun, who is adored in Syria under the title of Elah Gabalah. Hereafter a very notorious Roman emperor will institute this worship in Rome, and thence derive a cognomen, Heliogabalus. I dare say you would like to take a peep at the divinity of the temple. You need not look up at the heavens; his Sunship is not there—at least not the Sunship adored by the Syrians. *That* deity will be found in the interior of yonder building. He is worshipped under the figure of a large stone pillar terminating at the summit in a cone or *pyramid*, whereby is denoted Fire.

"Hark!—behold!—who *can* those ridiculous beings be, half naked, with their faces painted, shouting and gesticulating to the rabble?"

Some few are mountebanks. Others more particularly belong to the race of philosophers. The greatest portion, however—those especially who belabor

the populace with clubs—are the principal courtiers of the palace, executing, as in duty bound, some laudable comicality of the king's.

"But what have we here? Heavens! the town is swarming with wild beasts! How terrible a spectacle!—how dangerous a peculiarity!"

Terrible if you please; but not in the least degree dangerous. Each animal, if you will take the pains to observe, is following, very quietly, in the wake of its master. Some few, to be sure, are led with a rope about the neck, but these are chiefly the lesser or timid species. The lion, the tiger, and the leopard are entirely without restraint. They have been trained without difficulty to their present profession, and attend upon their respective owners in the capacity of *valets-de-chambre*. It is true, there are occasions when Nature asserts her violated dominions—but then the devouring of a man-at-arms, or the throttling of a consecrated bull, is a circumstance of too little moment to be more than hinted at in Epidaphne.

"But what extraordinary tumult do I hear? Surely this is a loud noise even for Antioch! It argues some commotion of unusual interest."

Yes—undoubtedly. The king has ordered some novel spectacle—some gladiatorial exhibition at the hippodrome—or perhaps the massacre of the Scythian prisoners—or the conflagration of his new palace—or the tearing down of a handsome temple—or, indeed, a bonfire of a few Jews. The uproar increases. Shouts of laughter ascend the skies. The air becomes dissonant with wind instruments, and horrible with clamor of a million throats. Let us descend, for the love of fun, and see what is going on! This way—be careful! Here we are in the principal street, which is called the street of Timarchus. The sea of people is coming this way, and we shall find a difficulty in stemming the tide. They are pouring through the alley of Heraclides, which leads directly from the palace—therefore the king is most probably among the rioters. Yes—I hear the shouts of the herald proclaiming his approach in the pompous phraseology of the East. We shall have a glimpse of his person as he passes by the temple of Ashimah. Let us ensconce ourselves in the vestibule of the sanctuary; he will be here anon. In the meantime let us survey this image. What is it? Oh! it is the god Ashimah in proper person. You perceive, however, that he is neither a lamb, nor a goat, nor a satyr; neither has he much resemblance to the Pan of the Arcadians. Yet all these appearances have been given—I beg pardon—*will* be given—by the learned of future ages, to the Ashimah of the Syrians. Put on your spectacles, and tell me what it is. What is it?

"Bless me! it is an ape!"

True—a baboon; but by no means the less a deity. His name is a derivation of the Greek *Simia*—what great fools are antiquarians! But see!—see!—yonder scampers a ragged little urchin. Where is he going? What is he bawling about? What does he say? Oh! he says the king is coming in triumph; that he is dressed in state; that he has just finished putting to death, with his own hand, a thousand chained Israelitish prisoners! For this exploit the ragamuffin is lauding him to the skies! Hark! here comes a troop of a

similar description. They have made a Latin hymn upon the valor of the king, and are singing it as they go:

Mille, mille, mille,
Mille, mille, mille,
Decollavimus, unus homo!
Mille, mille, mille, mille, decollavimus!
Mille, mille, mille,
Vivat qui mille mille occidit!
Tantum vini habet nemo
Quantum sanguinis effudit!*

Which may be thus paraphrased:

A thousand, a thousand, a thousand,
A thousand, a thousand, a thousand,
We, with one warrior, have slain!
A thousand, a thousand, a thousand, a thousand.
Sing a thousand over again!
Soho!—let us sing
Long life to our king,
Who knocked over a thousand so fine!
Soho!—let us roar,
He has given us more
Red gallons of gore
Than all Syria can furnish of wine!

"Do you hear that flourish of trumpets?"

Yes—the king is coming! See! the people are aghast with admiration, and lift up their eyes to the heavens in reverence! He comes!—he is coming!—there he is!

"Who?—where?—the king?—I do not behold him—cannot say that I perceive him."

Then you must be blind.

"Very possible. Still I see nothing but a tumultuous mob of idiots and madmen, who are busy in prostrating themselves before a gigantic cameleopard, and endeavoring to obtain a kiss of the animal's hoofs. See! the beast has very justly kicked one of the rabble over—and another—and another—and another. Indeed, I cannot help admiring the animal for the excellent use he is making of his feet."

Rabble, indeed!—why these are the noble and free citizens of Epidaphne! Beast, did you say?—take care that you are not overheard. Do you not perceive that the animal has the visage of a man? Why, my dear sir, that cameleopard is no other than Antiochus Epiphanes—Antiochus the Illustrious, King of Syria, and the most potent of all the autocrats of the East! It is true, that he is entitled, at times, Antiochus Epimanes—Antiochus the madman—but that is because all people have not the capacity to appreciate his merits. It is also certain that he is at present ensconced in the hide of a beast, and is doing his best to play the part of a cameleopard; but this is done for the better sustaining his dignity as king. Besides, the monarch is of gigantic stature, and the dress is therefore neither unbecoming nor over large. We may, however, presume he would not have adopted it but for some occasion of especial state. Such, you will allow, is the massacre of a thousand Jews. With how superior a dignity the monarch perambulates on all fours! His tail, you perceive, is held aloft by his two principal concubines, Elline and

* Flavius Vospicus says, that the hymn here introduced was sung by the rabble upon the occasion of Aurelian, in the Sarmatic war, having slain, with his own hand, nine hundred and fifty of the enemy.

Argelais; and his whole appearance would be infinitely prepossessing, were it not for the protuberance of his eyes, which will certainly start out of his head, and the queer color of his face, which has become nondescript from the quantity of wine he has swallowed. Let us follow him to the hippodrome, whither he is proceeding, and listen to the song of triumph which he is commencing:

Who is king but Epiphanes?
Say—do you know?
Who is king but Epiphanes?
Bravo!—bravo!
There is none but Epiphanes,
No—there is none:
So tear down the temples,
And put out the sun!

Well and strenuously sung! The populace are hailing him "Prince of Poets," as well as "Glory of the East," "Delight of the Universe," and "Most Remarkable of Cameleopards." They have *encored* his effusion, and—do you hear?—he is singing it over again. When he arrives at the hippodrome, he will be crowned with the poetic wreath, in anticipation of his victory at the approaching Olympics.

"But good Jupiter! what is the matter in the crowd behind us?"

Behind us, did you say?—oh! ah!—I perceive. My friend, it is well that you spoke in time. Let us get into a place of safety as soon as possible. Here!—let us conceal ourselves in the arch of this aqueduct, and I will inform you presently of the origin of the commotion. It has turned out as I have been anticipating. The singular appearance of the cameleopard with the head of a man, has, it seems, given offence to the notions of propriety entertained in general by the wild animals domesticated in the city. A mutiny has been the result; and, as is usual upon such occasions, all human efforts will be of no avail in quelling the mob. Several of the Syrians have already been devoured; but the general voice of the four-footed patriots seems to be for eating up the cameleopard. "The Prince of Poets," therefore, is upon his hinder legs running for his life. His courtiers have left him in the lurch, and his concubines have followed so excellent an example. "Delight of the Universe," thou art in a sad predicament! "Glory of the East," thou art in danger of mastication! Therefore never regard so piteously thy tail; it will undoubtedly be draggled in the mud, and for this there is no help. Look not behind thee, then, at its unavoidable degradation; but take courage, ply thy legs with vigor, and scud for the hippodrome! Remember that thou art Antiochus Epiphanes. Antiochus the Illustrious!—also "Prince of Poets," "Glory of the East," "Delight of the Universe," and "Most Remarkable of Cameleopards!" Heavens! what a power of speed thou art displaying! What a capacity for leg-bail thou are developing! Run, Prince!—Bravo, Epiphanes! —Well done, Cameleopard!—Glorious Antiochus!—He runs!—he leaps!—he flies! Like an arrow from a catapult he approaches the hippodrome! He leaps!—he shrieks!—he is there! This is well; for hadst thou, "Glory of the East," been half a second longer in reaching the gates of the amphitheatre, there is not a bear's cub in Epidaphne

that would not have had a nibble at thy carcass. Let us be off—let us take our departure!—for we shall find our delicate modern ears unable to endure the vast uproar which is about to commence in celebration of the king's escape! Listen! it has already commenced. See!—the whole town is topsy-turvy.

"Surely this is the most populous city of the East! What a wilderness of people! What a jumble of all ranks and ages! What a multiplicity of sects and nations! what a variety of costumes! what a Babel of languages! what a screaming of beasts! what a tinkling of instruments! what a parcel of philosophers!"

Come let us be off.

"Stay a moment! I see a vast hubbub in the hippodrome; what is the meaning of it, I beseech you?"

That?—oh, nothing! The noble and free citizens of Epidaphne being, as they declare, well satisfied of the faith, valor, wisdom, and divinity of their king, and having, moreover, been eye-witnesses of his late superhuman agility, do think it no more than their duty to invest his brows (in addition to the poetic crown) with the wreath of victory in the foot-race—a wreath which it is evident he *must* obtain at the celebration of the next Olympiad, and which, therefore, they now give him in advance.

Some Words with a Mummy

(First published in *American Whig Review*, April, 1845.—Ed.)

The symposium of the preceding evening had been a little too much for my nerves. I had a wretched headache, and was desperately drowsy. Instead of going out therefore to spend the evening as I had proposed, it occurred to me that I could not do a wiser thing than just eat a mouthful of supper and go immediately to bed.

A *light* supper of course. I am exceedingly fond of Welsh rabbit. More than a pound at once, however, may not at all times be advisable. Still, there can be no material objection to two. And really between two and three, there is merely a single unit of difference. I ventured, perhaps, upon four. My wife will have it five—but, clearly, she has confounded two very distinct affairs. The abstract number, five, I am willing to admit; but, concretely, it has reference to bottles of brown stout, without which, in the way of condiment, Welsh rabbit is to be eschewed.

Having thus concluded a frugal meal, and donned my night-cap, with the serene hope of enjoying it till noon the next day, I placed my head upon the pillow, and, through the aid of a capital conscience, fell into a profound slumber forthwith.

But when were the hopes of humanity fulfilled? I could not have completed my third snore when there came a furious ringing at the street-door bell, and then an impatient thumping at the knocker, which awakened me at once.

In a minute afterward, and while I was still rubbing my eyes, my wife thrust in my face a note, from my old friend, Doctor Ponnonner. It ran thus:

"Come to me, by all means, my dear good friend, as soon as you receive this. Come and help us to rejoice. At last, by long persevering diplomacy, I have gained the assent of the Directors of the City Museum, to my examination of the Mummy—you know the one I mean. I have permission to unswathe it and open it, if desirable. A few friends only will be present—you, of course. The Mummy is now at my house, and we shall begin to unroll it at eleven to-night.

"Yours, ever,

"PONNONNER."

By the time I had reached the "Ponnonner," it struck me that I was as wide awake as a man need be. I leaped out of bed in an ecstacy, overthrowing all in my way; dressed myself with a rapidity truly marvellous; and set off, at the top of my speed, for the doctor's.

There I found a very eager company assembled. They had been awaiting me with much impatience; the Mummy was extended upon the dining-table; and the moment I entered its examination was commenced.

It was one of a pair brought, several years previously, by Captain Arthur Sabretash, a cousin of Ponnonner's, from a tomb near Eleithias, in the Lybian mountains, a considerable distance above Thebes on the Nile. The grottos at this point, although less magnificent than the Theban sepulchres, are of higher interest, on account of affording more numerous illustrations of the private life of the Egyptians. The chamber from which our specimen was taken, was said to be very rich in such illustrations—the walls being completely covered with fresco paintings and basreliefs, while statues, vases, and Mosaic work of rich patterns, indicated the vast wealth of the deceased.

The treasure had been deposited in the museum precisely in the same condition in which Captain Sabretash had found it—that is to say, the coffin had not been disturbed. For eight years it had thus stood, subject only externally to public inspection. We had now, therefore, the complete Mummy at our disposal; and to those who are aware how very rarely the unransacked antique reaches our shores, it will be evident, at once that we had great reason to congratulate ourselves upon our good fortune.

Approaching the table, I saw on it a large box, or case, nearly seven feet long, and perhaps three feet wide, by two feet and a half deep. It was oblong—not coffin-shaped. The material was at first supposed to be the wood of the sycamore (*platanus*), but, upon cutting into it, we found it to be pasteboard, or, more properly, *papier mache*, composed of papyrus. It was thickly ornamented with paintings, representing funeral scenes, and other mournful subjects—interspersed among which, in every variety of position, were certain series of hieroglyphical characters, intended, no doubt, for the name of the departed. By good luck, Mr. Gliddon formed one of our party; and he had no difficulty in translating the letters, which were simply phonetic, and represented the word *Allamistakeo*.

We had some difficulty in getting

this case open without injury; but, having at length accomplished the task, we came to a second, coffin-shaped, and very considerably less in size than the exterior one, but resembling it precisely in every other respect. The interval between the two was filled with resin, which had, in some degree, defaced the colors of the interior box.

Upon opening this latter (which we did quite easily), we arrived at a third case, also coffin-shaped, and varying from the second one in no particular, except in that of its material, which was cedar, and still emitted the peculiar and highly aromatic odor of that wood. Between the second and the third case there was no interval—the one fitting accurately within the other.

Removing the third case, we discovered and took out the body itself. We had expected to find it, as usual, enveloped in frequent rolls, or bandages, of linen; but, in place of these, we found a sort of sheath, made of papyrus, and coated with a layer of plaster, thickly gilt and painted. The paintings represented subjects connected with the various supposed duties of the soul, and its presentation to different divinities, with numerous identical human figures, intended, very probably, as portraits of the persons embalmed. Extending from head to foot was a columnar, or perpendicular, inscription, in phonetic hieroglyphics, giving again his name and titles, and the names and titles of his relations.

Around the neck thus unsheathed, was a collar of cylindrical glass beads, diverse in color, and so arranged as to form images of deities, of the scarabæus, etc., with the winged globe. Around the small of the waist was a similar collar or belt.

Stripping off the papyrus, we found the flesh in excellent preservation, with no perceptible odor. The color was reddish. The skin was hard, smooth, and glossy. The teeth and hair were in good condition. The eyes (it seemed) had been removed, and glass ones substituted, which were very beautiful and wonderfully life-like, with the exception of somewhat too determined a stare. The fingers and the nails were brilliantly gilded.

Mr. Gliddon was of opinion, from the redness of the epidermis, that the embalmment had been effected altogether by asphaltum; but, on scraping the surface with a steel instrument, and throwing into the fire some of the powder thus obtained, the flavor of camphor and other sweet-scented gums became apparent.

We searched the corpse very carefully for the usual openings through which the entrails are extracted, but, to our surprise, we could discover none. No member of the party was at that period aware that entire or unopened mummies are not unfrequently met. The brain it was customary to withdraw through the nose; the intestines through an incision in the side; the body was then shaved, washed, and salted; then laid aside for several weeks, when the operation of embalming, properly so called, began.

As no trace of an opening could be found, Doctor Ponnonner was preparing his instruments for dissection, when I observed that it was then past two o'clock. Hereupon it was agreed to postpone the internal examination until the next evening; and we were about to

separate for the present, when some one suggested an experiment or two with the Voltaic pile.

The application of electricity to a Mummy three or four thousand years old at the least, was an idea, if not very sage, still sufficiently original, and we all caught it at once. About one-tenth in earnest and nine-tenths in jest, we arranged a battery in the Doctor's study, and conveyed thither the Egyptian.

It was only after much trouble that we succeeded in laying bare some portions of the temporal muscle which appeared of less stony rigidity than other parts of the frame, but which, as we had anticipated, of course, gave no indication of galvanic susceptibility when brought in contact with the wire. This, the first trial, indeed, seemed decisive, and, with a hearty laugh at our own absurdity, we were bidding each other good night, when my eyes, happening to fall upon those of the Mummy, were there immediately riveted in amazement. My brief glance, in fact, had sufficed to assure me that the orbs which we had all supposed to be glass, and which were originally noticeable for a certain wild stare, were now so far covered by the lids, that only a small portion of the *tunica albuginea* remained visible.

With a shout I called attention to the fact, and it became immediately obvious to all.

I cannot say that I was *alarmed* at the phenomenon, because "alarmed" is, in my case, not exactly the word. It is possible, however, that, but for the Brown Stout, I might have been a little nervous. As for the rest of the company, they really made no attempt at concealing the downright fright which possessed them. Doctor Ponnonner was a man to be pitied. Mr. Gliddon, by some peculiar process, rendered himself invisible. Mr. Silk Buckingham, I fancy, will scarcely be so bold as to deny that he made his way, upon all fours, under the table.

After the first shock of astonishment, however, we resolved, as a matter of course, upon further experiment forthwith. Our operations were now directed against the great toe of the right foot. We made an incision over the outside of the exterior *os sesamoideum pollicis pedis*, and thus got at the root of the *abductor* muscle. Readjusting the battery, we now applied the fluid to the bisected nerves—when, with a movement of exceeding life-likeness, the Mummy first drew up its right knee so as to bring it nearly in contact with the abdomen, and then, straightening the limb with inconceivable force, bestowed a kick upon Doctor Ponnonner, which had the effect of discharging that gentleman, like an arrow from a catapult, through a window into the street below.

We rushed out *en masse* to bring in the mangled remains of the victim, but had the happiness to meet him upon the staircase, coming up in an unaccountable hurry, brimful of the most ardent philosophy, and more than ever impressed with the necessity of prosecuting our experiment with vigor and with zeal.

It was by his advice, accordingly, that we made, upon the spot, a profound incision into the tip of the subject's nose, while the Doctor himself, laying violent hands upon it, pulled it into vehement contact with the wire.

Morally and physically—figuratively

and literally—was the effect electric. In the first place, the corpse opened its eyes and winked very rapidly for several minutes, as does Mr. Barnes in the pantomime; in the second place, it sneezed; in the third, it sat upon end; in the fourth, it shook its fist in Doctor Ponnonner's face; in the fifth, turning to Messieurs Gliddon and Buckingham, it addressed them, in very capital Egyptian, thus:

"I must say, gentlemen, that I am as much surprised as I am mortified at your behavior. Of Doctor Ponnonner nothing better was to be expected. He is a poor little fat fool who *knows* no better. I pity and forgive him. But you, Mr. Gliddon—and you, Silk—who have travelled and resided in Egypt until one might imagine you to the manner born—you, I say who have been so much among us that you speak Egyptian fully as well, I think, as you write your mother-tongue—you, whom I have always been led to regard as the firm friend of the mummies—I really did anticipate more gentlemanly conduct from *you*. What am I to think of your standing quietly by and seeing me this unhandsomely used? What am I to suppose by your permitting Tom, Dick, and Harry to strip me of my coffins, and my clothes, in this wretchedly cold climate? In what light (to come to the point) am I to regard your aiding and abetting that miserable little villain, Doctor Ponnonner, in pulling me by the nose?"

It will be taken for granted, no doubt, that upon hearing this speech under the circumstances, we all either made for the door, or fell into violent hysterics, or went off in a general swoon. One of these three things was, I say, to be expected. Indeed each and all of these lines of conduct might have been very plausibly pursued. And, upon my word, I am at a loss to know how or why it was that we pursued neither the one nor the other. But, perhaps, the true reason is to be sought in the spirit of the age, which proceeds by the rule of contraries altogether, and is now usually admitted as the solution of every thing in the way of paradox and impossibility. Or, perhaps, after all, it was only the Mummy's exceedingly natural and matter-of-course air that divested his words of the terrible. However this may be, the facts are clear, and no member of our party betrayed any very particular trepidation, or seemed to consider that any thing had gone very especially wrong.

For my part I was convinced it was all right, and merely stepped aside, out of the range of the Egyptian's fist. Doctor Ponnonner thrust his hands into his breeches' pockets, looked hard at the Mummy, and grew excessively red in the face. Mr. Gliddon stroked his whiskers and drew up the collar of his shirt. Mr. Buckingham hung down his head, and put his right thumb into the left corner of his mouth.

The Egyptian regarded him with a severe countenance for some minutes, and at length, with a sneer, said:

"Why don't you speak, Mr. Buckingham? Did you hear what I asked you, or not? *Do* take your thumb out of your mouth!"

Mr. Buckingham, hereupon, gave a slight start, took his right thumb out of the left corner of his mouth, and, by way of indemnification inserted his left thumb in the right corner of the aperture above-mentioned.

Not being able to get an answer from Mr. B., the figure turned peevishly to Mr. Gliddon, and, in a peremptory tone, demanded in general terms what we all meant.

Mr. Gliddon replied at great length, in phonetics; and but for the deficiency of American printing-offices in hieroglyphical type, it would afford me much pleasure to record here, in the original, the whole of his very excellent speech.

I may as well take this occasion to remark, that all the subsequent conversation in which the Mummy took a part, was carried on in primitive Egyptian, through the medium (so far as concerned myself and other untravelled members of the company)—through the medium, I say, of Messieurs Gliddon and Buckingham, as interpreters. These gentlemen spoke the mother tongue of the mummy with inimitable fluency and grace; but I could not help observing that (owing, no doubt, to the introduction of images entirely modern, and, of course, entirely novel to the stranger) the two travellers were reduced, occasionally, to the employment of sensible forms for the purpose of conveying a particular meaning. Mr. Gliddon, at one period, for example, could not make the Egyptian comprehend the term "politics," until he sketched upon the wall, with a bit of charcoal, a little carbuncle-nosed gentleman, out at elbows, standing upon a stump, with his left leg drawn back, right arm thrown forward, with his fist, shut, the eyes rolled up toward Heaven, and the mouth open at an angle of ninety degrees. Just in the same way Mr. Buckingham failed to convey the absolutely modern idea "whig," until (at Doctor Ponnonner's suggestion) he grew very pale in the face, and consented to take off his own.

It will be readily understood that Mr. Gliddon's discourse turned chiefly upon the vast benefits accruing to science from the unrolling and disembowelling of mummies; apologizing, upon this score, for any disturbance that might have been occasioned *him*, in particular, the individual Mummy called Allamistakeo; and concluding with a mere hint (for it could scarcely be considered more) that, as these little matters were now explained, it might be as well to proceed with the investigation intended. Here Doctor Ponnonner made ready his instruments.

In regard to the latter suggestions of the orator, it appears that Allamistakeo had certain scruples of conscience, the nature of which I did not distinctly learn; but he expressed himself satisfied with the apologies tendered, and, getting down from the table, shook hands with the company all round.

When this ceremony was at an end, we immediately busied ourselves in repairing the damages which our subject had sustained from the scalpel. We sewed up the wound in his temple, bandaged his foot, and applied a square inch of black plaster to the tip of his nose.

It was now observed that the Count (this was the title, it seems, of Allamistakeo) had a slight fit of shivering—no doubt from the cold. The Doctor immediately repaired to his wardrobe, and soon returned with a black dress coat, made in Jennings' best manner, a pair of sky-blue plaid pantaloons with straps, a pink gingham *chemise*, a flapped vest of brocade, a white sack

overcoat, a walking cane with a hook, a hat with no brim, patent-leather boots, straw-colored kid gloves, an eye-glass, a pair of whiskers, and a waterfall cravat. Owing to the disparity of size between the Count and the Doctor (the proportion being as two to one), there was some little difficulty in adjusting these habiliments upon the person of the Egyptian; but when all was arranged, he might have been said to be dressed. Mr. Gliddon, therefore, gave him his arm, and led him to a comfortable chair by the fire, while the Doctor rang the bell upon the spot and ordered a supply of cigars and wine.

The conversation soon grew animated. Much curiosity was, of course, expressed in regard to the somewhat remarkable fact of Allamistakeo's still remaining alive.

"I should have thought," observed Mr. Buckingham, "that it is high time you were dead."

"Why," replied the Count, very much astonished, "I am little more than seven hundred years old! My father lived a thousand, and was by no means in his dotage when he died."

Here ensued a brisk series of questions and computations, by means of which it became evident that the antiquity of the Mummy had been grossly misjudged. It had been five thousand and fifty years and some months since he had been consigned to the catacombs at Eleithias.

"But my remark," resumed Mr. Buckingham, "had no reference to your age at the period of interment (I am willing to grant, in fact, that you are still a young man), and my allusion was to the immensity of time during which, by your own showing, you must have been done up in asphaltum."

"In what?" said the Count.

"In asphaltum," persisted Mr. B.

"Ah, yes; I have some faint notion of what you mean; it might be made to answer, no doubt—but in my time we employed scarcely any thing else than the Bichloride of Mercury."

"But what we are especially at a loss to understand," said Doctor Ponnonner, "is how it happens that, having been dead and buried in Egypt five thousand years ago, you are here to-day all alive and looking so delightfully well."

"Had I been, as you say, *dead*," replied the Count, "it is more than probable that dead I should still be; for I perceive you are yet in the infancy of Galvanism, and cannot accomplish with it what was a common thing among us in the old days. But the fact is, I fell into catalepsy, and it was considered by my best friends that I was either dead or should be; they accordingly embalmed me at once—I presume you are aware of the chief principle of the embalming process?"

"Why, not altogether."

"Why, I perceive—a deplorable condition of ignorance! Well, I cannot enter into details just now: but it is necessary to explain that to embalm (properly speaking), in Egypt, was to arrest indefinitely *all* the animal functions subjected to the process. I use the word 'animal' in its widest sense, as including the physical not more than the moral and *vital* being. I repeat that the leading principle of embalmment consisted, with us, in the immediately arresting, and holding in perpetual *abeyance*, all the animal func-

tions subjected to the process. To be brief, in whatever condition the individual was, at the period of embalmment, in that condition he remained. Now, as it is my good fortune to be of the blood of the Scarabæus, I was embalmed *alive*, as you see me at present."

"The blood of the Scarabæus!" exclaimed Doctor Ponnonner.

"Yes. The Scarabæus was the insignium, or the 'arms,' of a very distinguished and very rare patrician family. To be 'of the blood of the Scarabæus,' is merely to be one of that family of which the Scarabæus is the *insignium*. I speak figuratively."

"But what has this to do with you being alive?"

"Why, it is the general custom in Egypt to deprive a corpse, before embalmment, of its bowels and brains; the race of the Scarabæi alone did not coincide with the custom. Had I not been a Scarabæus, therefore, I should have been without bowels and brains; and without either it is inconvenient to live."

"I perceive that," said Mr. Buckingham, "and I presume that all the *entire* mummies that come to hand are of the race of Scarabæi."

"Beyond doubt."

"I thought," said Mr. Gliddon, very meekly, "that the Scarabæus was one of the Egyptian gods."

"One of the Egyptian *what?*" exclaimed the Mummy, starting to its feet.

"Gods!" repeated the traveller.

"Mr. Gliddon, I really am astonished to hear you talk in this style," said the Count, resuming his chair. "No nation upon the face of the earth has ever acknowledged more than one *god*. The Scarabæus, the Ibis, etc., were with us (as similar creatures have been with others) the symbols, or *media*, through which we offered worship to the Creator too august to be more directly approached."

There was here a pause. At length the colloquy was renewed by Doctor Ponnonner.

"It is not improbable, then, from what you have explained," said he, "that among the catacombs near the Nile there may exist other mummies of the Scarabæus tribe, in a condition of vitality."

"There can be no question of it," replied the Count; "all the Scarabæi embalmed accidentally while alive, are alive. Even some of those *purposely* so embalmed, may have been overlooked by their executors, and still remain in the tomb."

"Will you be kind enough to explain," I said, "what you mean by 'purposely so embalmed'?"

"With great pleasure," answered the Mummy, after surveying me leisurely through his eye-glass—for it was the first time I had ventured to address him a direct question.

"With great pleasure," he said. "The usual duration of man's life, in my time, was about eight hundred years. Few men died, unless by most extraordinary accident, before the age of six hundred; few lived longer than a decade of centuries; but eight were considered the natural term. After the discovery of the embalming principle, as I have already described it to you, it occurred to our philosophers that a laudable curiosity might be gratified, and, at the same time, the interests of science much advanced, by living this

natural term in instalments. In the case of history, indeed, experience demonstrated that something of this kind was indispensable. An historian, for example, having attained the age of five hundred, would write a book with great labor and then get himself carefully embalmed; leaving instructions to his executors *pro tem.*, that they should cause him to be revivified after the lapse of a certain period—say five or six hundred years. Resuming existence at the expiration of this time, he would invariably find his great work converted into a species of hap-hazard note-book—that is to say, into a kind of literary arena for the conflicting guesses, riddles, and personal squabbles of whole herds of exasperated commentators. These guesses, etc., which passed under the name of annotations, or emendations, were found so completely to have enveloped, distorted, and overwhelmed the text, that the author had to go about with a lantern to discover his own book. When discovered, it was never worth the trouble of the search. After rewriting it throughout, it was regarded as the bounden duty of the historian to set himself to work immediately in correcting, from his own private knowledge and experience, the traditions of the day concerning the epoch at which he had originally lived. Now this process of rescription and personal rectification, pursued by various individual sages from time to time, had the effect of preventing our history from degenerating into absolute fable."

"I beg your pardon," said Doctor Ponnonner at this point, laying his hand gently upon the arm of the Egyptian—"I beg your pardon, sir, but may I presume to interrupt you for one moment?"

"By all means, *sir*," replied the Count, drawing up.

"I merely wished to ask you a question," said the Doctor. "You mentioned the historian's personal correction of *traditions* respecting his own epoch. Pray, sir, upon an average what proportion of these Kabbala were usually found to be right?"

"The Kabbala, as you properly term them, sir, were generally discovered to be precisely on a par with the facts recorded in the unre-written histories themselves—that is to say, not one individual iota of either was ever known, under any circumstances, to be not totally and radically wrong."

"But since it is quite clear," resumed the Doctor, "that at least five thousand years have elapsed since your entombment, I take it for granted that your histories at that period, if not your traditions were sufficiently explicit on that one topic of universal interest, the Creation, which took place, as I presume you are aware, only about ten centuries before."

"Sir!" said the Count Allamistakeo.

The Doctor repeated his remarks, but it was only after much additional explanation that the foreigner could be made to comprehend them. The latter at length said, hesitatingly:

"The ideas you have suggested are to me, I confess, utterly novel. During my time I never knew any one to entertain so singular a fancy as that the universe (or this world if you will have it so) ever had a beginning at all. I remember once, and once only, hearing something remotely hinted, by a man of many speculations, concerning the

origin *of the human race;* and by this individual, the very word *Adam* (or Red Earth), which you make use of, was employed. He employed it, however, in a generical sense, with reference to the spontaneous germination from rank soil (just as a thousand of the lower *genera* of creatures are germinated)—the spontaneous germination, I say, of five vast hordes of men, simultaneously upspringing in five distinct and nearly equal divisions of the globe."

Here, in general, the company shrugged their shoulders, and one or two of us touched our foreheads with a very significant air. Mr. Silk Buckingham, first glancing slightly at the occiput and then at the sinciput of Allamistakeo, spoke as follows:

"The long duration of human life in your time, together with the occasional practice of passing it, as you have explained, in instalments, must have had, indeed, a strong tendency to the general development and conglomeration of knowledge. I presume, therefore, that we are to attribute the marked inferiority of the old Egyptians in all particulars of science, when compared with the moderns, and more especially with the Yankees, altogether to the superior solidity of the Egyptian skull."

"I confess again," replied the Count, with much suavity, "that I am somewhat at a loss to comprehend you; pray, to what particulars of science do you allude?"

Here our whole party, joining voices, detailed, at great length, the assumptions of phrenology and the marvels of animal magnetism.

Having heard us to an end, the Count proceeded to relate a few anecdotes, which rendered it evident that prototypes of Gall and Spurzheim had flourished and faded in Egypt so long ago as to have been nearly forgotten, and that the manœuvres of Mesmer were really very contemptible tricks when put in collation with the positive miracles of the Teban *savans*, who created lice and a great many other similar things.

I here asked the Count if his people were able to calculate eclipses. He smiled rather contemptuously, and said they were.

This put me a little out, but I began to make other inquiries in regard to his astronomical knowledge, when a member of the company, who had never as yet opened his mouth, whispered in my ear, that for information on this head, I had better consult Ptolemy (whoever Ptolemy is), as well as one Plutarch *de facie lunæ*.

I then questioned the Mummy about burning-glasses and lenses, and, in general, about the manufacture of glass; but I had not made an end of my queries before the silent member again touched me quietly on the elbow, and begged me for God's sake to take a peep at Diodorus Siculus. As for the Count, he merely asked me, in the way of reply, if we moderns possessed any such microscopes as would enable us to cut cameos in the style of the Egyptians. While I was thinking how I should answer this question, little Doctor Ponnonner committed himself in a very extraordinary way.

"Look at our architecture!" he exclaimed, greatly to the indignation of both the travellers, who pinched him black and blue to no purpose.

"Look," he cried with enthusiasm, "at the Bowling-Green Fountain in New

York! or if this be too vast a contemplation, regard for a moment the Capitol at Washington, D. C.!"—and the good little medical man went on to detail, very minutely, the proportions of the fabric to which he referred. He explained that the portico alone was adorned with no less than four and twenty columns, five feet in diameter, and ten feet apart.

The Count said that he regretted not being able to remember, just at that moment, the precise dimensions of any one of the principal buildings of the city of Aznac, whose foundations were laid in the night of Time, but the ruins of which were still standing, at the epoch of his entombment, in a vast plain of sand to the westward of Thebes. He recollected, however, (talking of the porticoes,) that one affixed to an inferior palace in a kind of suburb called Carnac, consisted of a hundred and forty-four columns, thirty-seven feet in circumference, and twenty-five feet apart. The approach to this portico, from the Nile, was through an avenue two miles long, composed of sphynxes, statues, and obelisks, twenty, sixty, and a hundred feet in height. The palace itself (as well as he could remember) was, in one direction, two miles long, and might have been altogether about seven in circuit. Its walls were richly painted all over, within and without, with hieroglyphics. He would not pretend to *assert* that even fifty or sixty of the Doctor's Capitols might have been built within these walls, but he was by no means sure that two or three hundred of them might not have been squeezed in with some trouble. That palace at Carnac was an insignificant little building after all. He (the Count), however, could not conscientiously refuse to admit the ingenuity, magnificence, and superiority of the Fountain at the Bowling Green, as described by the Doctor. Nothing like it, he was forced to allow, had ever been seen in Egypt or elsewhere.

I here asked the Count what he had to say to our railroads.

"Nothing," he replied, "in particular." They were rather slight, rather ill-conceived, and clumsily put together. They could not be compared, of course, with the vast, level, direct, iron-grooved causeways upon which the Egyptians conveyed entire temples and solid obelisks of a hundred and fifty feet in altitude.

I spoke of our gigantic mechanical forces.

He agreed that we knew something in that way, but inquired how I should have gone to work in getting up the imposts on the lintels of even the little palace at Carnac.

This question I concluded not to hear, and demanded if he had any idea of Artesian wells; but he simply raised his eyebrows; while Mr. Gliddon winked at me very hard and said, in a low tone, that one had been recently discovered by the engineers employed to bore for water in the Great Oasis.

I then mentioned our steel; but the foreigner elevated his nose, and asked me if our steel could have executed the sharp carved work seen on the obelisks, and which was wrought altogether by edge-tools of copper.

This disconcerted us so greatly that we thought it advisable to vary the attack to Metaphysics. We sent for a copy of a book called the "Dial," and read out of it a chapter or two about

something which is not very clear, but which the Bostonians call the Great Movement of Progress.

The Count merely said that Great Movements were awfully common things in his day, and as for Progress, it was at one time quite a nuisance, but it never progressed.

We then spoke of the great beauty and importance of Democracy, and were at much trouble in impressing the Count with a due sense of the advantages we enjoyed in living where there was suffrage *ad libitum,* and no king.

He listened with marked interest, and in fact seemed not a little amused. When we had done, he said that, a great while ago, there had occurred something of a very similar sort. Thirteen Egyptian provinces determined all at once to be free, and to set a magnificent example to the rest of mankind. They assembled their wise men, and concocted the most ingenious constitution it is possible to conceive. For a while they managed remarkably well; only their habit of bragging was prodigious. The thing ended, however, in the consolidation of the thirteen states, with some fifteen or twenty others, in the most odious and insupportable despotism that was ever heard of upon the face of the Earth.

I asked what was the name of the usurping tyrant.

As well as the Count could recollect, it was *Mob.*

Not knowing what to say to this, I raised my voice, and deplored the Egyptian ignorance of steam.

The Count looked at me with much astonishment, but made no answer. The silent gentleman, however, gave me a violent nudge in the ribs with his elbows—told me I had sufficiently exposed myself for once—and demanded if I was really such a fool as not to know that the modern steam-engine is derived from the invention of Hero, through Solomon de Caus.

We were now in imminent danger of being discomfited; but, as good luck would have it, Doctor Ponnonner, having rallied, returned to our rescue, and inquired if the people of Egypt would seriously pretend to rival the moderns in the all-important particular of dress.

The Count, at this, glanced downward to the straps of his pantaloons, and then taking hold of the end of one of his coat-tails, held it up close to his eyes for some minutes. Letting it fall, at last, his mouth extended itself very gradually from ear to ear; but I do not remember that he said any thing in the way of reply.

Hereupon we recovered our spirits, and the Doctor, approaching the Mummy with great dignity, desired it to say candidly, upon its honor as a gentleman, if the Egyptians had comprehended, at *any* period, the manufacture of either Ponnonner's lozenges or Brandreth's pills.

We looked, with profound anxiety, for an answer—but in vain. It was not forthcoming. The Egyptian blushed and hung down his head. Never was triumph more consummate; never was defeat borne with so ill a grace. Indeed, I could not endure the spectacle of the poor Mummy's mortification. I reached my hat, bowed to him stiffly, and took leave.

Upon getting home I found it past four o'clock, and went immediately to bed. It is now ten a. m. I have been

up since seven, penning these memoranda for the benefit of my family and of mankind. The former I shall behold no more. My wife is a shrew. The truth is, I am heartily sick of this life and of the nineteenth century in general. I am convinced that every thing is going wrong. Besides, I am anxious to know who will be President in 2045. As soon, therefore, as I shave and swallow a cup of coffee, I shall just step over to Ponnonner's and get embalmed for a couple of hundred years.

Loss of Breath

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O breathe not, etc.—*Moore's Melodies.*

THE most notorious ill-fortune must in the end yield to the untiring courage of philosophy—as the most stubborn city to the ceaseless vigilance of an enemy. Shalmanezer, as we have it in holy writings, lay three years before Samaria; yet it fell. Sardanapalus—see Diodorus—maintained himself seven in Nineveh; but to no purpose. Troy expired at the close of the second lustrum; and Azoth, as Aristæus declares upon his honour as a gentleman, opened at last her gates to Psammetichus, after having barred them for the fifth part of a century. . . .

"Thou wretch!—thou vixen!—thou shrew!" said I to my wife on the morning after our wedding; "thou witch!—thou hag!—thou whipper-snapper!—thou sink of iniquity!—thou fiery-faced quintessence of all that is abominable!—thou—thou"—here standing upon tiptoe, seizing her by the throat, and placing my mouth close to her ear, I was preparing to launch forth a new and more decided epithet of opprobium, which should not fail, if ejaculated, to convince her of her insignificance, when to my extreme horror and astonishment I discovered that *I had lost my breath*.

The phrases "I am out of breath," "I have lost my breath," etc., are often enough repeated in common conversation; but it had never occurred to me that the terrible accident of which I speak could *bona fide* and actually happen! Imagine—that is if you have a fanciful turn—imagine, I say, my wonder—my consternation—my despair!

There is a good genius, however, which has never entirely deserted me. In my most ungovernable moods I still retain a sense of propriety, *et le chemin des passions me conduit*—as Lord Edouard in the "Julie" says it did him—*a la philosophie veritable.*

Although I could not at first precisely ascertain to what degree the occurrence had affected me, I determined at all events to conceal the matter from my wife, until further experience should discover to me the extent of this my unheard of calamity. Altering my countenance, therefore, in a moment, from its bepuffed and distorted appearance, to an expression of arch and coquettish benignity, I gave my lady a pat on the one cheek, and a kiss on

the other, and without saying one syllable (Furies! I could not), left her astonished at my drollery, as I pirouetted out of the room in a *pas de zephyr*.

Behold me then safely ensconced in my private *boudoir*, a fearful instance of the ill consequences attending upon irascibility—alive, with the qualifications of the dead—dead, with the propensities of the living—an anomaly on the face of the earth—being very calm, yet breathless.

Yes! breathless. I am serious in asserting that my breath was entirely gone. I could not have stirred with it a feather if my life had been at issue, or sullied even the delicacy of a mirror. Hard fate!—yet there was some alleviation to the first overwhelming paroxysm of my sorrow. I found, upon trial, that the powers of utterance which, upon my inability to proceed in the conversation with my wife, I then concluded to be totally destroyed, were in fact only partially impeded, and I discovered that had I, at that interesting crisis, dropped my voice to a singularly deep guttural, I might still have continued to her the communication of my sentiments; this pitch of voice (the guttural) depending, I find, not upon the current of the breath, but upon a certain spasmodic action of the muscles of the throat.

Throwing myself upon a chair, I remained for some time absorbed in meditation. My reflections, be sure, were of no consolatory kind. A thousand vague and lachrymatory fancies took possession of my soul—and even the idea of suicide flitted across my brain; but it is a trait in the perversity of human nature to reject the obvious and the ready, for the far-distant and equivocal. Thus I shuddered at self-murder as the most decided of atrocities while the tabby-cat purred strenuously upon the rug, and the very water-dog wheezed assiduously under the table; each taking to itself much merit for the strength of its lungs, and all obviously done in derision of my own pulmonary incapacity.

Oppressed with a tumult of vague hopes and fears, I at length heard the footsteps of my wife descending the staircase. Being now assured of her absence, I returned with a palpitating heart to the scene of my disaster.

Carefully locking the door on the inside, I commenced a vigorous search. It was possible, I thought, that, concealed in some obscure corner, or lurking in some closet or drawer, might be found the lost object of my inquiry. It might have a vapory—it might even have a tangible form. Most philosophers, upon many points of philosophy, are still very unphilosophical. William Godwin, however, says in his "Mandeville," that "invisible things are the only realities," and this, all will allow, is a case in point. I would have the judicious reader pause before accusing such asseverations of an undue quantum of absurdity. Anaxagoras, it will be remembered, maintained that snow is black, and this I have since found to be the case.

Long and earnestly did I continue the investigation: but the contemptible reward of my industry and perseverance proved to be only a set of false teeth, two pair of hips, an eye, and a number of *billets-doux* from Mr. Windenough to my wife. I might as well here observe that this confirmation of

my lady's partiality for Mr. W. occasioned me little uneasiness. That Mrs. Lackobreath should admire anything so dissimilar to myself was a natural and necessary evil. I am, it is well known, of a robust and corpulent appearance, and at the same time somewhat diminutive in stature. What wonder, then, that the lath-like tenuity of my acquaintance, and his altitude, which has grown into a proverb, should have met with all due estimation in the eyes of Mrs. Lackobreath. But to return.

My exertions, as I have before said, proved fruitless. Closet after closet—drawer after drawer—corner after corner—were scrutinized to no purpose. At one time, however, I thought myself sure of my prize, having, in rummaging a dressing-case, accidentally demolished a bottle of Grandjean's Oil of Archangels—which, as an agreeable perfume, I here take the liberty of recommending.

With a heavy heart I returned to my *boudoir*—there to ponder upon some method of eluding my wife's penetration, until I could make arrangements prior to my leaving the country, for to this I had already made up my mind. In a foreign climate, being unknown, I might, with some probability of success, endeavor to conceal my unhappy calamity—a calamity calculated, even more than beggary, to estrange the affections of the multitude, and to draw down upon the wretch the well-merited indignation of the virtuous and the happy. I was not long in hesitation. Being naturally quick, I committed to memory the entire tragedy of "Metamora." I had the good fortune to recollect that in the accentuation of this drama, or at least of such portion of it as is allotted to the hero, the tones of voice in which I found myself deficient were altogether unnecessary, and that the deep guttural was expected to reign monotonously throughout.

I practised for some time by the borders of a well-frequented marsh;—herein, however, having no reference to a similar proceeding of Demosthenes, but from a design peculiarly and conscientiously my own. Thus armed at all points, I determined to make my wife believe that I was suddenly smitten with a passion for the stage. In this, I succeeded to a miracle; and to every question or suggestion found myself at liberty to reply in my most frog-like and sepulchral tones with some passage from the tragedy—any portion of which, as I soon took great pleasure in observing, would apply equally well to any particular subject. It is not to be supposed, however, that in the delivery of such passages I was found at all deficient in the looking asquint—the showing my teeth—the working my knees—the shuffling my feet—or in any of those unmentionable graces which are now justly considered the characteristics of a popular performer. To be sure they spoke of confining me in a strait-jacket—but, good God! they never suspected me of having lost my breath.

Having at length put my affairs in order, I took my seat very early one morning in the mail stage for ———, giving it to be understood, among my acquaintances, that business of the last importance required my immediate personal attendance in that city.

The coach was crammed to repletion; but in the uncertain twilight the features of my companions could not be

distinguished. Without making any effectual resistance, I suffered myself to be placed between two gentlemen of colossal dimensions; while a third, of a size larger, requesting pardon for the liberty he was about to take, threw himself upon my body at full length, and falling asleep in an instant, drowned all my guttural ejaculations for relief, in a snore which would have put to blush the roarings of the bull of Phalaris. Happily the state of my respiratory faculties rendered suffocation an accident entirely out of the question.

As, however, the day broke more distinctly in our approach to the outskirts of the city, my tormentor, arising and adjusting his shirt-collar, thanked me in a very friendly manner for my civility. Seeing that I remained motionless (all my limbs were dislocated and my head twisted on one side), his apprehensions began to be excited; and arousing the rest of the passengers, he communicated, in a very decided manner, his opinion that a dead man had been palmed upon them during the night for a living and responsible fellow-traveller; here giving me a thump on the right eye, by way of demonstrating the truth of his suggestion.

Hereupon all, one after another (there were nine in company), believed it their duty to pull me by the ear. A young practising physician, too, having applied a pocket-mirror to my mouth, and found me without breath, the assertion of my prosecutor was pronounced a true bill; and the whole party expressed a determination to endure tamely no such impositions for the future, and to proceed no farther with any such carcasses for the present.

I was here, accordingly, thrown out at the sign of the "Crow" (by which tavern the coach happened to be passing), without meeting with any further accident than the breaking of both my arms, under the left hind wheel of the vehicle. I must besides do the driver the justice to state that he did not forget to throw after me the largest of my trunks, which, unfortunately falling on my head, fractured my skull in a manner at once interesting and extraordinary.

The landlord of the "Crow," who is a hospitable man, finding that my trunk contained sufficient to indemnify him for any little trouble he might take in my behalf, sent forthwith for a surgeon of his acquaintance, and delivered me to his care with a bill and receipt for ten dollars.

The purchaser took me to his apartments and commenced operations immediately. Having cut off my ears, however, he discovered signs of animation. He now rang the bell, and sent for a neighboring apothecary with whom to consult in the emergency. In case of his suspicions with regard to my existence proving ultimately correct, he, in the meantime, made an incision in my stomach, and removed several of my viscera for private dissection.

The apothecary had an idea that I was actually dead. This idea I endeavored to confute, kicking and plunging with all my might, and making the most furious contortions—for the operations of the surgeon had, in a measure, restored me to the possession of my faculties. All, however, was attributed to the effects of a new galvanic battery, wherewith the apothecary, who is really a man of information, performed several curious experiments, in which, from

my personal share in their fulfillment, I could not help feeling deeply interested. It was a course of mortification to me, nevertheless, that although I made several attempts at conversation, my powers of speech were so entirely in abeyance, that I could not even open my mouth; much less, then, make reply to some ingenious but fanciful theories of which, under other circumstances, my minute acquaintance with the Hippocratian pathology would have afforded me a ready confutation.

Not being able to arrive at a conclusion, the practitioners remanded me for further examination. I was taken up into a garret; and the surgeon's lady having accommodated me with drawers and stockings, the surgeon himself fastened my hands, and tied up my jaws with a pocket-handkerchief—then bolted the door on the outside as he hurried to his dinner, leaving me alone to silence and to meditation.

I now discovered to my extreme delight that I could have spoken had not my mouth been tied up with the pocket-handkerchief. Consoling myself with this reflection, I was mentally repeating some passages of the "Omnipresence of the Deity," as is my custom before resigning myself to sleep, when two cats, of a greedy and vituperative turn, entering at a hole in the wall, leaped up with a flourish *a la Catalani*, and alighting opposite one another on my visage, betook themselves to indecorous contention for the paltry consideration of my nose.

But, as the loss of his ears proved the means of elevating to the throne of Cyrus, the Magian or Mige-Gush of Persia, and as the cutting off his nose gave Zopyrus possession of Babylon, so the loss of a few ounces of my countenance proved the salvation of my body. Aroused by the pain, and burning with indignation, I burst, at a single effort, the fastenings and the bandage. Stalking across the room I cast a glance of contempt at the belligerents, and throwing open the sash to their extreme horror and disappointment, precipitated myself, very dexterously, from the window.

The mail-robber W——, to whom I bore a singular resemblance, was at this moment passing from the city jail to the scaffold erected for his execution in the suburbs. His extreme infirmity and long-continued ill-health had obtained him the privilege of remaining unmanacled; and habited in his gallows costume—one very similar to my own,—he lay at full length in the bottom of the hangman's cart (which happened to be under the windows of the surgeon at the moment of my precipitation) without any other guard than the driver, who was asleep, and two recruits of the sixth infantry, who were drunk.

As ill-luck would have it, I alit upon my feet within the vehicle. W——, who was an acute fellow, perceived his opportunity. Leaping up immediately, he bolted out behind, and turning down an alley, was out of sight in the twinkling of an eye. The recruits, aroused by the bustle, could not exactly comprehend the merits of the transaction. Seeing, however, a man, the precise counterpart of the felon, standing upright in the cart before their eyes, they were of the opinion that the rascal (meaning W——) was after making his escape, (so they expressed themselves,) and, having communicated this opinion to one another, they took each a dram,

and then knocked me down with the butt-ends of their muskets.

It was not long ere we arrived at the place of destination. Of course nothing could be said in my defence. Hanging was my inevitable fate. I resigned myself thereto with a feeling half stupid, half acrimonious. Being little of a cynic, I had all the sentiments of a dog. The hangman, however, adjusted the noose about my neck. The drop fell.

I forbear to depict my sensations upon the gallows; although here, undoubtedly, I could speak to the point, and it is a topic upon which nothing has been well said. In fact, to write upon such a theme it is necessary to have been hanged. Every author should confine himself to matters of experience. Thus Mark Antony composed a treatise upon getting drunk.

I may just mention, however, that die I did not. My body *was,* but I had no breath *to be,* suspended; and but for the knot under my left ear (which had the feel of a military stock) I dare say that I should have experienced very little inconvenience. As for the jerk given to my neck upon the falling of the drop, it merely proved a corrective to the twist afforded me by the fat gentleman in the coach.

For good reasons, however, I did my best to give the crowd the worth of their trouble. My convulsions were said to be extraordinary. My spasms it would have been difficult to beat. The populace *encored.* Several gentlemen swooned; and a multitude of ladies were carried home in hysterics. Pinxit availed himself of the opportunity to retouch, from a sketch taken upon the spot, his admirable painting of the "Marsyas flayed alive."

When I had afforded sufficient amusement, it was thought proper to remove my body from the gallows—this the more especially as the real culprit had in the meantime been retaken and recognized, a fact which I was so unlucky as not to know.

Much sympathy was, of course, exercised in my behalf, and as no one made claim to my corpse, it was ordered that I should be interred in a public vault.

Here, after due interval, I was deposited. The sexton departed, and I was left alone. A line of Marston's "Malcontent"—

> Death's a good fellow and keeps open house—

struck me at that moment as a palpable lie.

I knocked off, however, the lid of my coffin, and stepped out. The place was dreadfully dreary and damp, and I became troubled with *ennui.* By way of amusement, I felt my way among the numerous coffins ranged in order around. I lifted them down, one by one, busied myself in speculations about the mortality within.

"This," I soliloquized, tumbling over a carcass, puffy, bloated, and rotund—"this has been, no doubt, in every sense of the word, an unhappy—an unfortunate man. It has been his terrible lot not to walk but to waddle—to pass through life not like a human being, but like an elephant—not like a man, but like a rhinoceros.

"His attempts at getting on have been mere abortions, and his circumgyratory proceedings a palpable failure.

Taking a step forward, it has been his misfortune to take two toward the right, and three toward the left. His studies have been confined to the poetry of Crabbe. He can have no idea of the wonder of a *pirouette*. To him a *pas de papillon* has been an abstract conception. He has never ascended the summit of a hill. He has never viewed from any steeple the glories of a metropolis. Heat has been his mortal enemy. In the dog-days his days have been the days of a dog. Therein, he has dreamed of flames and suffocation —of mountains upon mountains—of Pelion upon Ossa. He was short of breath—to say all in a word, he was short of breath. He thought it extravagant to play upon wind-instruments. He was the inventor of self-moving fans, wind-sails, and ventilators. He patronized Du Pont the bellows-maker, and he died miserably in attempting to smoke a cigar. His was a case in which I feel a deep interest—a lot in which I sincerely sympathize.

"But here,"—said I—"here"—and I dragged spitefully from its receptacle a gaunt, tall and peculiar-looking form, whose remarkable appearance struck me with a sense of unwelcome familiarity—"here is a wretch entitled to no earthly commiseration." Thus saying, in order to obtain a more distinct view of my subject, I applied my thumb and forefinger to its nose, and causing it to assume a sitting position upon the ground, held it thus, at the length of my arm, while I continued my soliloquy.

—"Entitled," I repeated, "to no earthly commiseration. Who indeed would think of compassioning a shadow? Besides, has he not had his full share of the blessings of mortality? He was the originator of tall monuments — shot-towers — lightning-rods— Lombardy poplars. His treatise upon 'Shades and Shadows' has immortalized him. He edited with distinguished ability the last edition of 'South on the Bones.' He went early to college and studied pneumatics. He then came home, talked eternally, and played upon the French-horn. He patronized the bag-pipes. Captain Barclay, who walked against Time, would not walk against *him*. Windham and Allbreath were his favorite writers; his favorite artist, Phiz. He died gloriously while inhaling gas—*levique flatu corrupitur*, like the *fama pudicitiæ* in Hieronymus. He was indubitably a———"

"How *can* you?—how—*can*—you?"—interrupted the object of my animadversions, gasping for breath, and tearing off, with a desperate exertion, the bandage around its jaws—"how *can* you, Mr. Lackobreath, be so infernally cruel as to pinch me in that manner by the nose? Did you not see how they had fastened up my mouth—and you *must* know—if you know any thing—how vast a superfluity of breath I have to dispose of! If you do *not* know, however, sit down and you shall see. In my situation it is really a great relief to be able to open one's mouth—to be able to expatiate—to be able to communicate with a person like yourself, who do not think yourself called upon at every period to interrupt the thread of a gentleman's discourse. Interruptions are annoying and should undoubtedly be abolished—don't you think so?—no reply, I beg you,—one person is enough to be speaking at a time.—I shall be done by and by, and then you

may begin.—How the devil, sir, did you get into this place?—not a word I beseech you—been here some time myself—terrible accident!—heard of it, I suppose?—awful calamity!—walking under your windows—some short while ago—about the time you were stage-struck—horrible occurrence!—heard of 'catching one's breath,' eh?—hold your tongue I tell you!—I caught somebody else's!—had always too much of my own—met Blab at the corner of the street—wouldn't give me a chance for a word—couldn't get in a syllable edgeways—attacked, consequently, with epilepsis—Blab made his escape—damn all fools!—they took me up for dead, and put me in this place—pretty doings all of them!—heard all you said about me—every word a lie—horrible!—wonderful! — outrageous! — hideous! — incomprehensible! — et cetera — et cetera—et cetera—et cetera——"

It is impossible to conceive my astonishment at so unexpected a discourse; or the joy with which I became gradually convinced that the breath so fortunately caught by the gentleman (whom I soon recognized as my neighbor Windenough) was, in fact, the identical expiration mislaid by myself in the conversation with my wife. Time, place, and circumstances rendered it a matter beyond question. I did not, however, immediately release my hold upon Mr. W.'s proboscis—not at least during the long period in which the inventor of Lombardy poplars continued to favor me with his explanations.

In this respect I was actuated by that habitual prudence which has ever been my predominating trait. I reflected that many difficulties might still lie in the path of my preservation which only extreme exertion on my part would be able to surmount. Many persons, I considered, are prone to estimate commodities in their possession—however valueless to the then proprietor—however troublesome, or distressing—in direct ratio with the advantages to be derived by others from their attainment, or by themselves from their abandonment. Might not this be the case with Mr. Windenough? In displaying anxiety for the breath of which he was at present so willing to get rid, might I not lay myself open to the exactions of his avarice? There are scoundrels in this world, I remembered with a sigh, who will not scruple to take unfair opportunities with even a next-door neighbor, and (this remark is from Epictetus) it is precisely at that time when men are most anxious to throw off the burden of their own calamities that they feel the least desirous of relieving them in others.

Upon considerations similar to these, and still retaining my grasp upon the nose of Mr. W., I accordingly thought proper to model my reply.

"Monster!" I began in a tone of the deepest indignation—"monster and double-winded idiot!—dost *thou*, whom for thine iniquities it has pleased heaven to accurse with a twofold respiration—dost *thou*, I say, presume to address me in the familiar language of an old acquaintance?—'I lie,' forsooth! and 'hold my tongue,' to be sure!—pretty conversation indeed, to a gentleman with a single breath!—all this, too, when I have it in my power to relieve the calamity under which thou dost so justly suffer—to curtail the superfluities of thine unhappy respiration."

Like Brutus, I paused for a reply—with which, like a tornado, Mr. Windenough immediately overwhelmed me. Protestation followed upon protestation, and apology upon apology. There were no terms with which he was unwilling to comply, and there were none of which I failed to take the fullest advantage.

Preliminaries being at length arranged, my acquaintance delivered me the respiration; for which (having carefully examined it) I gave him afterward a receipt.

I am aware that by many I shall be held to blame for speaking in a manner so cursory, of a transaction so impalpable. It will be thought that I should have entered more minutely, into the details of an occurrence by which—and this is very true—much new light might be thrown upon a highly interesting branch of physical philosophy.

To all this I am sorry that I cannot reply. A hint is the only answer which I am permitted to make. There were *circumstances*—but I think it much safer upon consideration to say as little as possible about an affair so delicate—*so delicate*, I repeat, and at the time involving the interests of a third party whose sulphurous resentment I have not the least desire, at this moment, of incurring.

We were not long after this necessary arrangement in effecting an escape from the dungeons of the sepulchre. The united strength of our resuscitated voices was soon sufficiently apparent. Scissors, the Whig editor, republished a treatise upon "the nature and origin of subterranean noises." A reply—rejoinder — confutation — and justification—followed in the columns of a Democratic gazette. It was not until the opening of the vault to decide the controversy, that the appearance of Mr. Windenough and myself proved both parties to have been decidedly in the wrong.

I cannot conclude these details of some very singular passages in a life at all times sufficiently eventful, without again recalling to the attention of the reader the merits of that indiscriminate philosophy which is a sure and ready shield against those shafts of calamity which can neither be seen, felt, nor fully understood. It was in the spirit of this wisdom that, among the ancient Hebrews, it was believed the gates of Heaven would be inevitably opened to that sinner, or saint, who, with good lungs and implicit confidence, should vociferate the word *"Amen!"* It was in the spirit of this wisdom that, when a great plague raged at Athens, and every means had been in vain attempted for its removal, Epimenides, as Laertius relates, in his second book, of that philosopher, advised the erection of a shrine and temple "to the proper God."

LYTTLETON BARRY.

The Man That Was Used Up

A TALE OF THE LATE BUGABOO AND KICKAPOO CAMPAIGN

(First published in *Burton's Gentleman's Magazine,* August, 1839.—Ed.)

Pleurez, pleurez, mes yeux, et fondez vous en eau!
La moitie de ma vie a mis l'autre au tombeau. —CORNEILLE.

I CANNOT just now remember when or where I first made the acquaintance of that truly fine-looking fellow, Brevet Brigadier-General John A. B. C. Smith. Some one *did* introduce me to the gentleman, I am sure—at some public meeting, I know very well—held about something of great importance, no doubt—at some place or other, I feel convinced,—whose name I have unaccountably forgotten. The truth is—that the introduction was attended, upon my part, with a degree of anxious embarrassment which operated to prevent any definite impressions of either time or place. I am constitutionally nervous—this, with me, is a family failing, and I can't help it. In especial, the slightest appearance of mystery—of any point I cannot exactly comprehend—puts me at once into a pitiable state of agitation.

There was something, as it were, remarkable—yes, *remarkable,* although this is but a feeble term to express my full meaning—about the entire individuality of the personage in question. He was, perhaps, six feet in height, and of a presence singularly commanding. There was an *air distingue* pervading the whole man, which spoke of high breeding, and hinted at high birth. Upon this topic—the topic of Smith's personal appearance—I have a kind of melancholy satisfaction in being minute. His head of hair would have done honor to a Brutus; nothing could be more richly flowing, or possess a brighter gloss. It was of a jetty black; which was also the color, or more properly the no-color of his unimaginable whiskers. You perceive I cannot speak of these latter without enthusiasm; it is not too much to say that they were the handsomest pair of whiskers under the sun. At all events, they encircled, and at times partially overshadowed, a mouth utterly unequalled. Here were the most entirely even, and the most brilliantly white of all conceivable teeth. From between them, upon every proper occasion, issued a voice of surpassing clearness, melody, and strength. In the matter of eyes, also, my acquaintance was pre-eminently endowed. Either one of such a pair was worth a couple of the ordinary ocular organs. They were of a deep hazel exceedingly large and lustrous; and there was perceptible about them, ever and anon, just that amount of interesting obliquity which gives pregnancy to expression.

The bust of the General was unquestionably the finest bust I ever saw. For your life you could not have found a fault with its wonderful proportion. This rare peculiarity set off to great advantage a pair of shoulders which would have called up a blush of con-

scious inferiority into the countenance of the marble Apollo. I have a passion for fine shoulders, and may say that I never beheld them in perfection before. The arms altogether were admirably modelled. Nor were the lower limbs less superb. These were, indeed, the *ne plus ultra* of good legs. Every connoisseur in such matters admitted the legs to be good. There was neither too much flesh nor too little,—neither rudeness nor fragility. I could not imagine a more graceful curve than that of the *os femoris*, and there was just that due gentle prominence in the rear of the *fibula* which goes to the conformation of a properly proportioned calf. I wish to God my young and talented friend Chiponchipino, the sculptor, had but seen the legs of Brevet Brigadier-General John A. B. C. Smith.

But although men so absolutely fine-looking are neither as plenty as reasons or blackberries, still I could not bring myself to believe that *the remarkable* something to which I alluded just now,—that the odd air of *je ne sais quoi* which hung about my new acquaintance,—lay altogether, or indeed at all, in the supreme excellence of his bodily endowments. Perhaps it might be traced to the *manner*;—yet here again I could not pretend to be positive. There *was* a primness, not to say stiffness, in his carriage—a degree of measured and, if I may so express it, of rectangular precision attending his every movement, which, observed in a more diminutive figure, would have had the least little savor in the world of affectation, pomposity, or constraint, but which, noticed in a gentleman of his undoubted dimensions, was readily placed to the account of reserve, *hauteur*—of a commendable sense, in short, of what is due to the dignity of colossal proportion.

The kind friend who presented me to General Smith whispered in my ear some few words of comment upon the man. He was a *remarkable* man—a *very* remarkable man—indeed one of the *most* remarkable men of the age. He was an especial favorite, too, with the ladies—chiefly on account of his high reputation for courage.

"In *that* point he is unrivalled—indeed he is a perfect desperado—a downright fire-eater, and no mistake," said my friend, here dropping his voice excessively low, and thrilling me with the mystery of his tone.

"A downright fire-eater, and *no* mistake. Showed *that*, I should say, to some purpose, in the late tremendous swamp-fight, away down South, with the Bugaboo and Kickapoo Indians." [Here my friend opened his eyes to some extent.] "Bless my soul!—blood and thunder, and all that!—*prodigies* of valor!—heard of him of course?—you know he's the man——"

"Man alive, how *do* you do? why, how *are* ye? *very* glad to see ye, indeed!" here interrupted the General himself, seizing my companion by the hand as he drew near, and bowing stiffly but profoundly, as I was presented. I then thought (and I think so still) that I never heard a clearer nor a stronger voice, nor beheld a finer set of teeth: but I *must* say that I was sorry for the interruption just at that moment, as owing to the whispers and insinuations aforesaid, my interest had been greatly excited in the hero of the Bugaboo and Kickapoo campaign.

However, the delightfully luminous

conversation of Brevet Brigadier-General John A. B. C. Smith soon completely dissipated this chagrin. My friend leaving us immediately, we had quite a *tete-a-tete,* and I was not only pleased but *really*—instructed. I never heard a more fluent talker, or a man of greater general information. With becoming modesty, he forebore, nevertheless, to touch upon the theme I had just then most at heart—I mean the mysterious circumstances attending the Bugaboo war—and, on my own part, what I conceive to be a proper sense of delicacy forbade me to broach the subject; although, in truth, I was exceedingly tempted to do so. I perceived, too, that the gallant soldier preferred topics of philosophical interest, and that he delighted, especially, in commenting upon the rapid march of mechanical invention. Indeed, lead him where I would, this was a point to which he invariably came back.

"There is nothing at all like it," he would say; "we are a wonderful people, and live in a wonderful age. Parachutes and railroads—man-traps and spring-guns! Our steam-boats are upon every sea, and the Nassau balloon packet is about to run regular trips (fare either way only twenty pounds sterling) between London and Timbuctoo. And who shall calculate the immense influence upon social life—upon arts—upon commerce—upon literature—which will be the immediate result of the great principles of electro-magnetics! Nor, is this all, let me assure you! There is really no end to the march of invention. The most wonderful—the most ingenious—and let me add, Mr.—Mr. Thompson, I believe, is your name—let me add, I say the most *useful*—the most truly *useful*—mechanical contrivances are daily springing up like mushrooms, if I may so express myself, or, more figuratively, like—ah—grasshoppers—like grasshoppers, Mr. Thompson—about us and ah—ah—ah—around us!"

Thompson, to be sure, is not my name; but it is needless to say that I left General Smith with a heightened interest in the man, with an exalted opinion of his conversational powers, and a deep sense of the valuable privileges we enjoy in living in this age of mechanical invention. My curiosity, however, had not been altogether satisfied, and I resolved to prosecute immediate inquiry among my acquaintances, touching the Brevet Brigadier-General himself, and particularly respecting the tremendous events *quorum pars magna fuit,* during the Bugaboo and Kickapoo campaign.

The first opportunity which presented itself, and which (*horresco referens*) I did not in the least scruple to seize, occurred at the Church of the Reverend Doctor Drummummupp, where I found myself established, one Sunday, just at sermon time, not only in the pew, but by the side of that worthy and communicative little friend of mine, Miss Tabitha T. Thus seated, I congratulated myself, and with much reason, upon the very flattering state of affairs. If any person knew any thing about Brevet Brigadier-General John A. B. C. Smith, that person it was clear to me, was Miss Tabitha T. We telegraphed a few signals and then commenced, *sotto voce,* a brisk *tete-a-tete.*

"Smith!" said she in reply to my very earnest inquiry: "Smith!—why, not General A. B. C.? Bless me, I thought you *knew* all about *him!* This

is a wonderfully inventive age! Horrid affair that!—a bloody set of wretches, those Kickapoos!—fought like a hero—prodigies of valor—immortal renown. Smith!—Brevet Brigadier-General John A. B. C.!—why, you know he's the man——"

"Man," here broke in Doctor Drummummupp, at the top of his voice, and with a thump that came near knocking the pulpit about our ears—"man that is born of a woman hath but a short time to live; he cometh up and is cut down like a flower!" I started to the extremity of the pew, and perceived by the animated looks of the divine, that the wrath which had nearly proved fatal to the pulpit had been excited by the whispers of the lady and myself. There was no help for it; so I submitted with a good grace, and listened, in all the martyrdom of dignified silence, to the balance of that very capital discourse.

Next evening found me a somewhat late visitor at the Rantipole Theatre, where I felt sure of satisfying my curiosity at once, by merely stepping into the box of those exquisite specimens of affability and omniscience, the Misses Arabella and Miranda Cognoscenti. That fine tragedian, Climax, was doing Iago to a very crowded house, and I experienced some little difficulty in making my wishes understood; especially as our box was next the slips, and completely overlooked the stage.

"Smith!" said Miss Arabella, as she at length comprehended the purport of my query; "Smith!—why, not General John A. B. C.?"

"Smith!" inquired Miranda, musingly. "God bless me, did you ever behold a finer figure?"

"Never, madam, but *do* tell me——"

"Or so inimitable grace?"

"Never, upon my word! But pray, inform me——"

"Or so just an appreciation of stage effect?"

"Madam!"

"Or a more delicate sense of the true beauties of Shakespeare? Be so good as to look at that leg!"

"The devil!" and I turned again to her sister.

"Smith!" said she, "why, not General John A. B. C.? Horrid affair that, wasn't it?— great wretches, those Bugaboos—savage and so on—but we live in a wonderfully inventive age!—Smith!—O yes! great man!—perfect desperado!—immortal renown!—prodigies of valor! *Never heard!*" [This was given in a scream.] "Bless my soul!—why, he's the man——"

"—mandragora
Nor all the drowsy syrups of the world
Shall ever medicine thee to that sweet sleep
Which thou ow'dst yesterday!"

here roared our Climax just in my ear, and shaking his fist in my face all the time, in a way that I *couldn't* stand, and I *wouldn't*. I left the Misses Cognoscenti immediately, went behind the scenes forthwith, and gave the beggarly scoundrel such a thrashing as I trust he will remember till the day of his death.

At the *soiree* of the lovely widow, Mrs. Kathleen O'Trump, I was confident that I should meet with no similar disappointment. Accordingly, I was no sooner seated at the card-table, with my pretty hostess for a *vis-a-vis*, than I

propounded those questions the solution of which had become a matter so essential to my peace.

"Smith!" said my partner, "why, not General John A. B. C.? Horrid affair that, wasn't it?—diamonds did you say?—terrible wretches those Kickapoos!—we are playing *whist*, if you please, Mr. Tattle—however, this is the age of invention, most certainly *the* age, one may say—*the* age *par excellence*—speak French?—oh, quite a hero—perfect desperado!—*no hearts*, Mr. Tattle? I don't believe it.—Immortal renown and all that!—prodigies of valor! *Never heard!!*—why, bless me, he's the man——"

"Mann! — *Captain* Mann!" here screamed some little feminine interloper from the farthest corner of the room. "Are you talking about Captain Mann and the duel?—oh, I *must* hear—do tell—go on, Mrs. O'Trump—do now go on!" And go on Mrs. O'Trump did—all about a certain Captain Mann, who was either shot or hung, or should have been both shot and hung. Yes! Mrs. O'Trump, she went on, and I—I went off. There was no chance of hearing any thing further that evening in regard to Brevet Brigadier-General John A. B. C. Smith.

Still I consoled myself with the reflection that the tide of ill-luck would not run against me forever, and so determined to make a bold push for information at the rout of that bewitching little angel, the graceful Mrs. Pirouette.

"Smith!" said Mrs. P., as we twirled about together in a *pas de zephyr*, "Smith!—why, not General John A. B. C.? Dreadful business that of the Bugaboos, wasn't it?—dreadful creatures, those Indians!—*do* turn out your toes! I really am ashamed of you—man of great courage, poor fellow!—but this is a wonderful age for invention—O dear me, I'm out of breath—quite a desperado—prodigies of valor — *never heard!*—can't believe it—I shall have to sit down and enlighten you—Smith! why, he's the man——"

"Man-*Fred*, I tell you!" here bawled out Miss Bas-Bleu, as I led Mrs. Pirouette to a seat. "Did ever anybody hear the like? It's Man-*Fred*, I say, and not at all by any means Man-*Friday*." Here Miss Bas-Bleu beckoned to me in a very peremptory manner; and I was obliged, will I nill I, to leave Mrs. P. for the purpose of deciding a dispute touching the title of a certain poetical drama of Lord Byron's. Although I pronounced, with great promptness, that the true title was Man-*Friday*, and not by any means Man-*Fred* yet when I returned to seek Mrs. Pirouette she was not to be discovered, and I made my retreat from the house in a very bitter spirit of animosity against the whole race of the Bas-Bleus.

Matters had now assumed a really serious aspect, and I resolved to call at once upon my particular friend, Mr. Theodore Sinivate; for I knew that here at least I should get something like definite information.

"Smith!" said he, in his well-known peculiar way of drawling out his syllables; "Smith!—why, not General John A. B. C.? Savage affair that with the Kickapo-o-o-os, wasn't it? Say, don't you think so?—perfect despera-a-ado—great pity, 'pon my honor!—wonderfully inventive age—pro-o-odigies of valor! By the by, did you ever hear about Captain Ma-a-a-a-n?"

"Captain Mann be d—d!" said I; "please to go on with your story."

"Hem!—oh well!—quite *la meme cho-o-ose*, as we say in France. Smith, eh? Brigadier-General John A—B—C.? I say"—[here Mr. S. thought proper to put his finger to the side of his nose]—"I say, you don't mean to insinuate now, really and truly, and conscientiously, that you don't know all about that affair of Smith's, as well as I do, eh? Smith? John A—B—C.? Why, bless me, he's the ma-a-an——"

"*Mr.* Sinivate," said I, imploringly, "*is* he the man in the mask?"

"No-o-o!" said he, looking wise, "nor the man in the mo-o-on."

This reply I considered a pointed and positive insult, and so left the house at once in high dudgeon, with a firm resolve to call my friend, Mr. Sinivate, to a speedy account for his ungentlemanly conduct and ill-breeding.

In the meantime, however, I had no notion of being thwarted touching the information I desired. There was one resource left me yet. I would go to the fountain-head. I would call forthwith upon the General himself, and demand, in explicit terms, a solution of this abominable piece of mystery. Here, at least, there should be no chance for equivocation. I would be plain, positive, peremptory—as short as piecrust—as concise as Tacitus or Montesquieu.

It was early when I called, and the General was dressing, but I pleaded urgent business, and was shown at once into his bedroom by an old negro valet, who remained in attendance during my visit. As I entered the chamber, I looked about, of course, for the occupant, but did not immediately perceive him. There was a large and exceedingly odd-looking bundle of something which lay close by my feet on the floor, and, as I was not in the best humor in the world, I gave it a kick out of the way.

"Hem! ahem! rather civil that, I should say!" said the bundle, in one of the smallest, and altogether the funniest little voices, between a squeak and a whistle, that I ever heard in all the days of my existence.

"Ahem! rather civil that, I should observe."

I fairly shouted with terror, and made off, at a tangent, into the farthest extremity of the room.

"God bless me, my dear fellow!" here again whistled the bundle, "what—what—what—why, what *is* the matter? I really believe you don't know me at all."

What *could* I say to all this—what *could* I? I staggered into an armchair, and, with staring eyes and open mouth, awaited the solution of the wonder.

"Strange you shouldn't know me though, isn't it?" presently re-squeaked the nondescript, which I now perceived was performing upon the floor some inexplicable evolution, very analogous to the drawing on of a stocking. There was only a single leg, however, apparent.

"Strange you shouldn't know me though, isn't it? Pompey, bring me that leg!" Here Pompey handed the bundle a very capital cork leg, already dressed, which it screwed on in a trice; and then it stood up before my eyes.

"And a bloody action it *was*," continued the thing, as if in a soliloquy; "but then one mustn't fight with the Bugaboos and Kickapoos, and think of coming off with a mere scratch. Pom-

pey, I'll thank you now for that arm. Thomas" [turning to me] "is decidedly the best hand at a cork leg; but if you should ever want an arm, my dear fellow, you must really let me recommend you to Bishop." Here Pompey screwed on an arm.

"We had rather hot work of it, that you may say. Now, you dog, slip on my shoulders and bosom. Pettit makes the best shoulders, but for a bosom you will have to go to Ducrow."

"Bosom!" said I.

"Pompey, will you *never* be ready with that wig? Scalping is a rough process, after all; but then you can procure such a capital scratch at De L'Orme's."

"Scratch!"

"Now, you nigger, my teeth! For a *good* set of these you had better go to Parmly's at once; high prices, but excellent work. I swallowed some very capital articles, though, when the big Bugaboo rammed me down with the butt end of his rifle."

"Butt end! ram down!! my eye!!"

"O yes, by the by, my eye—here, Pompey, you scamp, screw it in! Those Kickapoos are not so very slow at a gouge; but he's a belied man, that Dr. Williams, after all; you can't imagine how well I see with the eyes of his make."

I now began very clearly to perceive that the object before me was nothing more nor less than my new acquaintance, Brevet Brigadier-General John A. B. C. Smith. The manipulations of Pompey had made, I must confess, a very striking difference in the personal appearance of the man. The voice, however, still puzzled me no little; but even this apparent mystery was speedily cleared up.

"Pompey, you black rascal," squeaked the General, "I really do believe you would let me go out without my palate."

Hereupon, the negro, grumbling out an apology, went up to his master, opened his mouth with the knowing air of a horse-jockey, and adjusted therein a somewhat singular-looking machine, in a very dexterous manner, that I could not altogether comprehend. The alteration, however, in the entire expression of the General's countenance was instantaneous and surprising. When he again spoke, his voice had resumed all that rich melody and strength which I had noticed upon our original introduction.

"D—n the vagabonds!" said he, in so clear a tone that I positively started at the change, "D—n the vagabonds! they not only knocked in the roof of my mouth, but took the trouble to cut off at least seven-eighths of my tongue. There isn't Bonfanti's equal, however, in America, for really good articles of this description. I can recommend you to him with confidence," [here the General bowed,] "and assure you that I have the greatest pleasure in so doing."

I acknowledged his kindness in my best manner, and took leave of him at once, with a perfect understanding of the true state of affairs—with a full comprehension of the mystery which had troubled me so long. It was evident. It was a clear case. Brevet Brigadier-General John A. B. C. Smith was the man—was *the man that was used up*.

The Business Man

(First published in *Burton's Gentleman's Magazine,* February, 1840. The Business Man is also known as Peter Pendulum.—Ed.)

Method is the soul of business.
—Old Saying.

I am a business man. I am a methodical man. Method is *the* thing, after all. But there are no people I more heartily despise than your eccentric fools who prate about method without understanding it; attending strictly to its letter, and violating its spirit. These fellows are always doing the most out-of-the-way things in what they call an orderly manner. Now here, I conceive, is a positive paradox. True method appertains to the ordinary and the obvious alone, and cannot be applied to the *outre*. What definite idea can a body attach to such expressions as "methodical Jack o' Dandy," or "a systematical Will o' the Wisp?"

My notions upon this head might not have been so clear as they are, but for a fortunate accident which happened to me when I was a very little boy. A good-hearted old Irish nurse (whom I shall not forget in my will) took me up one day by the heels, when I was making more noise than was necessary, and swinging me round two or three times, "d——d my eyes for a skreeking little spalpeen," and then knocked my head into a cocked hat against the bedpost. This, I say, decided my fate, and made my fortune. A bump arose at once on my sinciput, and turned out to be as pretty an organ of *order* as one shall see on a summer's day. Hence that positive appetite for system and regularity which has made me the distinguished man of business that I am.

If there is any thing on earth I hate, it is a genius. Your geniuses are all arrant asses—the greater the genius the greater the ass—and to this rule there is no exception whatever. Especially, you cannot make a man of business out of a genius, any more than money out of a Jew, or the best nutmegs out of pine-knots. The creatures are always going off at a tangent into some fantastic employment, or ridiculous speculation, entirely at variance with the "fitness of things," and having no business whatever to be considered as a business at all. Thus you may tell these characters immediately by the nature of their occupations. If you ever perceive a man setting up as a merchant or a manufacturer; or going into the cotton or tobacco trade, or any of those eccentric pursuits; or getting to be a dry-goods dealer, or soap-boiler, or something of that kind; or pretending to be a lawyer, or a blacksmith, or a physician—any thing out of the usual way—you may set him down at once as a genius, and then, according to the rule-of-three, he's an ass.

Now I am not in any respect a genius, but a regular business man. My day-book and ledger will evince this in a minute. They are well kept, though I say it myself; and, in my general habits of accuracy and punctuality, I am not to be beat by a clock. More-

over, my occupations have been always made to chime in with the ordinary habitudes of my fellow-men. Not that I feel the least indebted, upon this score, to my exceedingly weak-minded parents, who, beyond doubt, would have made an arrant genius of me at last, if my guardian angel had not come, in good time, to the rescue. In biography the truth is every thing, and in autobiography it is especially so—yet I scarcely hope to be believed when I state, however solemnly, that my poor father put me, when I was about fifteen years of age, into the counting-house of what he termed "a respectable hardware and commission merchant doing a capital bit of business!" A capital bit of fiddlestick! However, the consequence of this folly was, that in two or three days, I had to be sent home to my button-headed family in a high state of fever, and with a most violent and dangerous pain in the sinciput, all round about my organ of order. It was nearly a gone case with me then—just touch-and-go, for six weeks—the physicians giving me up and all that sort of thing. But, although I suffered much, I was a thankful boy in the main. I was saved from being a "respectable hardware and commission merchant, doing a capital bit of business," and I felt grateful to the protuberance which had been the means of my salvation, as well as to the kind-hearted female who had originally put these means within my reach.

The most of boys run away from home at ten or twelve years of age, but I waited till I was sixteen. I don't know that I should have gone even then, if I had not happened to hear my old mother talk about setting me up on my own hook in the grocery way. The *grocery* way!—only think of that! I resolved to be off forthwith, and try and establish myself in some *decent* occupation, without dancing attendance any longer upon the caprices of these eccentric old people, and running the risk of being made a genius of in the end. In this project I succeeded perfectly well at the first effort, and by the time I was fairly eighteen, found myself doing an extensive and profitable business in the Tailor's Walking Advertisement line.

I was enabled to discharge the onerous duties of this profession, only by that rigid adherence to system which formed the leading feature of my mind. A scrupulous *method* characterized my actions as well as my accounts. In my case, it was method—not money—which made the man—at least all of him that was not made by the tailor whom I served. At nine, every morning, I called upon that individual for the clothes of the day. Ten o'clock found me in some fashionable promenade or other place of public amusement. The precise regularity with which I turned my handsome person about, so as to bring successively into view every portion of the suit upon my back, was the admiration of all the knowing men in the trade. Noon never passed without my bringing home a customer to the house of my employers, Messrs. Cut & Comeagain. I say this proudly, but with tears in my eyes—for the firm proved themselves the basest of ingrates. The little account, about which we quarreled and finally parted, cannot, in any item, be thought overcharged, by gentlemen really conversant with the nature of the business.

Upon this point, however, I feel a degree of proud satisfaction in permitting the reader to judge for himself. My bill ran thus:

MESSRS. CUT & COMEAGAIN,
Merchant Tailors.
To PETER PROFFIT, *Walking Advertiser,*

	Drs.
July 10.—To promenade, as usual and customer brought home..$	.25
July 11.—To do do do	.25
July 12.—To one lie, second class; damaged black cloth sold for invisible green.....	.25
July 13.—To one lie, first class, extra quality and size; recommending milled satinet as broadcloth	.75
July 20.—To purchasing brand-new paper shirt collar or dickey, to set off gray Petersham	.02
Aug. 15.—To wearing double-padded bobtail frock, (thermometer 106 in the shade,)..	.25
Aug. 16.—Standing on one leg three hours, to show off new-style strapped pants at 12½ cents per leg per hour.....	.37½
Aug. 17.—To promenade, as usual, and large customer brought (fat man).....	.50
Aug. 18.—To do do do (medium size)	.25
Aug. 19.—To do do do (small man and bad pay)...	.06
	$2.95½

The item chiefly disputed in this bill was the very moderate charge of two pennies for the dickey. Upon my word of honor, this *was not* an unreasonable price for that dickey. It was one of the cleanest and prettiest little dickeys I ever saw; and I have good reason to believe that it effected the sale of three Petershams. The elder partner of the firm, however, would allow me only one penny of the charge, and took it upon himself to show in what manner four of the same-sized conveniences could be got out of a sheet of foolscap. But it is needless to say that I stood upon the *principle* of the thing. Business is business, and should be done in a business way. There was no *system* whatever in swindling me out of a penny—a clear fraud of fifty per cent.—no *method* in any respect. I left at once the employment of Messrs. Cut & Comeagain, and set up in the Eye-Sore line by myself—one of the most lucrative, respectable, and independent of the ordinary occupations.

My strict integrity, economy, and rigorous business habits, here again came into play. I found myself driving a flourishing trade, and soon became a marked man upon "Change." The truth is, I never dabbled in flashy matters, but jogged on in the good old sober routine of the calling—a calling in which I should, no doubt, have remained to the present hour, but for a little accident which happened to me in the prosecution of one of the usual business operations of the profession. Whenever a rich old hunks or prodigal heir or bankrupt corporation gets into the notion of putting up a palace, there is no such thing in the world as stopping either of them, and this every intelligent person knows. The fact in question is indeed the basis of the Eye-

Sore trade. As soon, therefore, as a building project is fairly afoot by one of these parties, we merchants secure a nice corner of the lot in contemplation, or a prime little situation just adjoining, or right in front. This done, we wait until the palace is half-way up, and then we pay some tasty architect to run us up an ornamental mud hovel, right against it; or a Down-East or Dutch pagoda, or a pig-sty, or an ingenious little bit of fancy work, either Esquimau, Kickapoo, or Hottentot. Of course we can't afford to take these structures down under a bonus of five hundred per cent. upon the prime cost of our lot and plaster. *Can* we? I ask the question. I ask it of business men. It would be irrational to suppose that we can. And yet there was a rascally corporation which asked me to do this very thing—this *very thing!* I did not reply to their absurd proposition, of course; but I felt it a duty to go that same night, and lamp-black the whole of their palace. For this the unreasonable villains clapped me into jail; and the gentlemen of the Eye-Sore trade could not well avoid cutting my connection when I came out.

The Assault-and-Battery business, into which I was now forced to adventure for a livelihood, was somewhat ill-adapted to the delicate nature of my constitution; but I went to work in it with a good heart, and found my account here, as heretofore, in those stern habits of methodical accuracy which had been thumped into me by that delightful old nurse—I would indeed be the basest of men not to remember her well in my will. By observing, as I say, the strictest system in all my dealings, and keeping a well-regulated set of books, I was enabled to get over many serious difficulties, and, in the end, to establish myself very decently in the profession. The truth is, that few individuals, in any line, did a snugger little business than I. I will just copy a page or so out of my day-book; and this will save me the necessity of blowing my own trumpet—a contemptible practice of which no high-minded man will be guilty. Now, the day-book is a thing that don't lie.

"Jan. 1.—New Year's Day. Met Snap in the street, groggy. Mem—he'll do. Met Gruff shortly afterward, blind drunk. Mem—he'll answer, too. Entered both gentlemen in my ledger, and opened a running account with each.

"Jan. 2.—Saw Snap at the Exchange, and went up and trod on his toe. Doubled his fist and knocked me down. Good!—got up again. Some trifling difficulty with Bag, my attorney. I want the damages at a thousand, but he says that for so simple a knock-down we can't lay them at more than five hundred. Mem—must get rid of Bag—no *system* at all.

"Jan. 3.—Went to the theatre, to look for Gruff. Saw him sitting in a side box, in the second tier, between a fat lady and a lean one. Quizzed the whole party through an opera-glass, till I saw the fat lady blush and whisper to G. Went round, then, into the box, and put my nose within reach of his hand. Wouldn't pull it—no go. Blew it, and tried again—no go. Sat down then, and winked at the lean lady, when I had the high satisfaction of finding him lift me up by the nape of the neck, and fling me over into the pit. Neck dislocated, and right leg

capitally splintered. Went home in high glee, drank a bottle of champagne, and booked the young man for five thousand. Bag says it'll do.

"Feb. 15.—Compromised the case of Mr. Snap. Amount entered in journal —fifty cents—which see.

"Feb. 16.—Cast by that ruffian, Gruff, who made me a present of five dollars. Costs of suit, four dollars and twenty-five cents. Net profit,—see journal,—seventy-five cents."

Now, here is a clear gain, in a very brief period, of no less than one dollar and twenty-five cents—this is in the mere cases of Snap and Gruff; and I solemnly assure the reader that these extracts are taken at random from my day-book.

It's an old saying, and a true one, however, that money is nothing in comparison with health. I found the exactions of the profession somewhat too much for my delicate state of body; and, discovering, at last, that I was knocked all out of shape, so that I didn't know very well what to make of the matter, and so that my friends, when they met me in the street, couldn't tell that I was Peter Proffit at all, it occurred to me that the best expedient I could adopt was to alter my line of business. I turned my attention, therefore, to Mud-Dabbling, and continued it for some years.

The worst of this occupation is, that too many people take a fancy to it, and the competition is in consequence excessive. Every ignoramus of a fellow who finds that he hasn't brains in sufficient quantity to make his way as a walking advertiser, or an eye-sore prig, or a salt-and-batter man, thinks, of course, that he'll answer very well as a dabbler of mud. But there never was entertained a more erroneous idea than that it requires no brains to mud-dabble. Especially, there is nothing to be made in this way without *method*. I did only a retail business myself, but my old habits of *system* carried me swimmingly along. I selected my street-crossing, in the first place, with great deliberation, and I never put down a broom in any part of the town *but that*. I took care, too, to have a nice little puddle at hand, which I could get at in a minute. By these means I got to be well known as a man to be trusted; and this is one-half the battle, let me tell you, in trade. Nobody ever failed to pitch *me* a copper, and got over *my* crossing with a clean pair of pantaloons. And, as my business habits, in this respect, were sufficiently understood, I never met with any attempt at imposition. I wouldn't have put up with it, if I had. Never imposing upon any one myself, I suffered no one to play the possum with me. The frauds of the banks of course I couldn't help. Their suspension put me to ruinous inconvenience. These, however, are not individuals, but corporations; and corporations, it is very well known, have neither bodies to be kicked nor souls to be damned.

I was making money at this business when, in an evil moment, I was induced to merge in the Cur-Spattering—a somewhat analogous, but, by no means, so respectable a profession. My location, to be sure, was an excellent one, being central, and I had capital blacking and brushes. My little dog, too, was quite fat and up to all varieties of snuff. He had been in the trade a long time, and, I may say, understood

it. Our general routine was this:—Pompey, having rolled himself well in the mud, sat upon end at the shop door, until he observed a dandy approaching in bright boots. He then proceeded to meet him, and gave the Wellingtons a rub or two with his wool. Then the dandy swore very much, and looked about for a boot-black. There I was, full in his view, with blacking and brushes. It was only a minute's work, and then came a sixpence. This did moderately well for a time;—in fact, I was not avaricious, but my dog was. I allowed him a third of the profit, but he was advised to insist upon half. This I couldn't stand—so we quarrelled and parted.

I next tried my hand at the Organ-Grinding for a while, and may say that I made out pretty well. It is a plain, straightforward business, and requires no particular abilities. You can get a music-mill for a mere song, and to put it in order, you have but to open the works, and give them three or four smart raps with a hammer. It improves the tone of the thing, for business purposes, more than you can imagine. This done, you have only to stroll along, with the mill on your back, until you see tanbark in the street, and a knocker wrapped up in buckskin. Then you stop and grind; looking as if you meant to stop and grind till doomsday. Presently a window opens, and somebody pitches you a sixpence, with a request to "Hush up and go on," etc. I am aware that some grinders have actually afforded to "go on" for this sum; but for my part, I found the necessary outlay of capital too great to permit of my "going on" under a shilling.

At this occupation I did a good deal; but, somehow, I was not quite satisfied, and so finally abandoned it. The truth is, I labored under the disadvantage of having no monkey—and American streets are *so* muddy, and a Democratic rabble is *so* obstrusive, and so full of demnition mischievous little boys.

I was now out of employment for some months, but at length succeeded, by dint of great interest, in procuring a situation in the Sham-Post. The duties, here, are simple, and not altogether unprofitable. For example:—very early in the morning I had to make up my packet of sham letters. Upon the inside of each of these I had to scrawl a few lines—on any subject which occurred to me as sufficiently mysterious—signing all the epistles Tom Dobson, or Bobby Tompkins, or anything in that way. Having folded and sealed all, and stamped them with sham postmarks—New Orleans, Bengal, Botany Bay, or any other place a great way off—I set out, forthwith, upon my daily route, as if in a very great hurry. I always called at the big houses to deliver the letters, and receive the postage. Nobody hesitates at paying for a letter—especially for a double one—people *are* such fools—and it was no trouble to get round a corner before there was time to open the epistles. The worst of this profession was, that I had to walk so much and so fast; and so frequently to vary my route. Besides, I had serious scruples of conscience. I can't bear to hear innocent individuals abused—and the way the whole town took to cursing Tom Dobson and Bobby Tompkins was really awful to hear. I washed my hands of the matter in disgust.

My eighth and last speculation has

been in the Cat-Growing way. I have found this a most pleasant and lucrative business, and, really, no trouble at all. The country, it is well known, has become infested with cats—so much so of late, that a petition for relief, most numerously and respectably signed, was brought before the Legislature at its late memorable session. The Assembly, at this epoch, was unusually well-informed, and, having passed many other wise and wholesome enactments, it crowned all with the Cat-Act. In its original form, this law offered a premium for cat-*heads* (fourpence a-piece), but the Senate succeeded in amending the main clause, so as to substitute the word *"tails"* for "heads." This amendment was so obviously proper, that the House concurred in it *nem. con.*

As soon as the governor had signed the bill, I invested my whole estate in the purchase of Toms and Tabbies. At first I could only afford to feed them upon mice (which are cheap), but they fulfilled the scriptural injunction at so marvellous a rate, that I at length considered it my best policy to be liberal, and so indulged them in oysters and turtle. Their tails, at a legislative price, now bring me in a good income; for I have discovered a way, in which, by means of Mamassar oil, I can force three crops in a year. It delights me to find, too, that the animals soon get accustomed to the thing, and would rather have the appendages cut off than otherwise. I consider myself, therefore, a made man, and am bargaining for a country-seat on the Hudson.

Diddling

CONSIDERED AS ONE OF THE EXACT SCIENCES

(Published in *Broadway Journal,* Vol. 2:10.—Ed.)

Hey, diddle diddle,
The cat and the fiddle.

SINCE the world began there have been two Jeremys. The one wrote a Jeremiad about usury, and was called Jeremy Bentham. He has been much admired by Mr. John Neal, and was a great man in a small way. The other gave name to the most important of the Exact Sciences, and was a great man in a *great way*—I may say, indeed, in the very greatest of ways.

Diddling—or the abstract idea conveyed by the verb to diddle—is sufficiently well understood. Yet the fact, the deed, the thing *diddling,* is somewhat difficult to define. We may get, however, at a tolerably distinct conception of the matter in hand, by defining—not the thing diddling in itself—but man as an animal that diddles. Had Plato but hit upon this, he would have been spared the affront of the picked chicken.

Very pertinently it was demanded of Plato why a picked chicken, which was clearly "a biped without feathers," was

not, according to his own definition, a man? But I am not to be bothered by any similar query. Man is an animal that diddles, and there is *no* animal that diddles *but* man. It will take an entire hen-coop of picked chickens to get over that.

What constitutes the essence, the nare, the principle of diddling is, in fact, peculiar to the class of creatures that wear coats and pantaloons. A crow thieves; a fox cheats; a weasel outwits; a man diddles. To diddle is his destiny. "Man was made to mourn," says the poet. But not so:—he was made to diddle. This is his aim—his object—his *end*. And for this reason when a man's diddled we say he's *"done."*

Diddling, rightly considered, is a compound, of which the ingredients are minuteness, interest, perseverance, ingenuity, audacity, *nonchalance,* originality, impertinence, and *grin*.

Minuteness:—Your diddler is minute. His operations are upon a small scale. His business is retail, for cash, or approved paper at sight. Should he ever be tempted into magnificent speculation, he then, at once, loses his distinctive features, and becomes what we term "financier." This latter word conveys the diddling idea in every respect except that of magnitude. A diddler may thus be regarded as a banker *in petto*—a "financial operation," as a diddle at Brobdignag. The one is to the other, as Homer to "Flaccus"—as a Mastodon to a mouse—as the tail of a comet to that of a pig.

Interest:—Your diddler is guided by self-interest. He scorns to diddle for the mere *sake* of the diddle. He has an object in view—his pocket—and yours. He regards always the main chance. He looks to Number One. You are Number Two, and must look to yourself.

Perseverance:—Your diddler perseveres. He is not readily discouraged. Should even the banks break, he cares nothing about it. He steadily pursues his end, and

Ut canis a corio nunquam absterrebitur uncto.

so he never lets go of his game.

Ingenuity:—Your diddler is ingenious. He has constructiveness large. He understands plot. He invents and circumvents. Were he not Alexander he would be Diogenes. Were he not a diddler, he would be a maker of patent rat-traps or an angler for trout.

Audacity:—Your diddler is audacious.—He is a bold man. He carries the war into Africa. He conquers all by assault. He would not fear the daggers of Frey Herren. With a little more prudence Dick Turpin would have made a good diddler; with a trifle less blarney, Daniel O'Connell; with a pound or two more brains Charles the Twelfth.

Nonchalance:—Your diddler is *nonchalant*. He is not at all nervous. He never had any nerves. He is never seduced into a flurry. He is never put out—unless put out of doors. He is cool—cool as a cucumber. He is calm—"calm as a smile from Lady Bury." He is easy—easy as an old glove, or the damsels of ancient Baiæ.

Originality:—Your diddler is original—conscientiously so. His thoughts are his own. He would scorn to employ those of another. A stale trick is his aversion. He would return a purse, I

am sure, upon discovering that he had obtained it by an unoriginal diddle.

Impertinence:—Your diddler is impertinent. He swaggers. He sets his arms a-kimbo. He thrusts his hands in his trowsers' pockets. He sneers in your face. He treads on your corns. He eats your dinner, he drinks your wine, he borrows your money, he pulls your nose, he kicks your poodle, and he kisses your wife.

Grin:—Your *true* diddler winds up all with a grin. But this nobody sees but himself. He grins when his daily work is done—when his allotted labors are accomplished—at night in his own closet, and altogether for his own private entertainment. He goes home. He locks his door. He divests himself of his clothes. He puts out his candle. He gets into bed. He places his head upon the pillow. All this done, and your diddler *grins*. This is no hypothesis. It is a matter of course. I reason *a priori*, and a diddle would be *no* diddle without a grin.

The origin of the diddle is referrable to the infancy of the Human Race. Perhaps the first diddler was Adam. At all events, we can trace the science back to a very remote period of antiquity. The moderns, however, have brought it to a perfection never dreamed of by our thick-headed progenitors. Without pausing to speak of the "old saws," therefore, I shall content myself with a compendious account of some of the more "modern instances."

A very good diddle is this. A housekeeper in want of a sofa, for instance, is seen to go in and out of several cabinet warehouses. At length she arrives at one offering an excellent variety. She is accosted, and invited to enter, by a polite and voluble individual at the door. She finds a sofa well adapted to her views, and upon inquiring the price, is surprised and delighted to hear a sum named at least twenty per cent. lower than her expectations. She hastens to make the purchase, gets a bill and receipt, leaves her address, with a request that the article be sent home as speedily as possible, and retires amid a profusion of bows from the shopkeeper. The night arrives and no sofa. A servant is sent to make inquiry about the delay. The whole transaction is denied. No sofa has been sold—no money received—except by the diddler, who played shop-keeper for the nonce.

Our cabinet warehouses are left entirely unattended, and thus afford every facility for a trick of this kind. Visitors enter, look at furniture, and depart unheeded and unseen. Should any one wish to purchase, or to inquire the price of an article, a bell is at hand, and this is considered amply sufficient.

Again, quite a respectable diddle is this. A well-dressed individual enters a shop; makes a purchase to the value of a dollar; finds, much to his vexation, that he has left his pocket-book in another coat pocket; and so says to the shopkeeper—

"My dear sir, never mind! just oblige me, will you, by sending the bundle home? But stay! I really believe that I have nothing less than a five dollar bill, even *there*. However, you can send four dollars in change *with* the bundle, you know."

"Very good, sir," replies the shopkeeper, who entertains, at once, a lofty opinion of the high-mindedness of his customer. "I know fellows," he says

to himself, "who would just have put the goods under their arm, and walked off with a promise to call and pay the dollar as they came by in the afternoon."

A boy is sent with the parcel and change. On the route, quite accidentally, he is met by the purchaser, who exclaims:

"Ah! this is my bundle, I see—I thought you had been home with it, long ago. Well, go on! My wife, Mrs. Trotter, will give you the five dollars—I left instructions with her to that effect. The change you might as well give to *me*—I shall want some silver for the Post Office. Very good! One, two, is this a good quarter?—three, four—quite right! Say to Mrs. Trotter that you met me, and be sure now and *do* not loiter on the way."

The boy doesn't loiter at all—but he is a very long time in getting back from his errand—for no lady of the precise name of Mrs. Trotter is to be discovered. He consoles himself, however, that he has not been such a fool as to leave the goods without the money, and re-entering his shop with a self-satisfied air, feels sensibly hurt and indignant when his master asks him what has become of the change.

A very simple diddle, indeed, is this. The captain of a ship, which is about to sail, is presented by an official looking person with an unusually moderate bill of city charges. Glad to get off so easily, and confused by a hundred duties pressing upon him all at once, he discharges the claim forthwith. In about fifteen minutes, another and less reasonable bill is handed him by one who soon makes it evident that the first collector was a diddler, and the original collection a diddle.

And here, too, is a somewhat similar thing. A steamboat is casting loose from the wharf. A traveller, portmanteau in hand, is discovered running toward the wharf, at full speed. Suddenly, he makes a dead halt, stoops, and picks up something from the ground in a very agitated manner. It is a pocket-book, and—"Has any gentleman lost a pocket-book?" he cries. No one can say that he has exactly lost a pocketbook; but a great excitement ensues, when the treasure trove is found to be of value. The boat, however, must not be detained.

"Time and tide wait for no man," says the captain.

"For God's sake, stay only a few minutes," says the finder of the book—"the true claimant will presently appear."

"Can't wait!" replies the man in authority; "cast off there, d'ye hear?"

"What *am* I to do?" asks the finder, in great tribulation. "I am about to leave the country for some years, and I cannot conscientiously retain this large amount in my possession. I beg your pardon, sir," [here he addresses a gentleman on shore,] "but you have the air of an honest man. *Will* you confer upon me the favor of taking charge of this pocket-book—I *know* I can trust you—and of advertising it? The notes, you see, amount to a very considerable sum. The owner will, no doubt, insist upon rewarding you for your trouble—"

"*Me!*—no, *you!*—it was *you* who found the book."

"Well, if you *must* have it so—*I* will take a small reward—just to satisfy

your scruples. Let me see—why these notes are all hundreds—bless my soul! a hundred is too much to take—fifty would be quite enough, I am sure—"

"Cast off there!" says the captain.

"But then I have no change for a hundred, and upon the whole, *you* had better—"

"Cast off there!" says the captain.

"Never mind!" cries the gentleman on shore, who has been examining his own pocket-book for the last minute or so—"never mind! *I* can fix it—here is a fifty on the Bank of North America—throw me the book."

And the over-conscientious finder takes the fifty with marked reluctance, and throws the gentleman the book, as desired, while the steamboat fumes and fizzes on her way. In about half an hour after her departure, the "large amount" is seen to be a "counterfeit presentment," and the whole thing a capital diddle.

A bold diddle is this. A camp-meeting, or something similar, is to be held at a certain spot which is accessible only by means of a free bridge. A diddler stations himself upon this bridge, respectfully informs all passers by of the new county law, which establishes a toll of one cent for foot passengers, two for horses and donkeys, and so forth, and so forth. Some grumble but all submit, and the diddler goes home a wealthier man by some fifty or sixty dollars well earned. This taking a toll from a great crowd of people is an excessively troublesome thing.

A neat diddle is this. A friend holds one of the diddler's promises to pay, filled up and signed in due form, upon the ordinary blanks printed in red ink. The diddler purchases one or two dozen of these blanks, and every day dips one of them in his soup, makes his dog jump for it, and finally gives it to him as a *bonne bouche*. The note arriving at maturity, the diddler, with the diddler's dog, calls upon the friend, and the promise to pay is made the topic of discussion. The friend produces it from his *escritoire*, and is in the act of reaching it to the diddler, when up jumps the diddler's dog and devours it forthwith. The diddler is not only surprised but vexed and incensed at the absurd behavior of his dog, and expresses his entire readiness to cancel the obligation at any moment when the evidence of the obligation shall be forthcoming.

A very mean diddle is this. A lady is insulted in the street by a diddler's accomplice. The diddler himself flies to her assistance, and, giving his friend a comfortable thrashing, insists upon attending the lady to her own door. He bows, with his hand upon his heart, and most respectfully bids her adieu. She entreats him, as her deliverer, to walk in and be introduced to her big brother and her papa. With a sigh, he declines to do so. "Is there no way, then, sir," she murmurs, "in which I may be permitted to testify my gratitude?"

"Why, yes, madam, there is. Will you be kind enough to lend me a couple of shillings?"

In the first excitement of the moment the lady decides upon fainting outright. Upon second thought, however, she opens her purse-strings and delivers the specie. Now this, I say, is a diddle minute—for one entire moiety of the sum borrowed has to be paid to the gentleman who had the trouble of performing the insult, and who had

then to stand still and be thrashed for performing it.

Rather a small, but still a scientific diddle is this. The diddler approaches the bar of a tavern, and demands a couple of twists of tobacco. These are handed to him, when, having slightly examined them, he says:

"I don't much like this tobacco. Here, take it back, and give me a glass of brandy and water in its place."

The brandy and water is furnished and imbibed, and the diddler makes his way to the door. But the voice of the tavern-keeper arrests him.

"I believe, sir, you have forgotten to pay for your brandy and water."

"Pay for my brandy and water!—didn't I give you the tobacco for the brandy and water? What more would you have?"

"But, sir, if you please, I don't remember that you paid me for the tobacco."

"What do you mean by that, you scoundrel?—Didn't I give you back your tobacco? Isn't *that* your tobacco lying *there?* Do you expect me to pay for what I did not take?"

"But, sir," says the publican, now rather at a loss what to say, "but sir—"

"But me no buts, sir," interrupts the diddler, apparently in very high dudgeon, and slamming the door after him, as he makes his escape.—"But me no buts, sir, and none of your tricks upon travellers."

Here again is a very clever diddle, of which the simplicity is not its least recommendation. A purse, or pocket-book, being really lost, the loser inserts in *one* of the daily papers of a large city a fully descriptive advertisement. Whereupon our diddler copies the *facts* of this advertisement, with a change of heading, of general phraseology and *address*. The original, for instance, is long, and verbose, is headed "A Pocket-Book Lost!" and requires the treasure, when found, to be left at No. 1 Tom Street. The copy is brief, and being headed with "Lost" only, indicates No. 2 Dick, or No. 3 Harry Street, as the locality in which the owner may be seen. Moreover, it is inserted in at least five or six of the daily papers of the day, while in point of time, it makes its appearance only a few hours after the original. Should it be read by the loser of the purse, he would hardly suspect it to have any reference to his own misfortune. But, of course, the chances are five or six to one, that the finder will repair to the address given by the diddler, rather than to that pointed out by the rightful proprietor. The former pays the reward, pockets the treasure and decamps.

Quite an analogous diddle is this. A lady of *ton* has dropped, some where in the street, a diamond ring of very unusual value. For its recovery, she offers some forty or fifty dollars reward—giving, in her advertisement, a very minute description of the gem, and of its settings, and declaring that, on its restoration at No. so and so, in such and such Avenue, the reward would be paid *instanter,* without a single question being asked. During the lady's absence from home, a day or two afterwards, a ring is heard at the door of No. so and so, in such and such Avenue; a servant appears; the lady of the house is asked for and is declared to be out, at which astounding information, the

visitor expresses the most poignant regret. His business is of importance and concerns the lady herself. In fact, he had the good fortune to find her diamond ring. But perhaps it would be as well that he should call again. "By no means!" says the servant; and "By no means!" says the lady's sister and the lady's sister-in-law, who are summoned forthwith. The ring is clamourously identified, the reward is paid, and the finder nearly thrust out of doors. The lady returns and expresses some little dissatisfaction with her sister and sister-in-law, because they happen to have paid forty or fifty dollars for a *fac-simile* of her diamond ring—a *fac-simile* made out of real pinch-beck and unquestionable paste.

But as there is really no end to diddling, so there would be none to this essay, were I even to hint at half the variations, inflections, of which this science is susceptible. I must bring this paper, perforce, to a conclusion, and this I cannot do better than by a summary notice of a very decent, but rather elaborate diddle, of which our own city was made the theatre, not very long ago, and which was subsequently repeated with success, in other still more verdant localities of the Union. A middle-aged gentleman arrives in town from parts unknown. He is remarkably precise, cautious, staid, and deliberate in his demeanor. His dress is scrupulously neat, but plain, unostentatious. He wears a white cravat, an ample waist-coat, made with an eye to comfort alone; thick-soled cosy-looking shoes, and pantaloons without straps. He has the whole air, in fact, of your well-to-do, sober-sided, exact, and respectable "man of business," *par excellence*—one of the stern and outwardly hard, internally soft, sort of people that we see in the crack high comedies—fellows whose words are so many bonds, and who are noted for giving away guineas, in charity, with the one hand, while, in the way of mere bargain, they exact the uttermost fraction of a farthing with the other.

He makes much ado before he can get suited with a boarding-house. He dislikes children. He has been accustomed to quiet. His habits are methodical—and then he would prefer getting into a private and respectable small family, piously inclined. Terms, however, are no object—only he must insist upon settling his bill on the first of every month, (it is now the second) and begs his landlady, when he finally obtains one to his mind, *not* on any account to forget his instructions upon this point—but to send in a bill, *and* receipt, precisely at ten o'clock on the *first* day of every month, and under no circumstances to put it off to the second.

These arrangements made, our man of business rents an office in a reputable rather than a fashionable quarter of the town. There is nothing he more despises than pretense. "Where there is much show," he says, "there is seldom any thing very solid behind"—an observation which so profoundly impresses his landlady's fancy, that she makes a pencil memorandum of it forthwith, in her great family Bible, on the broad margin of the Proverbs of Solomon.

The next step is to advertise, after some such fashion as this, in the principal business six-pennies of the city—

the pennies are eschewed as not "respectable"—and as demanding payment for all advertisements in advance. Our man of business holds it as a point of his faith that work should never be paid for until done.

"WANTED.—The advertisers, being about to commence extensive business operations in this city, will require the services of three or four intelligent and competent clerks, to whom a liberal salary will be paid. The very best recommendations, not so much for capacity, as for integrity, will be expected. Indeed, as the duties to be performed, involve high responsibilities, and large amounts of money must necessarily pass through the hands of those engaged, it is deemed advisable to demand a deposit of fifty dollars from each clerk employed. No person need apply, therefore, who is not prepared to leave this sum in the possession of the advertisers, and who cannot furnish the most satisfactory testimonials of morality. Young gentlemen piously inclined will be preferred. Application should be made between the hours of ten and eleven a. m., and four and five p. m., of Messrs.

"BOGS, HOGS, LOGS, FROGS & Co.,
"No. 110 Dog Street."

By the thirty-first day of the month, this advertisement has brought to the office of Messrs. Bogs, Hogs, Logs, Frogs, and Company, some fifteen or twenty young gentlemen piously inclined. But our man of business is in no hurry to conclude a contract with any—no man of business is *ever* precipitate—and it is not until the most rigid catechism in respect to the piety of each young gentleman's inclination, that his services are engaged and his fifty dollars receipted for, *just* by way of proper precaution, on the part of the respectable firm of Bogs, Hogs, Logs, Frogs, and Company. On the morning of the first day of the next month, the landlady does *not* present her bill, according to promise—a piece of neglect for which the comfortable head of the house ending in *ogs* would no doubt have chided her severely, could he have been prevailed upon to remain in town a day or two for that purpose.

As it is, the constables have had a sad time of it, running hither and thither, and all they can do is to declare the man of business most emphatically, a "hen knee high"—by which some persons imagine them to imply that, in fact, he is n. e. i.—by which again the very classical phrase *non est inventus*, is supposed to be understood. In the meantime the young gentlemen, one and all, are somewhat less piously inclined than before, while the landlady purchases a shilling's worth of the Indian rubber, and very carefully obliterates the pencil memorandum that some fool has made in her great family Bible, on the broad margin of the Proverbs of Solomon.

Lionizing

(This tale was published in the *Southern Literary Messenger*, May, 1835. It is also called Some Passages in the Life of a Lion.—Ed.)

. all people went
Upon their ten toes in wild wonderment.
Bishop Hall's Satires.

I AM, that is to say I *was*, a great man, but I am neither the author of Junius nor the Man in the Iron Mask, for my name, I believe, is Robert Jones, and I was born somewhere in the city of Fum-Fudge.

The first action of my life was the taking hold of my nose with both hands. My mother saw this and called me a genius, my father wept for joy and presented me with a treatise on Nosology. This I mastered before I was breeched.

I now began to feel my way in the science, and soon came to understand that, provided a man had a nose sufficiently conspicuous he might, by merely following it, arrive at a Lionship. But my attention was not confined to theories alone. Every morning I gave my proboscis a couple of pulls and swallowed a half-dozen of drams.

When I came of age my father asked me one day if I would step with him into his study.

"My son," said he, when we were seated, "what is the chief end of your existence?"

"My father," I answered, "it is the study of Nosology."

"And what, Robert," he inquired, "is Nosology?"

"Sir," I said, "it is the science of Noses."

"And can you tell me," he demanded, "what is the meaning of a nose?"

"A nose, my father," I replied, greatly softened, "has been variously defined by about a thousand different authors." [Here I pulled out my watch.] "It is now noon, or thereabouts—we shall have time enough to get through with them all before midnight. To commence then:—The nose, according to Bartholinus, is that protuberance—that bump—that excresence—that——"

"Will do, Robert," interrupted the good old gentleman. "I am thunderstruck at the extent of your information—I am positively—upon my soul." [Here he closed his eyes and placed his hand upon his heart.] "Come here!" [Here he took me by the arm.] "Your education may now be considered as finished—it is high time you should scuffle for yourself—and you cannot do a better thing than merely follow your nose—so—so—so—" [Here he kicked me down stairs and out of the door.]—"So get out of my house, and God bless you!"

As I felt within me the divine *afflatus*, I considered this accident rather fortunate than otherwise. I resolved to be guided by the paternal advice. I determined to follow my nose. I gave it a pull or two upon the spot, and wrote a pamphlet on Nosology forthwith.

All Fum-Fudge was in an uproar.

"Wonderful genius!" said the *Quarterly*.

"Superb physiologist!" said the *Westminster*.

"Clever fellow!" said the *Foreign*.

"Fine writer!" said the *Edinburgh*.

"Profound thinker!" said the *Dublin*.

"Great man!" said *Bentley*.

"Divine soul!" said *Fraser*.

"One of us!" said *Blackwood*.

"Who can he be?" said Mrs. Bas-Bleu.

"What can he be?" said big Miss Bas-Bleu.

"Where can he be?" said little Miss Bas-Bleu.—But I paid these people no attention what ever—I just stepped into the shop of an artist.

The Duchess of Bless-my-Soul was sitting for her portrait; the Marquis of So-and-So was holding the Duchess' poodle; the Earl of This-and-That was flirting with her salts; and his Royal Highness of Touch-me-Not was leaning upon the back of her chair.

I approached the artist and turned up my nose.

"Oh, beautiful!" sighed her Grace.

"Oh, my!" lisped the Marquis.

"Oh, shocking!" groaned the Earl.

"Oh, abominable!" growled his Royal Highness.

"What will you take for it?" asked the artist.

"For his *nose!*" shouted her Grace.

"A thousand pounds," said I, sitting down.

"A thousand pounds?" inquired the artist, musingly.

"A thousand pounds," said I.

"Beautiful!" said he, entranced.

"A thousand pounds," said I.

"Do you warrant it?" he asked, turning the nose to the light.

"I do," said I, blowing it well.

"Is it *quite* original?" he inquired, touching it with reverence.

"Humph!" said I, twisting it to one side.

"Has *no* copy been taken?" he demanded, surveying it through a microscope.

"None," said I, turning it up.

"Admirable!" he ejaculated, thrown quite off his guard by the beauty of the manœuvre.

"A thousand pounds," said I.

"A thousand *pounds?"* said he.

"Precisely," said I.

"A thousand *pounds?"* said he.

"Just so," said I.

"You shall have them," said he. "What a piece of *virtu!"* So he drew me a check upon the spot, and took a sketch of my nose. I engaged rooms in Jermyn street, and sent her Majesty the ninety-ninth edition of the "Nosology," with a portrait of the proboscis. —That sad little rake, the Prince of Wales, invited me to dinner.

We are all lions and *recherches*.

There was a modern Platonist. He quoted Porphyry, Iamblicus, Plotinus, Proclus, Hierocles, Maximus Tyrius, and Syrianus.

There was a human-perfectibility man. He quoted Turgot, Price, Priestley, Condorcet, De Stael, and the "Ambitious Student in Ill-Health."

There was Sir Positive Paradox. He observed that all fools were philosophers, and that all philosophers were fools.

There was Æstheticus Ethix. He spoke of fire, unity, and atoms; bi-part and pre-existent soul; affinity and discord; primitive intelligence and homoomeria.

There was Theologos Theology. He talked of Eusebius and Arianus; heresy and the Council of Nice; Puseyism and con-substantialism; Homousios and Homouioisios.

There was Fricassee from the Rocher de Cancale. He mentioned Muriton of red tongue; cauliflowers with *veloute* sauce; veal *a la* St. Menehoult; marinade *a la* St. Florentin; and orange jellies *en mosaiques*.

There was Bibulus O'Bumper. He touched upon Latour and Markbrunnen; upon Mosseux and Chambertin; upon Richbourg and St. George; upon Haubrion, Leonville, and Medoc; upon Barac and Preignac; upon Grave, upon Sauterne, upon Lafitte, and upon St. Peray. He shook his head at Clos de Vougeot, and told with his eyes shut, the difference between Sherry and Amontillado.

There was Signor Tintontintino from Florence. He discoursed of Cimabue, Arpino, Carpaccio, and Argostino—of the gloom of Caravaggio, of the amenity of Albano, of the colors of Titian, of the frows of Rubens, and of the waggeries of Jan Steen.

There was the President of the Fum-Fudge University. He was of the opinion that the moon was called Bendis in Thrace, Bubastis in Egypt, Dian in Rome, and Artemis in Greece.

There was a Grand Turk from Stamboul. He could not help thinking that the angels were horses, cocks, and bulls; that somebody in the sixth heaven had seventy thousand heads; and that the earth was supported by a sky-blue cow with an incalculable number of green horns.

There was Delphinus Polyglott. He told us what had become of the eighty-three lost tragedies of Æschylus; of the fifty-four orations of Isæus; of the three hundred and ninety-one speeches of Lysias; of the hundred and eighty treatises of Theophrastus; of the eighth book of the conic sections of Apollonius; of Pindar's hymns and dithyrambics; and of the five and forty tragedies of Homer Junior.

There was Ferdinand Fitz Fossillus Feltspar. He informed us all about internal fires and tertiary formations; about aeriforms, fluidiforms, and solidforms; about quartz and marl; about schist and schorl; about gypsum and trap; about talc and calc; about blende and horn-blende; about mica-slate and pudding-stone; about cyanite and lepidolite; about hæmatite and tremolite; about antimony and calcedony; about manganese and whatever you please.

There was myself. I spoke of myself;—of myself, of myself, of myself;—of Nosology, of my pamphlet, and of myself. I turned up my nose, and I spoke of myself.

"Marvellous clever man!" said the Prince.

"Superb!" said his guests;—and next morning her Grace of Bless-my-Soul paid me a visit.

"Will you go to Almack's, pretty creature?" she said, tapping me under the chin.

"Upon honor," said I.

"Nose and all?" she asked.

"As I live," I replied.

"Here then is a card, my life. Shall I say you *will* be there?"

"Dear Duchess, with all my heart."

"Pshaw, no!—but with all your nose?"

"Every bit of it, my love," said I.

—so I gave it a twist or two, and found myself at Almack's.

The rooms were crowded to suffocation.

"He is coming!" said somebody on the staircase.

"He is coming!" said somebody farther up.

"He is coming!" said somebody farther still.

"He is come!" exclaimed the Duchess, "He is come, the little love!"—and, seizing me firmly by both hands, she kissed me thrice upon the nose.

A marked sensation immediately ensued.

"Diavolo!" cried Count Capricornutti,

"Dios guarda!" muttered Don Stiletto.

"Mille tonnerres!" ejaculated the Prince de Grenouille.

"Tousand teufel!" growled the Elector of Bluddennuff.

It was not to be borne. I grew angry. I turned short upon Bluddennuff.

"Sir!" said I to him, "you are a baboon."

"Sir," he replied, after a pause, *"Donner und Blitzen!"*

This was all that could be desired. We exchanged cards. At Chalk-Farm, the next morning, I shot off his nose—and then called upon my friends.

"Bete!" said the first.

"Fool!" said the second.

"Dolt!" said the third.

"Ass!" said the fourth.

"Ninny!" said the fifth.

"Noodle!" said the sixth.

"Be off!" said the seventh.

At all this I felt mortified, and so called upon my father.

"Father," I asked, "what is the chief end of my existence?"

"My son," he replied, "it is still the study of Nosology; but in hitting the Elector upon the nose you have overshot your mark. You have a fine nose, it is true; but then Bluddennuff has none. You are damned, and he has become the hero of the day. I grant you that in Fum-Fudge the greatness of a lion is in proportion to the size of his proboscis—but, good heavens! there is no competing with a lion who has no proboscis at all."

Literary Life of Thingum Bob, Esq.

(Late Editor of the *Goosetherumfoodle.*)

BY HIMSELF

I AM now growing in years, and—since I understand that Shakespeare and Mr. Emmons are deceased—it is not impossible that I may even die. It has occurred to me, therefore, that I may as well retire from the field of Letters and repose upon my laurels. But I am ambitious of signalizing my abdication of the literary sceptre by some important bequest to posterity; and,

perhaps, I cannot do a better thing than just pen for it an account of my earlier career. My name, indeed, has been so long and so constantly before the public eye, that I am not only willing to admit the naturalness of the interest which it has everywhere excited, but ready to satisfy the extreme curiosity which it has inspired. In fact, it is no more than the duty of him who achieves greatness to leave behind him, in his ascent, such landmarks as may guide others to be great. I propose, therefore, in the present paper (which I had some idea of calling "Memoranda to Serve for the Literary History of America") to give a detail of those important, yet feeble and tottering, first steps, by which, at length, I attained the high road to the pinnacle of human renown.

Of one's *very* remote ancestors it is superfluous to say much. My father, Thomas Bob, Esq., stood for many years at the summit of his profession, which was that of a merchant-barber, in the city of Smug. His warehouse was the resort of all the principal people of the place, and especially of the editorial corps—a body which inspires all about it with profound veneration and awe. For my own part, I regarded them as gods, and drank in with avidity the rich wit and wisdom which continuously flowed from their august mouths during the process of what is styled "lather." My first moment of positive inspiration must be dated from that ever-memorable epoch, when the brilliant conductor of the *Gad-Fly*, in the intervals of the important process just mentioned, recited aloud, before a conclave of our apprentices, an inimitable poem in honor of the "Only Genuine Oil-of-Bob" (so called from its talented inventor, my father), and for which effusion the editor of the *Fly* was remunerated with a regal liberality by the firm of Thomas Bob & Company, merchant-barbers.

The genius of the stanzas to the "Oil-of-Bob" first breathed into me, I say, the divine *afflatus*. I resolved at once to become a great man, and to commence by becoming a great poet. That very evening I fell upon my knees at the feet of my father.

"Father," I said, "pardon me!—but I have a soul above lather. It is my firm intention to cut the shop. I would be an editor—I would be a poet—I would pen stanzas to the 'Oil-of-Bob.' Pardon me and aid me to be great!"

"My dear Thingum," replied father, (I had been christened Thingum after a wealthy relative so surnamed,) "My dear Thingum," he said, raising me from my knees by the ears—"Thingum, my boy, you're a trump, and take after your father in having a soul. You have an immense head, too, and it must hold a great many brains. This I have long seen, and therefore had thoughts of making you a lawyer. The business, however, has grown ungenteel, and that of politician don't pay. Upon the whole you judge wisely;—the trade of editor is best:—and if you can be a poet at the same time,—as most of the editors are, by the by,—why, you will kill two birds with the one stone. To encourage you in the beginning of things, I will allow you a garret; pen, ink, and paper; a rhyming dictionary; and a copy of the *Gad-Fly*. I suppose you would scarcely demand any more."

"I would be an ungrateful villain if I did," I replied with enthusiasm. "Your generosity is boundless. I will repay it

by making you the father of a genius."

Thus ended my conference with the best of men, and immediately upon its termination I betook myself with zeal to my poetical labors; as upon these, chiefly, I founded my hopes of ultimate elevation to the editorial chair.

In my first attempts at composition I found the stanzas to "The Oil-of-Bob" rather a drawback than otherwise. Their splendor more dazzled than enlightened me. The contemplation of their excellence tended, naturally, to discourage me by comparison with my own abortions; so that for a long time I labored in vain. At length there came into my head one of those exquisitely original ideas which now and then *will* permeate the brain of a man of genius. It was this:—or, rather, thus was it carried into execution. From the rubbish of an old book-stall, in a very remote corner of the town, I got together several antique and altogether unknown or forgotten volumes. The bookseller sold them to me for a song. From one of these, which purported to be a translation of one Dante's "Inferno," I copied with remarkable neatness a long passage about a man named Ugolino, who had a parcel of brats. From another, which contained a good many old plays by some person whose name I forget, I extracted in the same manner, and with the same care, a great number of lines about "angels" and "ministers saying grace," and "goblins damned," and more besides of that sort. From a third, which was the composition of some blind man or other, either a Greek or a Choctaw—I cannot be at the pains of remembering every trifle exactly,—I took about fifty verses beginning with "Achilles' wrath," and "grease," and something else. From a fourth, which I recollect was also the work of a blind man, I selected a page or two all about "hail" and "holy light"; and, although a blind man has no business to write about light, still the verses were sufficiently good in their way.

Having made fair copies of these poems, I signed every one of them "Oppodeldoc" (a fine sonorous name), and, doing each up nicely in a separate envelope, I dispatched one to each of the four principal magazines, with a request for speedy insertion and prompt pay. The result of this well-conceived plan, however, (the success of which would have saved me much trouble in after-life,) served to convince me that some editors are not to be bamboozled, and gave the *coup-de-grace* (as they say in France) to my nascent hopes (as they say in the city of the transcendentals).

The fact is, that each and every one of the magazines in question gave Mr. "Oppodeldoc" a complete using-up, in the "Monthly Notices to Correspondents." The *Hum-Drum* gave him a dressing after this fashion:

"'Oppodeldoc' (whoever he is) has sent us a long *tirade* concerning a bedlamite whom he styles 'Ugolino,' who had a great many children that should have been all whipped and sent to bed without their suppers. The whole affair is exceedingly tame—not to say *flat*. 'Oppodeldoc' (whoever he is) is entirely devoid of imagination—and imagination, in our humble opinion, is not only the soul of POESY, but also its very heart. 'Oppodeldoc' (whoever he is) has the audacity to demand of us, for his twattle, a 'speedy insertion and prompt pay.' We neither insert nor purchase any stuff of the sort. There

can be no doubt, however, that he would meet with a ready sale for all the balderdash he can scribble, at the office of either the *Rowdy-Dow*, the *Lollipop*, or the *Goosetherumfoodle*."

All this, it must be acknowledged, was very severe upon "Oppodeldoc,"—but the unkindest cut was putting the word POESY in small caps. In those five pre-eminent letters what a world of bitterness is there not involved!

But "Oppodeldoc" was punished with equal severity in the *Rowdy-Dow*, which spoke thus:

"We have received a most singular and insolent communication from a person (whoever he is) signing himself 'Oppodeldoc,'—thus desecrating the greatness of the illustrious Roman emperor so named. Accompanying the letter of 'Oppodeldoc' (whoever he is) we find sundry lines of most disgusting and unmeaning rant about 'angels and ministers of grace,'—rant such as no madman short of a Nat Lee, or an 'Oppodeldoc,' could possibly perpetrate. And for this trash of trash, we are modestly requested to 'pay promptly.' No, sir—no! We pay for nothing of *that* sort. Apply to the *Hum-Drum*, the *Lollipop*, or the *Goosetherumfoodle*. These *periodicals* will undoubtedly accept any literary offal you may send them—and as undoubtedly *promise* to pay for it."

This was bitter indeed upon poor "Oppodeldoc"; but, in this instance, the weight of the satire falls upon the *Hum-Drum*, the *Lollipop*, and the *Goosetherumfoodle*, who are pungently styled *"periodicals"*—in Italics, too—a thing that must have cut them to the heart.

Scarcely less savage was the *Lollipop*, which thus discoursed:

"Some *individual*, who rejoices in the appellation 'Oppodeldoc,' (to what low uses are the names of the illustrious dead too often applied!) has enclosed us some fifty or sixty *verses* commencing after this fashion:

'Achilles' wrath, to Greece the direful spring
Of woes unnumbered, &c., &c., &c., &c.'

"'Oppodeldoc' (whoever he is) is respectfully informed that there is not a printer's devil in our office who is not in the daily habit of composing better *lines*. Those of 'Oppodeldoc' will not *scan*. 'Oppodeldoc' should learn to *count*. But why he should have conceived the idea that *we* (of all others, *we!*) would disgrace our pages with his ineffable nonsense is utterly beyond comprehension. Why, the absurd twattle is scarcely good enough for the *Hum-Drum*, the *Rowdy-Dow*, the *Goosetherumfoodle*,—things that are in the practice of publishing 'Mother Goose's Melodies' as original lyrics. And 'Oppodeldoc' (whoever he is) has even the assurance to demand *pay* for this drivel. Does 'Oppodeldoc' (whoever he is) know—is he aware that we could not be paid to insert it?"

As I perused this I felt myself growing gradually smaller and smaller, and when I came to the point at which the editor sneered at the poem as *"verses,"* there was little more than an ounce of me left. As for "Oppodeldoc," I be-

gan to experience *compassion* for the poor fellow. But the *Goosetherumfoodle* showed, if possible, less mercy than the *Lollipop*. It was the *Goosetherumfoodle* that said—

"A wretched poetaster, who signs himself 'Oppodeldoc,' is silly enough to fancy that *we* will print and *pay* for a medley of incoherent and ungrammatical bombast which he has transmitted to us, and which commences with the following most *intelligible* line:

'Hail, Holy Light! Offspring of
Heaven, first born.'

"We say, 'most *intelligible*.' 'Oppodeldoc' (whoever he is) will be kind enough to tell us, perhaps, how *'hail'* can be *'holy light.'* We always regarded it as *frozen rain*. Will he inform us, also, how frozen rain can be, at one and the same time, both 'holy light' (whatever that is) and an 'offspring'?—which latter term (if we understand anything about English) is only employed, with propriety, in reference to small babies of about six weeks old. But it is preposterous to descant upon such absurdity—although 'Oppodeldoc' (whoever he is) has the unparalleled effrontery to suppose that we will not only 'insert' his ignorant ravings, but (absolutely) *pay for them!*

"Now this is fine—it is rich!—and we have half a mind to punish this young scribbler for his egotism by really publishing his effusion *verbatim et literatim*, as he has written it. We could inflict no punishment so severe, and we *would* inflict it, but for the boredom which we should cause our readers in so doing.

"Let 'Oppodeldoc' (whoever he is) send any future *composition* of like character to the *Hum-Drum*, the *Lollipop*, or the *Rowdy-Dow*. *They* will 'insert' it. *They* 'insert' every month just such stuff. Send it to them. WE are not to be insulted with impunity."

This made an end of me; and as for the *Hum-Drum*, the *Rowdy-Dow*, and the *Lollipop*, I never could comprehend how they survived it. The putting *them* in the smallest possible *minion*, (that was the rub—thereby insinuating their lowness—their baseness,) while WE stood looking down upon them in gigantic capitals!—oh it was *too* bitter!—it was wormwood—it was gall. Had I been either of these periodicals I would have spared no pains to have the *Goosetherumfoodle* prosecuted. It might have been done under the Act for the "Prevention of Cruelty to Animals." As for Oppodeldoc (whoever he was) I had by this time lost all patience with the fellow, and sympathized with him no longer. He was a fool, beyond doubt, (whoever he was,) and got not a kick more than he deserved.

The result of my experiment with the old books convinced me, in the first place, that "honesty is the best policy," and, in the second, that if I could not write better than Mr. Dante, and the two blind men, and the rest of the old set, it would, at least, be a difficult matter to write worse. I took heart, therefore, and determined to prosecute the "entirely original" (as they say on the covers of the magazines), at whatever cost of study and pains. I again placed before my eyes, as a model, the brilliant stanzas on "The Oil-of-Bob" by the editor of the

Gad-Fly and resolved to construct an ode on the same sublime theme, in rivalry of what had already been done.

With my first line I had no material difficulty. It ran thus:

"To pen an Ode upon the 'Oil-of-Bob.'"

Having carefully looked out, however, all the legitimate rhymes to "Bob," I found it impossible to proceed. In this dilemma I had recourse to paternal aid; and, after some hours of mature thought, my father and myself thus constructed the poem:

"To pen an Ode upon the 'Oil-of-Bob'
Is all sorts of a job.
(Signed) SNOB."

To be sure, this composition was of no very great length,—but I "have yet to learn," as they say in the *Edinburgh Review*, that the mere extent of a literary work has anything to do with its merit. As for the Quarterly cant about "sustained effort," it is impossible to see the sense of it. Upon the whole, therefore, I was satisfied with the success of my maiden attempt, and now the only question regarded the disposal I should make of it. My father suggested that I should send it to the *Gad-Fly*,—but there were two reasons which operated to prevent me from so doing. I dreaded the jealousy of the editor—and I had ascertained that he did not pay for original contributions. I therefore, after due deliberation, consigned the article to the more dignified pages of the *Lollipop* and awaited the event in anxiety, but with resignation.

In the very next published number I had the proud satisfaction of seeing my poem printed at length, as the leading article, with the following significant words, prefixed in italics and between brackets:

[*We call the attention of our readers to the subjoined admirable stanzas on "The Oil-of-Bob." We need say nothing of their sublimity, or of their pathos:—it is impossible to peruse them without tears. Those who have been nauseated with a sad dose on the same august topic from the goose-quill of the editor of the "Gad-Fly," will do well to compare the two compositions.*

P. S.—We are consumed with anxiety to probe the mystery which envelops the evident pseudonym "Snob." May we hope for a personal interview?]

All this was scarcely more than justice, but it was, I confess, rather more than I had expected:—I acknowledged this, be it observed, to the everlasting disgrace of my country and of mankind. I lost no time, however, in calling upon the editor of the *Lollipop* and had the good fortune to find this gentleman at home. He saluted me with an air of profound respect, slightly blended with a fatherly and patronizing admiration, wrought in him, no doubt, by my appearance of extreme youth and inexperience. Begging me to be seated, he entered at once upon the subject of my poem;—but modesty will ever forbid me to repeat the thousand compliments which he lavished upon me. The eulogies of Mr. Crab (such was the editor's name) were, however, by no means fulsomely indiscriminate. He analyzed my composition with much freedom and great

ability—not hesitating to point out a few trivial defects—a circumstance which elevated him highly in my esteem. The *Gad-Fly* was, of course, brought upon the *tapis*, and I hope never to be subjected to a criticism so searching, or to rebukes so withering, as were bestowed by Mr. Crab upon that unhappy effusion. I had been accustomed to regard the editor of the *Gad-Fly* as something superhuman; but Mr. Crab soon disabused me of that idea. He set the literary as well as the personal character of the Fly (so Mr. C. satirically designated the rival editor), in its true light. He, the Fly, was very little better than he should be. He had written infamous things. He was a penny-a-liner, and a buffoon. He was a villain. He had composed a tragedy which set the whole country in a guffaw, and a farce which deluged the universe in tears. Besides all this, he had the impudence to pen what he meant for a lampoon upon himself (Mr. Crab), and the temerity to style him "an ass." Should I at any time wish to express my opinion of Mr. Fly, the pages of the *Lollipop*, Mr. Crab assured me, were at my unlimited disposal. In the meantime, as it was very certain that I would be attacked in the *Fly* for my attempt at composing a rival poem on the "Oil-of-Bob," he (Mr. Crab) would take it upon himself to attend, pointedly, to my private and personal interests. If I were not made a man of at once, it should not be the fault of himself (Mr. Crab).

Mr. Crab having now paused in his discourse (the latter portion of which I found it impossible to comprehend), I ventured to suggest something about the remuneration which I had been taught to expect for my poem, by an announcement on the cover of the *Lollipop*, declaring that it (the *Lollipop*) "insisted upon being permitted to pay exorbitant prices for all accepted contributions,—frequently expending more money for a single brief poem than the whole annual cost of the *Hum-Drum*, the *Rowdy-Dow*, and the *Goosetherumfoodle* combined."

As I mentioned the word "remuneration," Mr. Crab first opened his eyes, and then his mouth, to quite a remarkable extent, causing his personal appearance to resemble that of a highly agitated elderly duck in the act of quacking; and in this condition he remained (ever and anon pressing his hands tightly to his forehead, as if in a state of desperate bewilderment) until I had nearly made an end of what I had to say.

Upon my conclusion, he sank back into his seat, as if much overcome, letting his arms fall lifelessly by his side, but keeping his mouth still rigorously open, after the fashion of the duck. While I remained in speechless astonishment at behavior so alarming, he suddenly leaped to his feet and made a rush at the bell-rope; but just as he reached this, he appeared to have altered his intention, whatever it was, for he dived under a table and immediately re-appeared with a cudgel. This he was in the act of uplifting (for what purpose I am at a loss to imagine), when all at once, there came a benign smile over his features, and he sank placidly back in his chair.

"Mr. Bob," he said, (for I had sent up my card before ascending myself,) "Mr. Bob, you are a young man, I presume—*very?*"

I assented; adding that I had not yet concluded my third lustrum.

"Ah!" he replied, "very good! I see how it is—say no more! Touching this matter of compensation, what you observe is very just,—in fact it is excessively so. But ah—ah—the *first* contribution—the *first*, I say—it is never the magazine custom to pay for;—you comprehend, eh? The truth is, we are usually the *recipients* in such case." [Mr. Crab smiled blandly as he emphasized the word "recipients."] "For the most part, we are *paid* for the insertion of a maiden attempt—especially in verse. In the second place, Mr. Bob, the magazine rule is never to disburse what we term in France the *argent comptant*:—I have no doubt you understand. In a quarter or two after publication of the article—or in a year or two—we make no objection to giving our note at nine months; provided, always, that we can so arrange our affairs as to be quite certain of a 'burst up' in six. I really *do* hope, Mr. Bob, that you will look upon this explanation as satisfactory." Here Mr. Crab concluded, and the tears stood in his eyes.

Grieved to the soul at having been, however innocently, the cause of pain to so eminent and so sensitive a man, I hastened to apologize, and to reassure him, by expressing my perfect coincidence with his views, as well as my entire appreciation of the delicacy of his position. Having done all this in a neat speech, I took leave.

One fine morning, very shortly afterward, "I awoke and found myself famous." The extent of my renown will be best estimated by reference to the editorial opinions of the day. These opinions, it will be seen, were embodied in critical notices of the number of the *Lollipop* containing my poem, and are perfectly satisfactory, conclusive, and clear with the exception, perhaps, of the hieroglyphical marks, "*Sep.* 15—1 *t*," appended to each of the critiques.

The *Owl*, a journal of profound sagacity, and well known for the deliberate gravity of its literary decisions—the *Owl*, I say, spoke as follows:

"The *Lollipop!* The October number of this delicious magazine surpasses its predecessors, and sets competition at defiance. In the beauty of its typography and paper—in the number and excellence of its steel plates—as well as in the literary merit of its contributions—the *Lollipop* compares with its slow-paced rivals as Hyperion with Satyr. The *Hum-Drum*, the *Rowdy-Dow*, and the *Goosetherumfoodle*, excel, it is true, in braggadocio, but in all other points, give us the *Lollipop!* How this celebrated journal can sustain its evidently tremendous expenses, is more than we can understand. To be sure, it has a circulation of 100,000, and its subscription list has increased one fourth during the last month; but, on the other hand, the sums it disburses constantly for contributions are inconceivable. It is reported that Mr. Slyass received no less than thirty-seven and a half cents for his inimitable paper on 'Pigs.' With Mr. Crab, as editor, and with such names upon the list of contributors as Snob and Slyass, there can be no such word as 'fail' for the *Lollipop*. Go and subscribe. *Sep.* 15—1 *t*."

I must say that I was gratified with this high-toned notice from a paper so respectable as the *Owl*. The placing my name—that is to say, my *nom de*

guerre—in priority of station to that of the great Slyass, was a compliment as happy as I felt it to be deserved.

My attention was next arrested by these paragraphs in the *Toad*—a print highly distinguished for its uprightness and independence—from its entire freedom from sycophancy and subservience to the givers of dinners:

"The *Lollipop* for October is out in advance of all its contemporaries, and infinitely surpasses them, of course, in the splendor of its embellishments, as well as in the richness of its contents. The *Hum-Drum,* the *Rowdy-Dow,* and the *Goosetherumfoodle* excel, we admit, in braggadocio, but, in all other points, give us the *Lollipop.* How this celebrated magazine can sustain its evidently tremendous expenses is more than we can understand. To be sure, it has a circulation of 200,000, and its subscription list has increased one third during the last fortnight, but, on the other hand, the sums it disburses, monthly, for contributions, are fearfully great. We learn that Mr. Mumblethumb received no less than fifty cents for his late 'Monody in a Mud-Puddle.'

"Among the original contributors to the present number we notice (besides the eminent editor, Mr. CRAB), such men as SNOB, Slyass, and Mumblethumb. Apart from the editorial matter, the most valuable paper, nevertheless, is, we think, a poetical gem by Snob, on the 'Oil-of-Bob,'—but our readers must not suppose from the title of this incomparable *bijou,* that it bears any similitude to some balderdash on the same subject by a certain contemptible individual whose name is unmentionable to ears polite. The *present* poem 'On the Oil-of-Bob,' has excited universal anxiety and curiosity in respect to the owner of the evident pseudonym, 'Snob,'—a curiosity which, happily, we have it in our power to satisfy. 'Snob' is the *nom de plume* of Mr. Thingum Bob, of this city,—a relative of the great Mr. Thingum (after whom he is named), and otherwise connected with the most illustrious families of the State. His father, Thomas Bob, Esq., is an opulent merchant in Smug. *Sep.* 15—1 *t.*"

This generous approbation touched me to the heart—the more especially as it emanated from a source so avowedly—so proverbially pure as the *Toad.* The word "balderdash," as applied to the "Oil-of-Bob" of the Fly, I considered singularly pungent and appropriate. The words "gem" and "*bijou,*" however, used in reference to my composition, struck me as being, in some degree, feeble. They seemed to me to be deficient in force. They were not sufficiently *prononces* (as we have it in France).

I had hardly finished reading the *Toad,* when a friend placed in my hands a copy of the *Mole,* a daily, enjoying high reputation for the keenness of its perception about matters in general, and for the open, honest, above-ground style of its editorials. The *Mole* spoke of the *Lollipop* as follows:

"We have just received the *Lollipop* for October, and *must* say that never before have we perused any single number of any periodical which afforded us a felicity so supreme. We speak advisedly. The *Hum-Drum,* the

Rowdy-Dow, and the *Goosetherumfoodle* must look well to their laurels. These prints, no doubt, surpass everything in loudness of pretension, but, in all other points, give us the *Lollipop!* How this celebrated magazine can sustain its evidently tremendous expenses, is more than we can comprehend. To be sure, it has a circulation of 300,000; and its subscription list has increased one half within the last week, but then the sum it disburses, monthly, for contributions, is astonishingly enormous. We have it upon good authority that Mr. Fatquack received no less than sixty-two cents and a half for his late domestic nouvellette, the 'Dish-Clout.'

"The contributors to the number before us are Mr. CRAB (the eminent editor), SNOB, Mumblethumb, Fatquack, and others; but, after the inimitable compositions of the editor himself, we prefer a diamond-like effusion from the pen of a rising poet who writes over the signature 'Snob'—a *nom de guerre* which we predict will one day extinguish the radiance of 'Boz.' 'SNOB,' we learn, is a Mr. THINGUM BOB, Esq., sole heir of a wealthy merchant of this city, Thomas Bob, Esq., and a near relative of the distinguished Mr. Thingum. The title of Mr. B.'s admirable poem is the 'Oil-of-Bob'—a somewhat unfortunate name, by-the-by, as some contemptible vagabond connected with the penny press has already disgusted the town with a great deal of drivel upon the same topic. There will be no danger, however, of confounding the compositions. *Sep.* 15—1 *t.*"

The generous approbation of so clear-sighted a journal as the *Mole* penetrated my soul with delight. The only objection which occurred to me was, that the terms "contemptible vagabond" might have been better written "*odious and* contemptible *wretch, villain, and* vagabond." This would have sounded more gracefully, I think. "Diamond-like," also, was scarcely, it will be admitted, of sufficient intensity to express what the *Mole* evidently *thought* of the brilliancy of the "Oil-of-Bob."

On the same afternoon in which I saw these notices in the *Owl,* the *Toad,* and the *Mole,* I happened to meet with a copy of the *Daddy-Long-Legs,* a periodical proverbial for the extreme extent of its understanding. And it was the *Daddy-Long-Legs* which spoke thus:

"The *Lollipop!!* This gorgeous magazine is already before the public for October. The question of pre-eminence is forever put to rest, and hereafter it will be excessively preposterous in the *Hum-Drum,* the *Rowdy-Dow,* or the *Goosetherumfoodle* to make any further spasmodic attempts at competition. These journals may excel the *Lollipop* in outcry, but, in all other points, give us the *Lollipop!* How this celebrated magazine can sustain its evidently tremendous expenses, is past comprehension. To be sure it has a circulation of precisely half a million, and its subscription list has increased seventy-five per cent. within the last couple of days, but then the sums it disburses, monthly, for contributions, are scarcely credible; we are cognizant of the fact, that Mademoiselle Cribalittle received no less than eighty-seven cents and a half for her late valuable Revolutionary tale, entitled 'The York-

Town Katy-Did, and the Bunker-Hill Katy-Didn't.'

"The most able papers in the present number are, of course, those furnished by the editor (the eminent Mr. CRAB), but there are numerous magnificent contributions from such names as SNOB, Mademoiselle Cribalittle, Slyass, Mrs. Fibalittle, Mumblethumb, Mrs. Squibalittle, and last, though not least, Fatquack. The world may well be challenged to produce so rich a galaxy of genius.

"The poem over the signature 'SNOB' is, we find, attracting universal commendation, and, we are constrained to say, deserves, if possible, even more applause than it has received. The 'Oil-of-Bob' is the title of this masterpiece of eloquence and art. One or two of our readers *may* have a *very* faint, although sufficiently disgusting recollection of a poem (?) similarly entitled, the perpetration of a miserable penny-a-liner, mendicant, and cut-throat, connected in the capacity of scullion, we believe, with one of the indecent prints about the purlieus of the city; we beg them, for God's sake, not to confound the compositions. The author of *the* 'Oil-of-Bob' is, we hear, THINGUM BOB, Esq., a gentleman of high genius, and a scholar. 'Snob' is merely a *nom de guerre. Sep.* 15.—1 *t.*"

I could scarcely restrain my indignation while I perused the concluding portions of this diatribe. It was clear to me that the yea-nay manner—not to say the gentleness,—the positive forbearance—with which the *Daddy-Long-Legs* spoke of that pig, the editor of the *Gad-Fly*,—it was evident to me, I say, that this gentleness of speech could proceed from nothing else than a partiality for the *Fly*—whom it was clearly the intention of the *Daddy-Long-Legs* to elevate into reputation at my expense. Any one, indeed, might perceive, with half an eye, that, had the real design of the *Daddy* been what it wished to appear, it (the *Daddy*) might have expressed itself in terms more direct, more pungent, and altogether more to the purpose. The words "penny-a-liner," "mendicant," "scullion," and "cut-throat," were epithets so intentionally inexpressive and equivocal, as to be worse than nothing when applied to the author of the very worst stanzas ever penned by one of the human race. We all know what is meant by "damning with faint praise," and, on the other hand, who could fail seeing through the covert purpose of the *Daddy*,—that of glorifying with feeble abuse?

What the *Daddy* chose to say to the *Fly*, however, was no business of mine. What it said of myself *was*. After the noble manner in which the *Owl*, the *Toad*, the *Mole*, had expressed themselves in respect to my ability, it was rather too much to be coolly spoken of by a thing like the *Daddy-Long-Legs*, as merely "a gentleman of high genius and a scholar." Gentleman indeed! I made up my mind at once either to get a written apology from the *Daddy-Long-Legs*, or to call it out.

Full of this purpose, I looked about me to find a friend whom I could entrust with a message to his *Daddy*ship, and as the editor of the *Lollipop* had given me marked tokens of regard, I at length concluded to seek assistance upon the present occasion.

I have never yet been able to account, in a manner satisfactory to my own understanding, for the *very* peculiar countenance and demeanor with which Mr. Crab listened to me, as I unfolded to him my design. He again went through the scene of the bell-rope and cudgel, and did not omit the duck. At one period I thought he really intended to quack. His fit, nevertheless, finally subsided as before, and he began to act and speak in a rational way. He declined bearing the cartel, however, and in fact, dissuaded me from sending it at all; but was candid enough to admit that the *Daddy-Long-Legs* had been disgracefully in the wrong—more especially in what related to the epithets "gentleman and scholar."

Toward the end of this interview with Mr. Crab, who really appeared to take a paternal interest in my welfare, he suggested to me that I might turn an honest penny, and at the same time, advance my reputation, by occasionally playing Thomas Hawk for the *Lollipop*.

I begged Mr. Crab to inform me who was Mr. Thomas Hawk, and how it was expected that I should play him.

Here Mr. Crab again "made great eyes" (as we say in Germany), but at length, recovering himself from a profound attack of astonishment, he assured me that he employed the words "Thomas Hawk" to avoid the colloquialism, Tommy, which was low—but that the true idea was Tommy Hawk—or tomahawk—and that by "playing tomahawk" he referred to scalping, brow-beating, and otherwise using up the herd of poor-devil authors.

I assured my patron that, if this was all, I was perfectly resigned to the task of playing Thomas Hawk. Hereupon Mr. Crab desired me to use up the editor of the *Gad-Fly* forthwith, in the fiercest style within the scope of my ability, and as a specimen of my powers. This I did, upon the spot, in a review of the original "Oil-of-Bob," occupying thirty-six pages of the *Lollipop*. I found playing Thomas Hawk, indeed, a far less onerous occupation than poetizing; for I went upon *system* altogether, and thus it was easy to do the thing thoroughly well. My practice was this. I bought auction copies (cheap) of "Lord Brougham's Speeches," "Cobbett's Complete Works," the "New Slang-Syllabus," the "Whole Art of Snubbing," "Prentice's Billingsgate" (folio edition), and "Lewis G. Clarke on Tongue." These works I cut up thoroughly with a curry-comb, and then, throwing the shreds into a sieve, sifted out carefully all that might be thought decent (a mere trifle); reserving the hard phrases, which I threw into a large tin pepper-castor with longitudinal holes, so that an entire sentence could get through without material injury. The mixture was then ready for use. When called upon to play Thomas Hawk, I anointed a sheet of foolscap with the white of a gander's egg; then, shredding the thing to be reviewed as I had previously shredded the books—only with more care, so as to get every word separate—I threw the latter shreds in with the former, screwed on the lid of the castor, gave it a shake, and so dusted out the mixture upon the egged foolscap; where it stuck. The effect was beautiful to behold. It was captivating. Indeed, the reviews I brought to pass by this simple expedient have never been approached, and were the wonder of the

world. At first, through bashfulness—the result of inexperience—I was a little put out by a certain inconsistency —a certain air of the *bizarre* (as we say in France), worn by the composition as a whole. All the phrases did not *fit* (as we say in the Anglo-Saxon). Many were quite awry. Some, even, were upside-down; and there were none of them which were not in some measure, injured in regard to effect, by this latter species of accident, when it occurred—with the exception of Mr. Lewis Clarke's paragraphs, which were so vigorous and altogether stout, that they seemed not particularly disconcerted by any extreme of position, but looked equally happy and satisfactory, whether on their heads, or on their heels.

What became of the editor of the *Gad-Fly* after the publication of my criticism on his "Oil-of-Bob," it is somewhat difficult to determine. The most reasonable conclusion is, that he wept himself to death. At all events he disappeared instantaneously from the face of the earth, and no man has seen even the ghost of him since.

This matter having been properly accomplished, and the Furies appeased, I grew at once into high favor with Mr. Crab. He took me into his confidence, gave me a permanent situation as Thomas Hawk of the *Lollipop*, and, as for the present, he could afford me no salary, allowed me to profit, at discretion, by his advice.

"My dear Thingum," said he to me one day after dinner, "I respect your abilities and love you as a son. You shall be my heir. When I die I will bequeath you the *Lollipop*. In the meantime I will make a man of you—I *will*—provided always that you follow my counsel. The first thing to do is to get rid of the old bore."

"Boar?" said I inquiringly—"pig, eh? —*aper?* (as we say in Latin)—who?—where?"

"Your father," said he.

"Precisely," I replied—"pig."

"You have your fortune to make, Thingum," resumed Mr. Crab, "and that governor of yours is a millstone about your neck. We must cut him at once." [Here I took out my knife.] "We must cut him," continued Mr. Crab, "decidedly and forever. He won't do—he *won't*. Upon second thoughts, you had better kick him, or cane him, or something of that kind."

"What do you say," I suggested modestly, " to my kicking him in the first instance, caning him afterward, and winding up by tweaking his nose?"

Mr. Crab looked at me musingly for some moments, and then answered:

"I think, Mr. Bob, that what you propose would answer sufficiently well —indeed remarkably well—that is to say, as far as it went—but barbers are exceedingly hard to cut, and I think, upon the whole, that, having performed upon Thomas Bob the operations you suggest, it would be advisable to blacken, with your fists, both his eyes, very carefully and thoroughly, to prevent his ever seeing you again in fashionable promenades. After doing this, I really do not perceive that you can do any more. However—it might be just as well to roll him once or twice in the gutter, and then put him in charge of the police. Any time the next morning you can call at the watch-house and swear an assault."

I was much affected by the kindness

of feeling toward me personally, which was evinced in this excellent advice of Mr. Crab, and I did not fail to profit by it forthwith. The result was, that I got rid of the old bore, and began to feel a little independent and gentleman-like. The want of money, however, was, for a few weeks, a source of some discomfort; but at length, by carefully putting to use my two eyes, and observing how matters went just in front of my nose, I perceived how the thing was to be brought about. I say "thing"—be it observed—for they tell me the Latin for it is *rem*. By the way, talking of Latin, can any one tell me the meaning of *quocunque*—or what is the meaning of *modo?*

My plan was exceedingly simple. I bought, for a song, a sixteenth of the *Snapping-Turtle:*—that was all. The thing was *done,* and I put money in my purse. There were some trivial arrangements afterward, to be sure; but these formed no portion of the plan. They were a consequence—a result. For example, I bought pen, ink, and paper, and put them into furious activity. Having thus completed a Magazine article, I gave it, for appellation, "Fol Lol, *by the Author of* 'The Oil-of-Bob,'" and enveloped it to the *Goosetherumfoodle*. That journal, however, having pronounced it "twattle" in the "Monthly Notices to correspondents," I reheaded the paper "'Hey-Diddle-Diddle,' by Thingum Bob, Esq., Author of the Ode on 'The Oil-of-Bob,' *and* Editor of the *Snapping-Turtle.*" With this amendment, I re-enclosed it to the *Goosetherumfoodle,* and, while I awaited a reply, published daily, in the *Turtle,* six columns of what may be termed philosophical and analytical investigation of the literary merits of the *Goosetherumfoodle,* as well as of the personal character of the editor of the *Goosetherumfoodle*. At the end of a week the *Goosetherumfoodle* discovered that it had, by some odd mistake, "confounded a stupid article, headed 'Hey-Diddle-Diddle,' and composed by some unknown ignoramus, with a gem of resplendent lustre similarly entitled, the work of Thingum Bob, Esq., the celebrated author of 'The Oil-of-Bob.'" The *Goosetherumfoodle* deeply "regretted this very natural accident," and promised, moreover, an insertion of the *genuine* "Hey-Diddle-Diddle" in the very next number of the Magazine.

The fact is, I *thought*—I *really* thought—I thought at the time—I thought *then*—and have no reason for thinking otherwise *now*—that the *Goosetherumfoodle did* make a mistake. With the best intentions in the world, I never knew any thing that made as many singular mistakes as the *Goosetherumfoodle*. From that day I took a liking to the *Goosetherumfoodle,* and the result was I soon saw into the very depths of its literary merits, and did not fail to expatiate upon them, in the *Turtle,* whenever a fitting opportunity occurred. And it is to be regarded as a very peculiar coincidence—as one of those positively *remarkable* coincidences which set a man to serious thinking—that just such a total revolution of opinion—just such entire *bouleversement* (as we say in French)—just such thorough *topsiturviness* (if I may be permitted to employ a rather forcible term of the Choctaws), as happened, *pro* and *con,* between myself on the one part, and the *Goosetherumfoodle* on the other, did actually again happen,

in a brief period afterwards, and with precisely similar circumstances, in the case of myself and the *Rowdy-Dow*, and in the case of myself and the *Hum-Drum*.

Thus it was that, by a master-stroke of genius, I at length consummated my triumphs by "putting money in my purse," and thus may be said really and fairly to have commenced that brilliant and eventful career which rendered me illustrious, and which now enables me to say with Chateaubriand: "I have made history"—*"J'ai fait l' histoire."*

I have indeed "made history." From the bright epoch which I now record, my actions—my works—are the property of mankind. They are familiar to the world. It is, then, needless for me to detail how, soaring rapidly, I fell heir to the *Lollipop*—how I merged this journal in the *Hum-Dum*—how again I made purchase of the *Rowdy-Dow, thus combining the three periodicals*—how lastly, I effected a bargain for the sole remaining rival, and united all the literature of the country in one magnificent Magazine known everywhere as the

Rowdy-Dow, Lollipop, Hum-Drum, and Goosetherumfoodle.

Yes; I have made history. My fame is universal. It extends to the uttermost ends of the earth. You cannot take up a common newspaper in which you shall not see some allusion to the immortal THINGUM BOB. It is Mr. Thingum Bob said so, and Mr. Thingum Bob wrote this, and Mr. Thingum Bob did that. But I am meek and expire with an humble heart. After all, what is it?—this indescribable something which men will persist in terming "genius"? I agree with Buffon—with Hogarth—it is but *diligence* after all.

Look at *me!*—how I labored—how I toiled—how I wrote! Ye Gods, did I *not* write? I knew not the word "ease." By day I adhered to my desk, and at night, a pale student, I consumed the midnight oil. You should have seen me—you *should*. I leaned to the right. I leaned to the left. I sat forward. I sat backward. I sat *tete baissee* (as they have it in the Kickapoo), bowing my head close to the alabaster page. And, through all, I—*wrote*. Through joy and through sorrow, I—*wrote*. Through hunger and through thirst, I—*wrote*. Through good report and through ill report—I *wrote*. Through sunshine and through moonshine, I—*wrote*. *What* I wrote it is unnecessary to say. The *style!*—that was the thing. I caught it from Fatquack—whizz!—fizz!—and I am giving you a specimen of it now.

How to Write a Blackwood Article

(This tale has another name, Signora Zenobia. Published in *Broadway Journal*, vol. 2:1.—Ed.)

"In the name of the prophet—figs!!"
—*Cry of Turkish fig-peddler.*

I PRESUME everybody has heard of me. My name is the Signora Psyche Zenobia. This I know to be a fact. Nobody but my enemies ever calls me Suky Snobbs. I have been assured that Suky is but a vulgar corruption of Psyche, which is good Greek, and means "the soul" (that's me, I'm *all* soul) and sometimes "a butterfly," which latter meaning undoubtedly alludes to my appearance in my new crimson satin dress, with the sky-blue Arabian *mantelet*, and the trimmings of green *agraffas*, and the seven flounces of orange-colored *auriculas*. As for Snobbs—any person who should look at me would be instantly aware that my name wasn't Snobbs. Miss Tabitha Turnip propagated that report through sheer envy. Tabitha Turnip indeed! Oh the little wretch! But what can we expect from a turnip? Wonder if she remembers the old adage about "blood out of a turnip," etc.? [Mem.: put her in mind of it the first opportunity.] [Mem. again—pull her nose.] Where was I? Ah! I have been assured that Snobbs is a mere corruption of Zenobia, and that Zenobia was a queen—(So am I. Dr. Moneypenny always calls me the Queen of Hearts)—and that Zenobia, as well as Psyche, is good Greek, and that my father was "a Greek," and that consequently I have a right to our patronymic, which is Zenobia and not by any means Snobbs. Nobody but Tabitha Turnip calls me Suky Snobbs. I am the Signora Psyche Zenobia.

As I said before, everybody has heard of me. I am that very Signora Psyche Zenobia, so justly celebrated as corresponding secretary to the *"Philadelphia, Regular, Exchange, Tea, Total, Young, Belles, Letters, Universal, Experimental, Bibliographical, Association, To, Civilize, Humanity."* Dr. Moneypenny made the title for us, and says he chose it because it sounded big like an empty rum-puncheon. (A vulgar man that sometimes—but he's deep.) We all sign the initials of the society after our names, in the fashion of the R. S. A., Royal Society of Arts—the S. D. U. K., Society for the Diffusion of Useful Knowledge, etc., etc. Dr. Moneypenny says that S. stands for *stale*, and that D. U. K. spells duck, (but it don't,) that that S. D. U. K. stands for Stale Duck, and not for Lord Brougham's society—but then Dr. Moneypenny is such a queer man that I am never sure when he is telling me the truth. At any rate we always add to our names the initials P. R. E. T. T. Y. B. L. U. E. B. A. T. C. H.—that is to say, Philadelphia, Regular, Exchange, Tea, Total, Young, Belles, Lettres, Universal, Experimental, Bibliographical, Association, To, Civilize, Humanity—one letter for each word, which is a decided improvement upon Lord Brougham. Dr. Moneypenny will have it that our ini-

tials give our true character—but for my life I can't see what he means.

Notwithstanding the good offices of the Doctor, and the strenuous exertions of the association to get itself into notice, it met with no very great success until I joined it. The truth is, the members indulged in too flippant a tone of discussion. The papers read every Saturday evening were characterized less by depth than buffoonery. They were all whipped syllabub. There was no investigation of first cause, first principles. There was no investigation of any thing at all. There was no attention paid to that great point, the "fitness of things." In short there was no fine writing like this. It was all low—very! No profundity, no reading, no metaphysics—nothing which the learned call spirituality, and which the unlearned choose to stigmatize as cant. [Dr. M. says I ought to spell "cant" with a capital K—but I know better.]

When I joined the society it was my endeavor to introduce a better style of thinking and writing, and all the world knows how well I have succeeded. We get up as good papers now in the P. R. E. T. T. Y. B. L. U. E. B. A. T. C. H. as any to be found even in Blackwood. I say, Blackwood, because I have been assured that the finest writing, upon every subject, is to be discovered in the pages of that justly celebrated Magazine. We now take it for our model upon all themes, and are getting into rapid notice accordingly. And, after all, it's not so very difficult a matter to compose an article of the genuine Blackwood stamp, if one only goes properly about it. Of course I don't speak of the political articles. Everybody knows how *they* are managed, since Dr. Moneypenny explained it. Mr. Blackwood has a pair of tailor's-shears, and three apprentices who stand by him for orders. One hands him the *Times*, another the *Examiner* and a third a "Gulley's New Compendium of Slang-Whang." Mr. B. merely cuts out and intersperses. It is soon done — nothing but *Examiner*, "Slang-Whang," and *Times*—then *Times*, "Slang-Whang," and *Examiner*—and then *Times*, *Examiner*, and "Slang-Whang."

But the chief merit of the Magazine lies in its miscellaneous articles; and the best of these come under the head of what Dr. Moneypenny calls the *bizarreries* (whatever that may mean) and what everybody else calls the *intensities*. This is a species of writing which I have long known how to appreciate, although it is only since my late visit to Mr. Blackwood (deputed by the society) that I have been made aware of the exact method of composition. This method is very simple, but not so much so as the politics. Upon my calling at Mr. B.'s, and making known to him the wishes of the society, he received me with great civility, took me into his study, and gave me a clear explanation of the whole process.

"My dear madman," said he, evidently struck with my majestic appearance, for I had on the crimson satin, with the green *agraffas*, and orange-colored *auriculas*. "My *dear* madam," said he, "sit down. The matter stands thus: In the first place your writer of intensities must have very black ink, and a very big pen, with a very blunt nib. And, mark me, Miss Psyche Zenobia!" he continued, after a pause,

with the most expressive energy and solemnity of manner, "mark me!—*that pen—must—never be mended!* Herein, madam, lies the secret, the soul, of intensity. I assume upon myself to say, that no individual, of however great genius ever wrote with a good pen—understand me—a good article. You may take it for granted, that when manuscript can be read it is never worth reading. This is a leading principle in our faith, to which if you cannot readily assent, our conference is at an end."

He paused. But, of course, as I had no wish to put an end to the conference, I assented to a proposition so very obvious, and one, too, of whose truth I had all along been sufficiently aware. He seemed pleased, and went on with his instructions.

"It may appear invidious in me, Miss Psyche Zenobia, to refer you to an article, or set of articles, in the way of model or study; yet perhaps I may as well call your attention to a few cases. Let me see. There was 'The Dead Alive,' a capital thing!—the record of a gentleman's sensations when entombed before the breath was out of his body—full of tastes, terror, sentiment, metaphysics, and erudition. You would have sworn that the writer had been born and brought up in a coffin. Then we had the 'Confessions of an Opium-eater'—fine, very fine!—glorious imagination — deep philosophy — acute speculation—plenty of fire and fury, and a good spicing of the decidedly unintelligible. That was a nice bit of flummery, and went down the throats of the people delightfully. They would have it that Coleridge wrote the paper —but not so. It was composed by my pet baboon, Juniper, over a rummer of Hollands and water, hot, without sugar.'" [This I could scarcely have believed had it been anybody but Mr. Blackwood, who assured me of it.] "Then there was 'The Involuntary Experimentalist,' all about a gentleman who got baked in an oven, and came out alive and well, although certainly done to a turn. And then there was 'The Diary of a Late Physician,' where the merit lay in good rant, and indifferent Greek—both of them taking things with the public. And then there was 'The Man in the Bell,' a paper by-the-by, Miss Zenobia, which I cannot sufficiently recommend to your attention. It is the history of a young person who goes to sleep under the clapper of a church bell, and is awakened by its tolling for a funeral. The sound drives him mad, and, accordingly, pulling out his tablets, he gives a record of his sensations. Sensations are the great things after all. Should you ever be drowned or hung, be sure and make a note of your sensations—they will be worth to you ten guineas a sheet. If you wish to write forcibly, Miss Zenobia, pay minute attention to the sensations."

"That I certainly will, Mr. Blackwood," said I.

"Good!" he replied. "I see you are a pupil after my own heart. But I must put you *au fait* to the details necessary in composing what may be denominated a genuine Blackwood article of the sensation stamp—the kind which you will understand me to say I consider the best for all purposes.

"The first thing requisite is to get yourself into such a scrape as no one ever got into before. The oven, for

instance—that was a good hit. But if you have no oven or big bell, at hand, and if you cannot conveniently tumble out of a balloon, or be swallowed up in an earthquake, or get stuck fast in a chimney, you will have to be contented with simply imagining some similar misadventure. I should prefer, however, that you have the actual fact to bear you out. Nothing so well assists the fancy, as an experimental knowledge of the matter in hand. 'Truth is strange,' you know, 'stranger than fiction'—besides being more to the purpose."

Here I assured him I had an excellent pair of garters, and would go and hang myself forthwith.

"Good!" he replied, "do so—although hanging is somewhat hackneyed. Perhaps you might do better. Take a dose of Brandreth's pills, and then give us your sensations. However, my instructions will apply equally well to any variety of misadventure, and in your way home you may easily get knocked in the head, or run over by an omnibus, or bitten by a mad dog, or drowned in a gutter. But to proceed.

"Having determined upon your subject, you must next consider the tone, or manner, of your narration. There is the tone didactic, the tone enthusiastic, the tone natural—all common-place enough. But then there is the tone laconic, or curt, which has lately come much into use. It consists in short sentences. Somehow thus: Can't be too brief. Can't be too snappish. Always a full stop. And never a paragraph.

"Then there is the tone elevated, diffusive, and interjectional. Some of our best novelists patronize this tone. The words must be all in a whirl, like a humming-top, and make a noise very similar, which answers remarkably well instead of meaning. This is the best of all possible styles where the writer is in too great a hurry to think.

"The tone metaphysical is also a good one. If you know any big words this is your chance for them. Talk of the Ionic and Eleatic schools—of Archytas, Gorgias, and Alcmæon. Say something about objectivity and subjectivity. Be sure and abuse a man named Locke. Turn up your nose at things in general, and when you let slip any thing a little *too* absurd, you need not be at the trouble of scratching it out, but just add a foot-note and say that you are indebted for the above profound observation to the *'Kritik der reinem Vernunft,'* or to the *'Metaphysithe Anfongsgrunde der Noturwissenchaft.'* This would look erudite and —and—and frank.

"There are various other tones of equal celebrity, but I shall mention only two more—the tone transcendental and the tone heterogeneous. In the former the merit consists in seeing into the nature of affairs a very great deal farther than anybody else. This second sight is very efficient when properly managed. A little reading of the *Dial* will carry you a great way. Eschew, in this case, big words; get them as small as possible, and write them upside down. Look over Channing's poems and quote what he says about a 'fat little man with a delusive show of Can.' Put in something about the Supernal Oneness. Don't say a syllable about the Infernal Twoness. Above all, study innuendo. Hint everything—assert nothing, If you feel inclined to say 'bread and butter,' do not by any

means say it outright. You may say any thing and every thing *approaching* to 'bread and butter.' You may hint at buck-wheat cake, or you may even go so far as to insinuate oatmeal porridge, but if bread and butter be your real meaning, be cautious, my *dear* Miss Psyche, not on any account to say 'bread and butter!'"

I assured him that I should never say it again as long as I lived. He kissed me and continued:

"As for the tone heterogeneous, it is merely a judicious mixture, in equal proportions, of all the other tones in the world, and is consequently made up of every thing deep, great, odd, piquant, pertinent, and pretty.

"Let us suppose now you have determined upon your incidents and tone. The most important portion—in fact, the soul of the whole business, is yet to be attended to—I allude to *the filling up*. It is not to be supposed that a lady, or gentleman either, has been leading the life of a book-worm. And yet above all things it is necessary that your article have an air of erudition, or at least afford evidence of extensive general reading. Now I'll put you in the way of accomplishing this point. See here!" (pulling down some three or four ordinary-looking volumes, and opening them at random). "By casting your eye down almost any page of any book in the world, you will be able to perceive at once a host of little scraps of either learning or *bel-esprit-ism*, which are the very thing for the spicing of a Blackwood article. You might as well note down a few while I read them to you. I shall make two divisions: first, *Piquant Facts for the Manufacture of Similes;* and, second, *Piquant Expressions to be introduced as occasion may require.* Write now!" —and I wrote as he dictated.

"PIQUANT FACTS FOR SIMILES. 'There were originally but three Muses—Melete, Mneme, Acœde—meditation, memory, and singing.' You may make a good deal of that little fact if properly worked. You see it is not generally known, and looks *recherche*. You must be careful and give the thing with a downright improviso air.

"Again. 'The river Alpheus passed beneath the sea, and emerged without injury to the purity of its waters.' Rather stale that, to be sure, but, if properly dressed and dished up, will look quite as fresh as ever.

"Here is something better. 'The Persian Iris appears to some persons to possess a sweet and very powerful perfume, while to others it is perfectly scentless.' Fine that, and very delicate! Turn it about a little, and it will do wonders. We'll have some thing else in the botanical line. There's nothing goes down so well, especially with the help of a little Latin. Write!

"'*The Epidendrum Flos Aeris*, of Java, bears a very beautiful flower, and will live when pulled up by the roots. The natives suspend it by a cord from the ceiling, and enjoy its fragrance for years.' That's capital! That will do for the similes. Now for the Piquant Expressions.

"PIQUANT EXPRESSIONS. '*The Venerable Chinese novel Ju-Kiao-Li.*' Good! By introducing these few words with dexterity you will evince your intimate acquaintance with the language and literature of the Chinese. With the aid of this you may possibly get along without either Arabic, or Sanscrit, or

Chickasaw. There is no passing muster, however, without Spanish, Italian, German, Latin, and Greek. I must look you out a little specimen of each. Any scrap will answer, because you must depend upon your own ingenuity to make it fit into your article. Now write!

"'*Aussi tendre que Zaire*'—as tender as Zaire—French. Alludes to the frequent repetition of the phrase, *la tendre Zaire*, in the French tragedy of that name. Properly introduced, will show not only your knowledge of the language, but your general reading and wit. You can say, for instance, that the chicken you were eating (write an article about being choked to death by a chicken-bone) was not altogether *aussi tendre que Zaire*. Write!

'Van muerte tan escondida,
Que no te sienta venir,
Porque el plazer del morir,
No mestorne a dar la vida.'

"That's Spanish—from Miguel de Cervantes. 'Come quickly, O death! but be sure and don't let me see you coming, lest the pleasure I shall feel at your appearance should unfortunately bring me back again to life.' This you may slip in quite *a propos* when you are struggling in the last agonies with the chicken-bone. Write!

'Il pover 'huomo che non se'n era accorto,
Andava combattendo, e era morto.'

That's Italian, you perceive—from Ariosto. It means that a great hero, in the heat of combat, not perceiving that he had been fairly killed, continued to fight valiantly, dead as he was. The application of this to your own case is obvious—for I trust, Miss Psyche, that you will not neglect to kick for at least an hour and a half after you have been choked to death by that chicken-bone. Please to write!

'Und sterb'ich doch, no sterb'ich denn Durch sie—durch sie!'

That's German—from Schiller. 'And if I die, at least I die—for thee—for thee!' Here it is clear that you are apostrophizing the *cause* of your disaster, the chicken. Indeed what gentleman (or lady either) of sense, *wouldn't* die, I should like to know, for a well fattened capon of the right Molucca breed, stuffed with capers and mushrooms, and served up in a salad-bowl, with orange-jellies *en mosaiques*. Write! (You can get them that way at Tortoni's)—Write, if you please!

"Here is a nice little Latin phrase, and rare too, (one can't be too *recherche* or brief in one's Latin, it's getting so common—*ignoratio elenchi*. He has committed an *ignoratio elenchi*—that is to say, he has understood the words of your proposition, but not the idea. The man was *a fool*, you see. Some poor fellow whom you address while choking with that chicken-bone, and who therefore didn't precisely understand what you were talking about. Throw the *ignoratio elenchi* in his teeth, and, at once, you have him annihilated. If he dares to reply, you can tell him from Lucan (here it is) that speeches are mere *anemonae verborum*, anemone words. The anemone, with great brilliancy, has no smell. Or, if he begins to bluster, you may be down upon

him with *insomnia Jovis*, reveries of Jupiter—a phrase which Silius Italicus (see here!) applies to thoughts pompous and inflated. This will be sure and cut him to the heart. He can do nothing but roll over and die. Will you be kind enough to write?

"In Greek we must have some thing pretty—from Demosthenes, for example.

'Aner o pheugoen kai palin makesetai.'

There is a tolerably good translation of it in Hudibras—

'For he that flies may fight again,
Which he can never do that's slain.'

In a Blackwood article nothing makes so fine a show as your Greek. The very letters have an air of profundity about them. Only observe, madam, the astute look of that Epsilon! That Phi ought certainly to be a bishop! Was ever there a smarter fellow than that Omicron? Just twig that Tau! In short, there is nothing like Greek for a genuine sensation-paper. In the present case your application is the most obvious thing in the world. Rap out the sentence, with a huge oath, and by way of *ultimatum* at the good-for-nothing dunder-headed villain who couldn't understand your plain English in relation to the chicken-bone. He'll take the hint and be off, you may depend upon it."

These were all the instructions Mr. B. could afford me upon the topic in question, but I felt they would be entirely sufficient. I was, at length, able to write a genuine Blackwood article, and determined to do it forthwith. In taking leave of me, Mr. B. made a proposition for the purchase of the paper when written; but as he could offer me only fifty guineas a sheet, I thought it better to let our society have it, than sacrifice it for so paltry a sum. Notwithstanding this niggardly spirit, however, the gentleman showed his consideration for me in all other respects, and indeed treated me with the greatest civility. His parting words made a deep impression upon my heart, and I hope I shall always remember them with gratitude.

"My dear Miss Zenobia," he said, while the tears stood in his eyes, "is there *any* thing else I can do to promote the success of your laudable undertaking? Let me reflect! It is just possible that you may not be able, so soon as convenient, to—to—get yourself drowned, or—choked with a chicken-bone, or—or hung,—or—bitten by a—but stay! Now I think me of it, there are a couple of very excellent bull-dogs in the yard—fine fellows, I assure you—savage, and all that—indeed just the thing for your money—they'll have you eaten up, *auriculas* and all, in less than five minutes (here's my watch!)—and then only think of the sensations! Here! I say—Tom!—Peter!—Dick, you villain!—let out those"—but as I was really in a great hurry, and had not another moment to spare, I was reluctantly forced to expedite my departure, and accordingly took leave *at once*—somewhat more abruptly, I admit, than strict courtesy would have otherwise allowed.

It was my primary object upon quitting Mr. Blackwood, to get into some immediate difficulty, pursuant to his advice, and with this view I spent the

greater part of the day in wandering about Edinburgh, seeking for desperate adventures—adventures adequate to the intensity of my feelings, and adapted to the vast character of the article I intended to write. In this excursion I was attended by one negro-servant, Pompey, and my little lap-dog Diana, whom I had brought with me from Philadelphia. It was not, however, until late in the afternoon that I fully succeeded in my arduous undertaking. An important event then happened of which the following Blackwood article, in the tone heterogeneous, is the substance and result.

A Predicament

(The tale, The Scythe of Time is the same as A Predicament.—Ed.)

(A Sequel)

What chance, good lady, hath bereft you thus?—COMUS.

IT was a quiet and still afternoon when I strolled forth in the goodly city of Edina. The confusion and bustle in the streets were terrible. Men were talking. Women were screaming. Children were choking. Pigs were whistling. Carts they rattled. Bulls they bellowed. Cows they lowed. Horses they neighed. Cats they caterwauled. Dogs they danced. *Danced!* Could it then be possible? *Danced!* Alas, thought I, *my* dancing days are over! Thus it is ever. What a host of gloomy recollections will ever and anon be awakened in the mind of genius and imaginative contemplation, especially of a genius doomed to the everlasting, and eternal, and continual, and, as one might say, the—*continued*—yes, the *continued and continuous,* bitter, harassing, disturbing, and, if I may be allowed the expression, the *very* disturbing influence of the serene, and god-like, and heavenly, and exalting, and elevated, and purifying effect of what may be rightly termed the most enviable, the most *truly* enviable—nay! the most benignly beautiful, the most deliciously ethereal, and, as it were, the most *pretty* (if I may use so bold an expression) *thing* (pardon me, gentle reader!) in the world—but I am always led away by my feelings. In *such* a mind, I repeat, what a host of recollections are stirred up by a trifle! The dogs danced! *I*—I *could* not! They frisked—I wept. They capered—I sobbed aloud. Touching circumstances! which cannot fail to bring to the recollection of the classical reader that exquisite passage in relation to the fitness of things, which is to be found in the commencement of the third volume of that admirable and venerable Chinese novel the *Jo-Go-Slow.*

In my solitary walk through the city I had two humble but faithful companions. Diana, my poodle! sweetest of creatures! She had a quantity of hair over her one eye, and a blue riband tied fashionably around her neck. Diana was not more than five inches in height,

but her head was somewhat bigger than her body, and her tail being cut off exceedingly close, gave an air of injured innocence to the interesting animal which rendered her a favorite with all.

And Pompey, my negro!—sweet Pompey! how shall I ever forget thee? I had taken Pompey's arm. He was three feet in height (I like to be particular) and about seventy, or perhaps eighty, years of age. He had bow-legs and was corpulent. His mouth should not be called small, nor his ears short. His teeth, however, were like pearl, and his large full eyes were deliciously white. Nature had endowed him with no neck, and had placed his ankles (as usual with that race) in the middle of the upper portion of the feet. He was clad with a striking simplicity. His sole garments were a stock of nine inches in height, and a nearly-new drab overcoat which had formerly been in the service of the tall, stately, and illustrious Dr. Moneypenny. It was a good overcoat. It was well cut. It was well made. The coat was nearly new. Pompey held it up out of the dirt with both hands.

There were three persons in our party, and two of them have already been the subject of remark. There was a third—that person was myself. I am the Signora Psyche Zenobia. I am *not* Suky Snobbs. My appearance is commanding. On the memorable occasion of which I speak I was habited in a crimson satin dress, with a sky-blue Arabian mantelet. And the dress had trimmings of green agraffas, and seven graceful flounces of the orange-colored auricula. I thus formed the third of the party. There was the poodle. There was Pompey. There was myself. We were *three*. Thus it is said there were originally but three Furies—Melty, Nimmy, and Hetty—Meditation, Memory, and Fiddling.

Leaning upon the arm of the gallant Pompey, and attended at a respectable distance by Diana, I proceeded down one of the populous and very pleasant streets of the now deserted Edina. On a sudden, there presented itself to view a church—a Gothic cathedral—vast, venerable, and with a tall steeple, which towered into the sky. What madness now possessed me? Why did I rush upon my fate? I was seized with an uncontrollable desire to ascend the giddy pinnacle, and then survey the immense extent of the city. The door of the cathedral stood invitingly open. My destiny prevailed. I entered the ominous archway. Where then was my guardian angel?—if indeed such angels there be. *If!* Distressing monosyllable! what a world of mystery, and meaning, and doubt, and uncertainty is there involved in thy two letters! I entered the ominous archway! I entered; and, without injury to my orange-colored auriculas, I passed beneath the portal, and emerged within the vestibule. Thus it is said the immense river Alfred passed, unscathed, and unwetted, beneath the sea.

I thought the staircase would never have an end. *Round!* Yes, they went round and up, and round and up and round and up, until I could not help surmising, with the sagacious Pompey, upon whose supporting arm I leaned in all the confidence of early affection—I *could* not help surmising that the upper end of the continuous spiral ladder had been accidentally, or perhaps designedly, removed. I paused for breath;

and, in the meantime, an accident occurred of too momentous a nature in a moral, and also in a metaphysical point of view, to be passed over without notice. It appeared to me—indeed I was quite confident of the fact—I could not be mistaken—no! I had, for some moments, carefully and anxiously observed the motions of my Diana—I say that *I could not be* mistaken—Diana *smelt a rat!* At once I called Pompey's attention to the subject, and he—he agreed with me. There was then no longer any reasonable room for doubt. The rat had been smelled—and by Diana. Heavens! shall I ever forget the intense excitement of the moment? The rat!—it was there—that is to say, it was somewhere. Diana smelled the rat. I—*I could* not! Thus it is said the Prussian Isis has, for some persons, a sweet and very powerful perfume, while to others it is perfectly scentless.

The staircase had been surmounted, and there were now only three or four more upward steps intervening between us and the summit. We still ascended, and now only one step remained. One step! One little, little step! Upon one such little step in the great staircase of human life how vast a sum of human happiness or misery depends! I thought of myself, then of Pompey, and then of the mysterious and inexplicable destiny which surrounded us. I thought of Pompey!—alas, I thought of love! I thought of my many false *steps* which have been taken, and may be taken again. I resolved to be more cautious, more reserved. I abandoned the arm of Pompey, and, without his assistance, surmounted the one remaining step, and gained the chamber of the belfry. I was followed immediately afterward by my poodle. Pompey alone remained behind. I stood at the head of the staircase, and encouraged him to ascend. He stretched forth to me his hand, and unfortunately in so doing was forced to abandon his firm hold upon the overcoat. Will the gods never cease their persecution? The overcoat is dropped, and, with one of his feet, Pompey stepped upon the long and trailing skirt of the overcoat. He stumbled and fell—this consequence was inevitable. He fell forward, and, with his accursed head, striking me full in the—in the breast, precipitated me headlong, together with himself, upon the hard, filthy, and detestable floor of the belfry. But my revenge was sure, sudden, and complete. Seizing him furiously by the wool with both hands, I tore out a vast quantity of black, and crisp, and curling material, and tossed it from me with every manifestation of disdain. It fell among the ropes of the belfry and remained. Pompey arose, and said no word. But he regarded me piteously with his large eyes and—sighed. Ye Gods—that sigh! It sunk into my heart. And the hair—the wool! Could I have reached that wool I would have bathed it with my tears, in testimony of regret. But alas! it was now far beyond my grasp. As it dangled among the cordage of the bell, I fancied it alive. I fancied that it stood on end with indignation. Thus the *happy-dandy Flos Aeris* of Java bears, it is said, a beautiful flower, which will live when pulled up by the roots. The natives suspend it by a cord from the ceiling and enjoy its fragrance for years.

Our quarrel was now made up, and

we looked about the room for an aperture through which to survey the city of Edina. Windows there were none. The sole light admitted into the gloomy chamber proceeded from a square opening, about a foot in diameter, at a height of about seven feet from the floor. Yet what will the energy of true genius not effect? I resolved to clamber up to this hole. A vast quantity of wheels, pinions, and other cabalistic-looking machinery stood opposite the hole, close to it; and through the hole there passed an iron rod from the machinery. Between the wheels and the wall where the hole lay there was barely room for my body—yet I was desperate, and determined to persevere. I called Pompey to my side.

"You perceive that aperture, Pompey. I wish to look through it. You will stand here just beneath the hole—so. Now, hold out one of your hands, Pompey, and let me step upon it—thus. Now, the other hand, Pompey, and with its aid I will get upon your shoulders."

He did every thing I wished, and I found, upon getting up, that I could easily pass my head and neck through the aperture. The prospect was sublime. Nothing could be more magnificent. I merely paused a moment to bid Diana behave herself, and assure Pompey that I would be considerate and bear as lightly as possible upon his shoulders. I told him I would be tender of his feelings—*ossi tender que beef-steak.* Having done this justice to my faithful friend, I gave myself up with great zest and enthusiasm to the enjoyment of the scene which so obligingly spread itself out before my eyes.

Upon this subject, however, I shall forbear to dilate. I will not describe the city of Edinburgh. Every one has been to the city of Edinburgh. Every one has been to Edinburgh—the classic Edina. I will confine myself to the momentous details of my own lamentable adventure. Having, in some measure, satisfied my curiosity in regard to the extent, situation, and general appearance of the city, I had leisure to survey the church in which I was, and the delicate architecture of the steeple. I observed that the aperture through which I had thrust my head was an opening in the dial-plate of a gigantic clock, and must have appeared, from the street, as a large key-hole, such as we see in the face of the French watches. No doubt the true object was to admit the arm of an attendant, to adjust, when necessary, the hands of the clock from within. I observed also, with surprise, the immense size of these hands, the longest of which could not have been less than ten feet in length, and, where broadest, eight or nine inches in breadth. They were of solid steel apparently, and their edges appeared to be sharp. Having noticed these particulars, and some others, I again turned my eyes upon the glorious prospect below, and soon became absorbed in contemplation.

From this, after some minutes, I was aroused by the voice of Pompey, who declared that he could stand it no longer, and requested that I would be so kind as to come down. This was unreasonable, and I told him so in a speech of some length. He replied, but with an evident misunderstanding of my ideas upon the subject. I accordingly grew angry, and told him in plain words. that he was a fool, that he had

committed an *ignoramus e-clench-eye*, that his notions were mere *insommary Bovis*, and his words little better than *in ennemywerrybor'em*. With this he appeared satisfied, and I resumed my contemplations.

It might have been half an hour after this altercation when, as I was deeply absorbed in the heavenly scenery beneath me, I was startled by something very cold which pressed with a gentle pressure on the back of my neck. It is needless to say that I felt inexpressibly alarmed. I knew that Pompey was beneath my feet, and that Diana was sitting, according to my explicit directions, upon her hind legs, in the farthest corner of the room. What could it be? Alas! I but too soon discovered. Turning my head gently to one side, I perceived, to my extreme horror, that the huge, glittering, scimetar-like minute hand of the clock had, in the course of its hourly revolution, *descended upon my neck*. There was, I knew, not a second to be lost. I pulled back at once—but it was too late. There was no chance of forcing my head through the mouth of that terrible trap in which it was so fairly caught, and which grew narrower and narrower with a rapidity too horrible to be conceived. The agony of that moment is not to be imagined. I threw up my hands and endeavored, with all my strength, to force upward the ponderous iron bar. I might as well have tried to lift the cathedral itself. Down, down, down it came, closer and yet closer. I screamed to Pompey for aid; but he said that I had hurt his feelings by calling him "an ignorant old squint-eye." I yelled to Diana; but she only said "bow-wow-wow," and that I had told her "on no account to stir from the corner." Thus I had no relief to expect from my associates.

Meantime the ponderous and terrific *Scythe of Time* (for I now discovered the literal import of that classical phrase) had not stopped, nor was it likely to stop, in its career. Down and still down, it came. It had already buried its sharp edge a full inch in my flesh, and my sensations grew indistinct and confused. At one time I fancied myself in Philadelphia with the stately Dr. Moneypenny, at another in the back parlor of Mr. Blackwood receiving his invaluable instructions. And then again the sweet recollection of better and earlier times came over me, and I thought of that happy period when the world was not all a desert, and Pompey not altogether cruel.

The ticking of the machinery amused me. *Amused me*, I say, for my sensations now bordered upon perfect happiness, and the most trifling circumstances afforded me pleasure. The eternal *click-clak, click-clak, click-clak* of the clock was the most melodious of music in my ears, and occasionally even put me in mind of the graceful sermonic harangues of Dr. Ollapod. Then there were the great figures upon the dial-plate—how intelligent, how intellectual, they all looked! And presently they took to dancing the Mazurka, and I think it was the figure V. who performed the most to my satisfaction. She was evidently a lady of breeding. None of your swaggerers, and nothing at all indelicate in her motions. She did the pirouette to admiration—whirling round upon her apex. I made an endeavor to hand her a chair, for I saw that she appeared

fatigued with her exertions—and it was not until then that I fully perceived my lamentable situation. Lamentable indeed! The bar had buried itself two inches in my neck. I was aroused to a sense of exquisite pain. I prayed for death, and, in the agony of the moment, could not help repeating those exquisite verses of the poet Miguel De Cervantes:

Vanny Buren, tan escondida
Query no te senty venny
Pork and pleasure, delly morry
Nommy, torny, darry, widdy!

But now a new horror presented itself, and one indeed sufficient to startle the strongest nerves. My eyes, from the cruel pressure of the machine, were absolutely starting from their sockets. While I was thinking how I should possibly manage without them, one actually tumbled out of my head, and, rolling down the steep side of the steeple, lodged in the rain gutter which ran along the eaves of the main building. The loss of the eye was not so much as the insolent air of independence and contempt with which it regarded me after it was out. There it lay in the gutter just under my nose, and the airs it gave itself would have been ridiculous had they not been disgusting. Such a winking and blinking were never before seen. This behavior on the part of my eye in the gutter was not only irritating on account of its manifest insolence and shameful ingratitude, but was also exceedingly inconvenient on account of the sympathy which always exists between two eyes of the same head, however far apart. I was forced, in a manner, to wink and to blink, whether I would or not, in exact concert with the scoundrelly thing that lay just under my nose. I was presently relieved, however, by the dropping out of the other eye. In falling it took the same direction (possibly a concerted plot) as its fellow. Both rolled out of the gutter together, and in truth I was very glad to get rid of them.

The bar was now four inches and a half deep in my neck, and there was only a litle bit of skin to cut through. My sensations were those of entire happiness, for I felt that in a few minutes, at farthest, I should be relieved from my disagreeable situation. And in this expectation I was not at all deceived. At twenty-five minutes past five in the afternoon, precisely, the huge minute-hand had proceeded sufficiently far on its terrible revolution to sever the small remainder of my neck. I was not sorry to see the head which had occasioned me so much embarrassment at length make a final separation from my body. It first rolled down the side of the steeple, then lodged, for a few seconds, in the gutter, and then made its way, with a plunge, into the middle of the street.

I will candidly confess that my feelings were now of the most singular—nay, of the most mysterious, the most perplexing and incomprehensible character. My senses were here and there at one and the same moment. With my head I imagined, at one time, that I, the head, was the real Signora Psyche Zenobia—at another I felt convinced that myself, the body, was the proper identity. To clear my ideas on this topic I felt in my pocket for my snuff box, but, upon getting it, and endeavor

ing to apply a pinch of its grateful contents in the ordinary manner, I became immediately aware of my peculiar deficiency, and threw the box at once down to my head. It took a pinch with great satisfaction, and smiled me an acknowledgement in return. Shortly afterward it made me a speech, which I could hear but indistinctly without ears. I gathered enough, however, to know that it was astonished at my wishing to remain alive under such circumstances. In the concluding sentences it quoted the noble words of Ariosto—

Il pover hommy che non sera corty
And have a combat tenty erry morty;

thus comparing me to the hero who, in the heat of the combat, not perceiving that he was dead, continued to contest the battle with inextinguishable valor. There was nothing now to prevent my getting down from my elevation, and I did so. What it was that Pompey saw so *very* peculiar in my appearance I have never yet been able to find out. The fellow opened his mouth from ear to ear, and shut his two eyes as if he were endeavoring to crack nuts between the lids. Finally, throwing off his overcoat, he made one spring for the staircase and disappeared. I hurled after the scoundrel these vehement words of Demosthenes—

Andrew O'Phlegethon, you really make haste to fly,

and then turned to the darling of my heart, to the one-eyed! the shaggy-haired Diana. Alas! what a horrible vision affronted my eyes? *Was* that a rat I saw skulking into his hole? *Are* these the picked bones of the little angel who has been cruelly devoured by the monster? Ye gods! and what *do* I behold—*is* that the departed spirit, the shade, the ghost, of my beloved puppy, which I perceive sitting with a grace so melancholy, in the corner? Hearken! for she speaks, and, heavens! it is in the German of Schiller—

"Unt stubby duk, so stubby dun
Duk she! duk she!"

Alas! and are not her words too true?

"And if I died, at least I died
For thee—for thee."

Sweet creature! she *too* has sacrificed herself in my behalf. Dogless, niggerless, headless, what *now* remains for the unhappy Signora Psyche Zenobia? Alas—*nothing!* I have done.

X-ing a Paragrab

As it is well known that the "wise men" came "from the East," and as Mr. Touch-and-go Bullet-head came from the East, it follows that Mr. Bullet-head was a wise man; and if collateral proof of the matter be needed, here we have it—Mr. B. was an editor. Irascibility was his sole foible; for in fact the obstinacy of which men accused him was anything but his *foible,* since he justly considered it his forte. It was his strong point—his virtue; and it would have required all the logic of a Brownson to convince him that it was "anything else."

I have shown that Touch-and-go Bullet-head was a wise man; and the only occasion on which he did not prove infallible, was when, abandoning that legitimate home for all wise men, the East, he migrated to the city of Alexander-the-Great-o-nopolis, or some place of a similar title, out West.

I must do him the justice to say, however, that when he made up his mind finally to settle in that town, it was under the impression that no newspaper, and consequently no editor, existed in that particular section of the country. In establishing *The Tea-Pot* he expected to have the field all to himself. I feel confident he never would have dreamed of taking up his residence in Alexander-the-Great-o-nopolis had he been aware that, in Alexander-the-Great-o-nopolis, there lived a gentleman named John Smith (if I rightly remember), who for many years had there quietly grown fat in editing and publishing the *Alexander-the-Great-o-nopolis Gazette.* It was solely, therefore, on account of having been misinformed, that Mr. Bullet-head found himself in Alex—— suppose we call it Nopolis, "for short"—but, as he *did* find himself there, he determined to keep up his character for obst—for firmness, and remain. So remain he did; and he did more; he unpacked his press, type, etc., etc.: rented an office exactly opposite to that of the *Gazette,* and, on the third morning after his arrival, issued the first number of *The Alexan*—that is to say of *The Nopolis Tea-Pot*—as nearly as I can recollect, this was the name of the new paper.

The leading article, I must admit, was brilliant—not to say severe. It was especially bitter about things in general—and as for the editor of *The Gazette,* he was torn all to pieces in particular. Some of Bullet-head's remarks were really so fiery that I have always, since that time, been forced to look upon John Smith, who is still alive, in the light of a salamander. I cannot pretend to give *all* the *Tea-Pot's* paragraphs *verbatim,* but one of them runs thus:

"Oh, yes!—Oh, we perceive! Oh, no doubt! The editor over the way is a genius—O, my! Oh, goodness, gracious!—what *is* this world coming to! *Oh, tempora! Oh, Moses!*"

A philippic at once so caustic and so classical, alighted like a bombshell among the hitherto peaceful citizens of Nopolis. Groups of excited individuals gathered at the corners of the streets. Every one awaited, with heartfelt anx-

iety, the reply of the dignified Smith. Next morning it appeared as follows: "We quote from *The Tea-Pot* of yesterday the subjoined paragraph: '*Oh,* yes! *Oh,* we perceive! *Oh,* no doubt! *Oh,* my! *Oh,* goodness! *Oh,* tempora! *Oh,* Moses!' Why, the fellow is all O! That accounts for his reasoning in a circle, and explains why there is neither beginning nor end to him, nor to anything he says. We really do not believe the vagabond can write a word that hasn't an O in it. Wonder if this O-ing is a habit of his? By-the-by, he came away from Down-East in a great hurry. Wonder if he *O's* as much there as he does here? *'O!* it is pitiful.'"

The indignation of Mr. Bullet-head at these scandalous insinuations, I shall not attempt to describe. On the eel-skinning principle, however, he did not seem to be so much incensed at the attack upon his integrity as one might have imagined. It was the sneer at his *style* that drove him to desperation. What!—*he* Touch-and-go Bullet-head! —not able to write a word without an O in it! He would soon let the jack-anapes see that he was mistaken. Yes! he would let him see how *much* he was mistaken, the puppy! He, Touch-and-go Bullet-head, of Frogpondium, would let Mr. John Smith perceive that he, Bullet-head, could indite, if it so pleased him, a whole paragraph—ay! a whole article—in which that contemptible vowel should not *once*—not even *once*—make its appearance. But no;—that would be yielding a point to the said John Smith. *He,* Bullet-head, would make *no* alteration in his style, to suit the caprices of any Mr. Smith in Christendom. Perish so vile a thought! The O forever! He would persist in the O. He would be as O-wy as O-wy could be.

Burning with the chivalry of this determination, the great Touch-and-go, in the next *Tea-Pot,* came out merely with this simple but resolute paragraph, in reference to this unhappy affair:

"The editor of the *Tea-Pot* has the *honor* of advising the editor of the *Gazette* that he (the *Tea-Pot*) will take an opportunity in to-morrow morning's paper, of convincing him (the *Gazette*) that he (the *Tea-Pot*) both can and will be *his own master,* as regards style;—he (the *Tea-Pot*) intending to show him (the *Gazette*) the supreme, and indeed the withering contempt with which the criticism of him (the *Gazette*) inspires the independent bosom of him (the *Tea-Pot*) by composing for the especial gratification (?) of him (the *Gazette*) a leading article, of some extent, in which the beautiful vowel—the emblem of Eternity—yet so offensive to the hyper-exquisite delicacy of him (the *Gazette*) shall most certainly *not be avoided* by his (the *Gazette's*) most obedient, humble servant, the *Tea-Pot.* 'So much for Buckingham!'"

In fulfilment of the awful threat thus darkly intimated rather than decidedly enunciated, the great Bullet-head, turning a deaf ear to all entreaties for "copy," and simply requesting his foreman to "go to the d——l," when he (the foreman) assured him (the *Tea-Pot!*) that it was high time to "go to press": turning a deaf ear to everything, I say, the great Bullet-head sat up until daybreak, consuming the midnight oil, and absorbed in the compo-

sition of the really unparalleled paragraph, which follows:—

"So ho, John! how now? Told you so, you know. Don't crow, another time, before you're out of the woods! Does your mother *know* you're out? Oh, no, no!—so go home at once, now, John, to your odious old woods of Concord! Go home to your woods, old owl,—go! You won't! Oh, poh, poh, John, don't do so! You've *got* to go, you know! So go at once, and don't go slow; for nobody owns you here, you know! Oh! John, John, if you *don't* go you're no *homo*—no! You're only a fowl, an owl; a cow, a sow; a doll, a poll; a poor, old, good-for-nothing-to-nobody, log, dog, hog, or frog. come out of a Concord bog. Cool, now—cool! *Do* be cool, you fool! None of your crowing, old cock! Don't frown so—don't! Don't hollo, nor howl, nor growl, nor bow-wow-wow! Good Lord, John, how you *do* look! Told you so, you know—but stop rolling your goose of an old poll about so, and go and drown your sorrows in a bowl!"

Exhausted, very naturally, by so stupendous an effort, the great Touch-and-go could attend to nothing farther that night. Firmly, composedly, yet with an air of conscious power, he handed his MS. to the devil in waiting, and then, walking leisurely home, retired, with ineffable dignity to bed.

Meantime the devil, to whom the copy was entrusted, ran up stairs to his "case," in an unutterable hurry, and forthwith made a commencement at "setting" the MS. "up."

In the first place, of course,—as the opening word was "So,"—he made a plunge into the capital S hole and came out in triumph with a capital S. Elated by this success, he immediately threw himself upon the little-*o* box with a blindfold impetuosity—but who shall describe his horror when his fingers came up without the anticipated letter in their clutch? who shall paint his astonishment and rage at perceiving, as he rubbed his knuckles, that he had been only thumping them to no purpose, against the bottom of an *empty* box. Not a single little-*o* was in the little-*o* hole; and, glancing fearfully at the capital-O partition, he found *that*, to his extreme terror, in a precisely similar predicament. Awe-stricken, his first impulse was to rush to the foreman.

"Sir!" said he, gasping for breath, "I can't never set up nothing without no o's."

"*What* do you mean by that?" growled the foreman, who was in a very ill humor at being kept so late.

"Why, sir, there beant an *o* in the office, neither a big un nor a little un!"

"What—what the d—l has become of all that were in the case?"

"*I* don't know, sir," said the boy, "but one of them ere *G'zette* devils is bin prowling 'bout here all night, and I spect *he's* gone and cabbaged 'em every one."

"Dod rot him! I haven't a doubt of it," replied the foreman, getting purple with rage—"but I tell you what you do, Bob, that's a good boy—you go over the first chance you get and hook every one of their i's and (d—n them!) their izzards."

"Jist so," replied Bob, with a wink and a frown—"*I'll* be into 'em, *I'll* let 'em know a thing or two; but in de meantime, that ere paragrab? *Mus* go

in to-night, you know—else there'll be the d—l to pay, and—"

"And not a *bit* of pitch hot," interrupted the foreman, with a deep sigh, and an emphasis on the "bit." "Is it a long paragraph, Bob?"

"Shouldn't call it a *wery* long paragrab," said Bob.

"Ah, well, then! do the best you can with it! We *must* get to press," said the foreman, who was over head and ears in work; "just stick in some other letter for *o*; nobody's going to read the fellow's trash anyhow."

"*Wery* well," replied Bob, "here goes it!" and off he hurried to his case; muttering as he went: "Considdeble vell, them ere expressions, perticcler for a man as doesn't swar. So I's to gouge out all their eyes, eh? and d—n all their gizzards! Vell! this here's the chap as is just able *for* to do it." The fact is that although Bob was but twelve years old and four feet high, he was equal to any amount of fight, in a small way.

The exigency here described is by no means of rare occurrence in printing-offices; and I cannot tell how to account for it, but the fact is indisputable, that when the exigency *does* occur, it almost always happens that *x* is adopted as a substitute for the letter deficient. The true reason, perhaps, is that *x* is rather the most superabundant letter in the cases, or at least *was* so in the old times long enough to render the substitution in question an habitual thing with printers. As for Bob, he would have considered it heretical to employ any other character, in a case of this kind, than the *x* to which he had been accustomed.

"I *shell* have to *x* this ere paragrab," said he to himself, as he read it over in astonishment, "but it's jest about the awfulest *o*-wy paragrab I ever *did* see": so *x* it he did, unflinchingly, and to press it went *x-ed*.

Next morning the population of Nopolis were taken all aback by reading in *The Tea-Pot*, the following extraordinary leader:

"Sx hx, Jxhn! hxw nxw? Txld yxu sx, yxu knxw. Dxn't crxw, anxther time, befxre yxu're xut xf the wxxds! Dxes yxur mxther *knxw* yxu're xut? Xh, nx, nx!—sx gx hxme at xnce, nxw, Jxhn, tx yxur xdixus xld wxxds xf Cxncxrd! Gx hxme tx yxur wxxds, xld xwl,—gx! Yxu wxn't? Xh, pxh, pxh, Jxhn, dxn't dx sx! Yxu've *gxt* tx gx, yxu knxw; sx gx at xnce, and dxn't gx slxw; fxr nxbxdy xwns yxu here, yxu knxw. Xh, Jxhn, Jxhn, if yxu *dxn't* gx yxu're nx *hxmx*—nx! Yxu're xnly a fxwl, an xwl; a cxw, a sxw; a dxll, a pxll; a pxxr xld gxxd-fxr-nxthing-tx-nxbxdy, lxg, dxg, hxg, xr frxg, cxme xut xf a Cxncxrd bxg. Cxxl, nxw—cxxl! Dx be cxxl, yxu fxxl! Nxne xf yxur crxwing, xld cxck! Dxn't frxwn sx—dxn't! Dxn't hxllx, nxr hxwl, nxr grxwl, nxr bxw-wxw-wxw! Gxxd Lxrd, Jxhn, hxw yxu *dx* lxxk! Txld yxu sx, yxu knxw,—but stxp rxlling yxur gxxse xf an xld pxll abxut sx, and gx and drxwn yxur sxrrxws in a bxwl!"

The uproar occasioned by this mystical and cabalistical article, is not to be conceived. The first definite idea entertained by the populace was, that some diabolical treason lay concealed in the hieroglyphics; and there was a general rush to Bullet-head's residence, for the purpose of riding him on a rail; but that gentleman was nowhere to be

found. He had vanished, no one could tell how; and not even the ghost of him has ever been seen since.

Unable to discover its legitimate object, the popular fury at length subsided; leaving behind it, by way of sediment, quite a medley of opinion about this unhappy affair.

One gentleman thought the whole an X-ellent joke.

Another said that, indeed, Bullet-head had shown much X-uberance of fancy.

A third admitted him X-entric, but no more.

A fourth could only suppose it the Yankee's design to X-press, in a general way, his X-asperation.

"Say, rather, to set an X-ample to posterity," suggested a fifth.

That Bullet-head had been driven to an extremity, was clear to all; and in fact, since *that* editor could not be found, there was some talk about lynching the other one.

The more common conclusion, however, was that the affair was, simply, X-traordinary and in-X-plicable. Even the town mathematician confessed that he could make nothing of so dark a problem. X, everybody knew, was an unknown quantity; but in this case (as he properly observed), there was an unknown quantity of X.

The opinion of Bob, the devil (who kept dark about his having "X-ed the paragrab"), did not meet with so much attention as I think it deserved, although it was very openly and very fearlessly expressed. He said that, for his part, he had no doubt about the matter at all, that it was a clear case that Mr. Bullet-head "never *could* be persvaded fur to drink like other folks; but vas *con*tinually a-svigging o' that ere blessed XXX ale, and, as a naiteral consekvence, it just puffed him up say-age, and made him X (cross) in the X-treme."

Morning on the Wissahiccon

(This tale is also called The Elk and was published in *The Opal*, a literary annual, 1844.—Ed.)

THE natural scenery of America has often been contrasted, in its general features as well as in detail, with the landscape of the Old World—more especially of Europe—and not deeper has been the enthusiasm, than wide the dissension, of the supporters of each region. The discussion is one not likely to be soon closed, for, although much has been said on both sides, a word more yet remains to be said.

The most conspicuous of the British tourists who have attempted a comparison, seem to regard our northern and eastern seaboard, comparatively speaking, as all of America, at least, as all of the United States, worthy consideration. They say little, because they have seen less, of the gorgeous interior scenery of some of our western and southern districts—of the vast valley of Louisiana, for example,—a realiza-

tion of the wildest dreams of paradise. For the most part, these travellers content themselves with a hasty inspection of the natural *lions* of the land—the Hudson, Niagara, the Catskills, Harper's Ferry, the lakes of New York, the Ohio, the prairies, and the Mississippi. These, indeed, are objects well worthy the contemplation even of him who has just clambered by the castellated Rhine, or roamed

> By the blue rushing of the arrowy Rhone;

but these are not *all* of which we can boast; and, indeed, I will be so hardy as to assert that there are innumerable quiet, obscure, and scarcely explored nooks, within the limits of the United States, that, by the true artist, or cultivated lover of the grand and beautiful amid the works of God, will be preferred to each *and to all* of the chronicled and better accredited scenes to which I have referred.

In fact, the real Edens of the land lie far away from the track of our own most deliberate tourists—how very far, then, beyond the reach of the foreigner, who, having made with his publisher at home arrangements for a certain amount of comment upon America, to be furnished in a stipulated period, can hope to fulfil his agreement in no other manner than by steaming it, memorandum-book in hand, through only the most beaten thoroughfares of the country!

I mentioned, just above, the valley of Louisiana. Of all extensive areas of natural loveliness, this is perhaps the most lovely. No fiction has approached it. The most gorgeous imagination might derive suggestions from its exuberant beauty. And *beauty* is, indeed, its sole character. It has little, or rather nothing, of the sublime. Gentle undulations of soil, interwreathed with fantastic crystallic streams, banked by flowery slopes, and backed by a forest vegetation, gigantic, glossy, multicoloured, sparkling with gay birds and burthened with perfume—these features make up, in the vale of Louisiana, the most voluptuous natural scenery upon earth.

But, even of this delicious region, the sweeter portions are reached only by the bypaths. Indeed, in America generally, the traveller who would behold the finest landscapes, must seek them not by the railroad, nor by the steamboat, not by the stage-coach, nor in his private carriage, not yet even on horseback—but on foot. He must *walk*, he must leap ravines, he must risk his neck among precipices, or he must leave unseen the truest, the richest, and most unspeakable glories of the land.

Now in the greater portion of Europe no such necessity exists. In England it exists not at all. The merest dandy of a tourist may there visit every nook worth visiting without detriment to his silk stockings; so thoroughly known are all points of interest, and so well-arranged are the means of attaining them. This consideration has never been allowed its due weight, in comparisons of the natural scenery of the Old and New Worlds. The entire loveliness of the former is collated with only the most noted, and with by no means the most eminent items in the general loveliness of the latter.

River scenery has, unquestionably, within itself, all the main elements of beauty, and, time out of mind, has been

the favourite theme of the poet. But much of this fame is attributable to the predominance of travel in fluvial over that in mountainous districts. In the same way, large rivers, because usually highways, have, in all countries, absorbed an undue share of admiration. They are more observed, and, consequently, made more the subject of discourse, than less important, but often more interesting streams.

A singular exemplification of my remarks upon this head may be found in the Wissahiccon, a brook, (for more it can scarcely be called,) which empties itself into the Schuylkill, about six miles westward of Philadelphia. Now the Wissahiccon is of so remarkable a loveliness that, were it flowing in England, it would be the theme of every bard, and the common topic of every tongue, if, indeed, its banks were not parcelled off in lots, at an exorbitant price, as building-sites for the villas of the opulent. Yet it is only within a very few years that any one has more than heard of the Wissahiccon, while the broader and more navigable water into which it flows, has been long celebrated as one of the finest specimens of American river scenery. The Schuylkill, whose beauties have been much exaggerated, and whose banks, at least in the neighborhood of Philadelphia, are marshy like those of the Delaware, is not at all comparable, as an object of picturesque interest, with the more humble and less notorious rivulet of which we speak.

It was not until Fanny Kemble, in her droll book about the United States, pointed out to the Philadelphians the rare loveliness of a stream which lay at their own doors, that this loveliness was more than suspected by a few adventurous pedestrians of the vicinity. But, the "Journal" having opened all eyes, the Wissahiccon, to a certain extent, rolled at once into notoriety. I say "to a certain extent," for, in fact, the true beauty of the stream lies far above the *route* of the Philadelphian picturesque-hunters, who rarely proceed farther than a mile or two above the mouth of the rivulet—for the very excellent reason that here the carriage-road stops. I would advise the adventurer who would behold its finest points to take the Ridge Road, running westwardly from the city, and, having reached the second lane beyond the sixth mile-stone, to follow this lane to its termination. He will thus strike the Wissahiccon, at one of its best reaches, and, in a skiff, or by clambering along its banks, he can go up or down the stream, as best suits his fancy, and in either direction will meet his reward.

I have already said, or should have said, that the brook is narrow. Its banks are generally, indeed almost universally, precipitous, and consist of high hills, clothed with noble shrubbery near the water, and crowned at a greater elevation, with some of the most magnificent forest trees of America, among which stands conspicuous the *liriodendron tulipiferum*. The immediate shores, however, are of granite, sharply-defined or moss-covered, against which the pellucid water lolls in its gentle flow, as the blue waves of the Mediterranean upon the steps of her palaces of marble. Occasionally in front of the cliffs, extends a small definite *plateau* of richly herbaged land, affording the most picturesque position for a cottage and garden which the richest imagina-

tion could conceive. The windings of the stream are many and abrupt, as is usually the case where banks are precipitous, and thus the impression conveyed to the voyager's eye, as he proceeds, is that of an endless succession of infinitely varied small lakes; or, more properly speaking, tarns. The Wissahiccon, however, should be visited, not like "fair Melrose," by moonlight, or even in cloudy weather, but amid the brightest glare of a noonday sun; for the narrowness of the gorge through which it flows, the height of the hills on either hand, and the density of the foliage, conspire to produce a gloominess, if not an absolute dreariness of effect, which, unless relieved by a bright general light, detracts from the mere beauty of the scene.

Not long ago I visited the stream by the route described, and spent the better part of a sultry day in floating in a skiff upon its bosom. The heat gradually overcame me, and, resigning myself to the influence of the scenes and of the weather, and of the gentle moving current, I sank into a half slumber, during which my imagination revelled in visions of the Wissahiccon of ancient days—of the "good old days" when the Demon of the Engine was not, when pic-nics were undreamed of, when "water privileges" were neither bought nor sold, and when the red man trod alone, with the elk, upon the ridges that now towered above. And, while gradually these conceits took possession of my mind, the lazy brook had borne me, inch by inch, around one promontory and within full view of another that bounded the prospect at the distance of forty or fifty yards. It was a steep rocky cliff, abutting far into the stream, and presenting much more of the Salvator character than any portion of the shore hitherto passed. What I saw upon this cliff, although surely an object of very extraordinary nature, the place and season considered, at first neither startled nor amazed me—so thoroughly and appropriately did it chime in with the half-slumberous fancies that enwrapped me. I saw, or dreamed that I saw, standing upon the extreme verge of the precipice, with neck outstretched, with ears erect, and the whole attitude indicative of profound and melancholy inquisitiveness, one of the oldest and boldest of those identical elks which had been coupled with the red men of my vision.

I say that, for a few moments, this apparition neither startled nor amazed me. During this interval my whole soul was bound up in intense sympathy alone. I fancied the elk repining, not less than wondering, at the manifest alterations for the worse, wrought upon the brook and its vicinage, even within the last few years, by the stern hand of the utilitarian. But a slight movement of the animal's head at once dispelled the dreaminess which invested me, and aroused me to a full sense of novelty of the adventure. I arose upon one knee within the skiff, and, while I hesitated whether to stop my career, or let myself float nearer to the object of my wonder, I heard the words "hist!" "hist!" ejaculated quickly but cautiously, from the shrubbery overhead. In an instant afterwards, a negro emerged from the thicket, putting aside the bushes with care, and treading stealthily. He bore in one hand a quantity of salt, and, holding it towards the

elk, gently yet steadily approached. The noble animal, although a little fluttered, made no attempt at escape. The negro advanced; offered the salt; and spoke a few words of encouragement or conciliation. Presently, the elk bowed and stamped, and then lay quietly down and was secured with a halter.

Thus ended my romance of the elk. It was a *pet* of great age and very domestic habits, and belonged to an English family occupying a villa in the vicinity.

VOLUME VIII

Letter to Mr. B——

West Point, 1831.

Dear B—— . . . . . .

Believing only a portion of my former volume to be worthy a second edition—that small portion I thought it as well to include in the present book as to republish by itself. I have therefore herein combined "Al Aaraaf" and "Tamerlane" with other poems hitherto unprinted. Nor have I hesitated to insert from the "Minor Poems," now omitted, whole lines, and even passages, to the end that being placed in a fairer light, and the trash shaken from them in which they were imbedded, they may have some chance of being seen by posterity.

It has been said that a good critique on a poem may be written by one who is no poet himself. This, according to *your* idea and *mine* of poetry, I feel to be false—the less poetical the critic, the less just the critique, and the converse. On this account, and because there are but few B——s in the world, I would be as much ashamed of the world's good opinion as proud of your own. Another than yourself might here observe, "Shakespeare is in possession of the world's good opinion, and yet Shakespeare is the greatest of poets. It appears then that as the world judges correctly, why should you be ashamed of their favourable judgment?" The difficulty lies in the interpretation of the word "judgment" or "opinion." The opinion is the world's, truly, but it may be called theirs as a man would call a book his, having bought it; he did not write the book, but it is his; they did not originate the opinion, but it is theirs. A fool, for example, thinks Shakespeare a great poet—yet the fool has never read Shakespeare. But the fool's neighbour, who is a step higher on the Andes of the mind, whose head (that is to say, his more exalted thought) is too far above the fool to be seen or understood, but whose feet (by which I mean his every-day actions) are sufficiently near to be discerned, and by means of which that superiority is ascertained, which *but* for them would never have been discovered—this neighbour asserts that Shakespeare is a great poet—the fool believes him, and it is henceforward his *opinion*. This neighbour's own opinion has, in like manner, been adopted from one above *him*, and so, ascendingly, to a few gifted individuals who kneel around the summit, beholding, face to face, the master spirit who stands upon the pinnacle.

You are aware of the great barrier in the path of an American writer. He is read, if at all, in preference to the combined and established wit of the world. I say established; for it is with literature as with law or empire—an established name is an estate in tenure, or a throne in possession. Besides, one might suppose that books, like their authors, improve by travel—their having crossed the sea is, with us, so great a distinction. Our antiquaries abandon time for distance; our very fops glance from the binding to the

bottom of the title-page, where the mystic characters which spell London, Paris, or Genoa, are precisely so many letters of recommendation.

I mentioned just now a vulgar error as regards criticism. I think the notion that no poet can form a correct estimate of his own writings is another. I remarked before that in proportion to the poetical talent would be the justice of a critique upon poetry. Therefore a bad poet would, I grant, make a false critique, and his self-love would infallibly bias his little judgment in his favour; but a poet, who is indeed a poet, could not, I think, fail of making a just critique; whatever should be deducted on the score of self-love might be replaced on account of his intimate acquaintance with the subject; in short, we have more instances of false criticism than of just where one's own writings are the test, simply because we have more bad poets than good. There are, of course, many objections to what I say: Milton is a great example of the contrary; but his opinion with respect to the "Paradise Regained" is by no means fairly ascertained. By what trivial circumstances men are often led to assert what they do not really believe! Perhaps an inadvertent world has descended to posterity. But, in fact, the "Paradise Regained" is little, if at all, inferior to the "Paradise Lost," and is only supposed so to be because men do not like epics, whatever they may say to the contrary, and reading those of Milton in their natural order, are too much wearied with the first to derive any pleasure from the second.

I dare say Milton preferred "Comus" to either—if so—justly.

As I am speaking of poetry, it will not be amiss to touch slightly upon the most singular heresy in its modern history—the heresy of what is called, very foolishly, the Lake School. Some years ago I might have been induced, by an occasion like the present, to attempt a formal refutation of their doctrine; at present it would be a work of supererogation. The wise must bow to the wisdom of such men as Coleridge and Southey, but being wise, have laughed at poetical theories so prosaically exemplified.

Aristotle, with singular assurance, has declared poetry the most philosophical of all writings—but it required a Wordsworth to pronounce it the most metaphysical. He seems to think that the end of poetry is, or should be, instruction; yet it is a truism that the end of our existence is happiness; if so, the end of every separate part of our existence, everything connected with our existence, should be still happiness. Therefore the end of instruction should be happiness; and happiness is another name for pleasure;—therefore the end of instruction should be pleasure; yet we see the above-mentioned opinion implies precisely the reverse.

To proceed: *ceteris paribus*, he who pleases is of more importance to his fellow-men than he who instructs, since utility is happiness, and pleasure is the end already obtained while instruction is merely the means of obtaining.

I see no reason, then, why our metaphysical poets should plume themselves so much on the utility of their works, unless indeed they refer to instruction with eternity in view; in which case, sincere respect for their piety would not allow me to express my contempt

for their judgment; contempt which it would be difficult to conceal, since their writings are professedly to be understood by the few, and it is the many who stand in need of salvation. In such case I should no doubt be tempted to think of the devil in "Melmoth," who labours indefatigably, through three octavo volumes, to accomplish the destruction of one or two souls, while any common devil would have demolished one or two thousand.

Against the subtleties which would make poetry a study—not a passion—it becomes the metaphysician to reason—but the poet to protest. Yet Wordsworth and Coleridge are men in years; the one imbued in contemplation from his childhood; the other a giant in intellect and learning. The diffidence, then, with which I venture to dispute their authority would be overwhelming did I not feel, from the bottom of my heart, that learning has little to do with the imagination—intellect with the passions—or age with poetry.

Trifles, like straws, upon the surface flow;
He who would search for pearls must dive below,

are lines which have done much mischief. As regards the greater truths, men oftener err by seeking them at the bottom than at the top; Truth lies in the huge abysses where wisdom is sought—not in the palpable palaces where she is found. The ancients were not always right in hiding the goddess in a well; witness the light which Bacon has thrown upon philosophy; witness the principles of our divine faith—that moral mechanism by which the simplicity of a child may overbalance the wisdom of a man.

We see an instance of Coleridge's liability to err, in his *Biographia Literaria*—professedly his literary life and opinions, but, in fact, a treatise *de omni scibili et quibusdam aliis*.* He goes wrong by reason of his very profundity, and of his error we have a natural type in the contemplation of a star. He who regards it directly and intensely sees, it is true, the star, but it is the star without a ray—while he who surveys it less inquisitively is conscious of all for which the star is useful to us below—its brilliancy and its beauty.

As to Wordsworth, I have no faith in him. That he had in youth the feelings of a poet I believe—for there are glimpses of extreme delicacy in his writings—(and delicacy is the poet's own kingdom—his *El Dorado*)—but they have the appearance of a better day recollected; and glimpses, at best, are little evidence of present poetic fire; we know that a few straggling flowers spring up daily in the crevices of the glacier.

He was to blame in wearing away his youth in contemplation with the end of poetizing in his manhood. With the increase of his judgment the light which should make it apparent has faded away. His judgment consequently is too correct. This may not be understood,—but the old Goths of Germany would have understood it, who used to debate matters of importance to their State twice, once when drunk,

* This is a common phrase of philosophy. Critics of Poe, ignorant of philosophy, often condemn him ridiculously.—Ed.

and once when sober—sober that they might not be deficient in formality—drunk lest they should be destitute of vigour.

The long wordy discussions by which he tries to reason us into admiration of his poetry, speak very little in his favour: they are full of such assertions as this (I have opened one of his volumes at random)—"Of genius the only proof is the act of doing well what is worthy to be done, and what was never done before";—indeed? then it follows that in doing what is *un*worthy to be done, or what *has* been done before, no genius can be evinced; yet the picking of pockets is an unworthy act, pockets have been picked time immemorial, and Barrington, the pickpocket, in point of genius, would have thought hard of a comparison with William Wordsworth, the poet.

Again, in estimating the merit of certain poems, whether they be Ossian's or Macpherson's, can surely be of little consequence, yet, in order to prove their worthlessness, Mr. W. has expended many pages in the controversy. *Tantæne animis?* Can great minds descend to such absurdity? But worse still: that he may bear down every argument in favour of these poems, he triumphantly drags forward a passage, in his abomination with which he expects the reader to sympathise. It is the beginning of the epic poem "Temora." "The blue waves of Ullin roll in light; the green hills are covered with day; trees shake their dusty heads in the breeze." And this—this gorgeous, yet simple imagery, where all is alive and panting with immortality—this, William Wordsworth, the author of "Peter Bell," has *selected* for his contempt. We shall see what better he, in his own person, has to offer. Imprimis:

> And now she's at the pony's tail,
> And now she's at the pony's head,
> On that side now, and now on this;
> And, almost stifled with her bliss,
> A few sad tears does Betty shed. . . .
> She pats the pony, where or when
> She knows not . . . happy Betty Foy!
> Oh, Johnny, never mind the doctor!

Secondly:

> The dew was falling fast, the stars began to blink;
> I heard a voice: it said—"Drink, pretty creature, drink!"
> And, looking o'er the hedge, before me I espied
> A snow-white mountain lamb, with a maiden at its side.
> No other sheep was near,—the lamb was all alone,
> And by a slender cord was—tether'd to a stone.

Now, we have no doubt this is all true; we *will* believe it, indeed we will, Mr. W. Is it sympathy for the sheep you wish to excite? I love a sheep from the bottom of my heart.

But there are occasions, dear B——, there are occasions when even Wordsworth is reasonable. Even Stamboul, it is said, shall have an end, and the most unlucky blunders must come to a conclusion. Here is an extract from his preface:—

"Those who have been accustomed to the phraseology of modern writers, if they persist in reading this book to a conclusion (*impossible!*) will, no

doubt, have to struggle with feelings of awkwardness; (ha! ha! ha!) they will look round for poetry (ha! ha! ha! ha!), and will be induced to inquire by what species of courtesy these attempts have been permitted to assume that title." Ha! ha! ha! ha! ha!

Yet, let not Mr. W. despair; he has given immortality to a waggon, and the bee Sophocles has transmitted to eternity a sore toe, and dignified a tragedy with a chorus of turkeys.

Of Coleridge, I cannot speak but with reverence. His towering intellect! his gigantic power! To use an author quoted by himself, *"J'ai trouve souvent que la plupart des sectes ont raison dans une bonne partie de ce qu'elles avancent, mais non pas en ce qu'elles nient"*; and to employ his own language, he has imprisoned his own conceptions by the barrier he has erected against those of others. It is lamentable to think that such a mind should be buried in metaphysics, and, like the Nyctanthes, waste its perfume upon the night alone. In reading that man's poetry, I tremble like one who stands upon a volcano, conscious from the very darkness bursting from the crater, of the fire and the light that are weltering below.

What is poetry?—Poetry! that Proteus-like idea, with as many appellations as the nine-titled Corcyra! "Give me," I demanded of a scholar some time ago, "give me a definition of poetry." *"Tres-volontiers"*; and he proceeded to his library, brought me a Dr. Johnson, and overwhelmed me with a definition. Shade of the immortal Shakespeare! I imagine to myself the scowl of your spiritual eye upon the profanity of that scurrilous Ursa Major. Think of poetry, dear B——, think of poetry, and then think of Dr. Samuel Johnson! Think of all that is airy and fairy-like, and then of all that is hideous and unwieldy; think of his huge bulk, the Elephant! and then—and then think of the "Tempest"—the "Midsummer Night's Dream"—Prospero—Oberon—and Titania!

A poem, in my opinion, is opposed to a work of science by having, for its *immediate* object, pleasure, not truth; to romance, by having, for its object, an *indefinite* instead of a *definite* pleasure, being a poem only so far as this object is attained; romance presenting perceptible images with definite, poetry with *in*definite sensations, to which end music is an *essential*, since the comprehension of sweet sound is our most indefinite conception. Music, when combined with a pleasurable idea, is poetry; music, without the idea, is simply music; the idea, without the music, is prose, from its very definitiveness.

What was meant by the invective against him who had no music in his soul?

To sum up this long rigmarole, I have, dear B——, what you, no doubt, perceive, for the metaphysical poets as poets, the most sovereign contempt. That they have followers proves nothing—

No Indian prince has to his palace
More followers than a thief to the gallows.

The Poetic Principle

In speaking of the Poetic Principle, I have no design to be either thorough or profound. While discussing very much at random the essentiality of what we call Poetry, my principal purpose will be to cite for consideration some few of those minor English or American poems which best suit my own taste, or which, upon my own fancy, have left the most definite impression. By "minor poems" I mean, of course, poems of little length. And here, in the beginning, permit me to say a few words in regard to a somewhat peculiar principle, which, whether rightfully or wrongfully, has always had its influence in my own critical estimate of the poem. I hold that a long poem does not exist. I maintain that the phrase, "a long poem," is simply a flat contradiction in terms.

I need scarcely observe that a poem deserves its title only inasmuch as it excites, by elevating the soul. The value of the poem is in the ratio of this elevating excitement. But all excitements are, through a psychal necessity, transient. That degree of excitement which would entitle a poem to be so called at all, cannot be sustained throughout a composition of any great length. After the lapse of half an hour, at the very utmost, it flags—fails—a revulsion ensues—and then the poem is, in effect, and in fact, no longer such.

There are, no doubt, many who have found difficulty in reconciling the critical dictum that the "Paradise Lost" is to be devoutly admired throughout, with the absolute impossibility of maintaining for it, during perusal, the amount of enthusiasm which that critical dictum would demand. This great work, in fact, is to be regarded as poetical only when, losing sight of that vital requisite in all works of Art, Unity, we view it merely as a series of minor poems. If, to preserve its Unity—its totality of effect or impression—we read it (as would be necessary) at a single sitting, the result is but a constant alternation of excitement and depression. After a passage of what we feel to be true poetry, there follows, inevitably, a passage of platitude which no critical pre-judgment can force us to admire; but if, upon completing the work, we read it again, omitting the first book—that is to say, commencing with the second—we shall be surprised at now finding that admirable which we before condemned—that damnable which we had previously so much admired. It follows from all this that the ultimate, aggregate, or absolute effect of even the best epic under the sun, is a nullity—and this is precisely the fact.

In regard to the Iliad, we have, if not positive proof, at least very good reason, for believing it intended as a series of lyrics; but, granting the epic intention, I can say only that the work is based in an imperfect sense of Art. The modern epic is, of the supposititious ancient model, but an inconsiderate and blindfold imitation. But the day of these artistic anomalies is over. If, at any time, any very long poem *were* popular in reality—which I doubt—it is at least clear that no very long poem will ever be popular again.

That the extent of a poetical work is, *ceteris paribus*, the measure of its merit, seems undoubtedly, when we thus state it, a proposition sufficiently absurd—yet we are indebted for it to the Quarterly Reviews. Surely there can be nothing in mere *size*, abstractly considered—there can be nothing in mere *bulk*, so far as a volume is concerned, which has so continuously elicited admiration from these saturnine pamphlets! A mountain, to be sure, by the mere sentiment of physical magnitude which it conveys, *does* impress us with a sense of the sublime—but no man is impressed after *this* fashion by the material grandeur of even "The Columbiad." Even the Quarterlies have not instructed us to be so impressed by it. *As yet*, they have not *insisted* on our estimating Lamartine by the cubic foot, or Pollock by the pound—but what else are we to *infer* from their continual prating about "sustained effort"? If, by "sustained effort," any little gentleman has accomplished an epic, let us frankly commend him for the effort—if this indeed be a thing commendable—but let us forbear praising the epic on the effort's account. It is to be hoped that common sense, in the time to come, will prefer deciding upon a work of Art rather by the impression it makes—by the effect it produces—than by the time it took to impress the effect, or by the amount of "sustained effort" which had been found necessary in effecting the impression. The fact is, that perseverance is one thing and genius quite another—nor can all the Quarterlies in Christendom confound them. By and by, this proposition, with many which I have been just urging, will be received as self-evident. In the meantime, by being generally condemned as falsities, they will not be essentially damaged as truths.

On the other hand, it is clear that a poem may be improperly brief. Undue brevity degenerates into mere epigrammatism. A *very* short poem, while now and then producing a brilliant or vivid, never produces a profound or enduring effect. There must be the steady pressing down of the stamp upon the wax. De Beranger has wrought innumerable things, pungent and spirit-stirring, but in general they have been too imponderous to stamp themselves deeply into the public attention, and thus, as so many feathers of fancy, have been blown aloft only to be whistled down the wind.

A remarkable instance of the effect of undue brevity in depressing a poem, in keeping it out of the popular view, is afforded by the following exquisite little Serenade—

I arise from dreams of thee
  In the first sweet sleep of night,
When the winds are breathing low,
  And the stars are shining bright.
I arise from dreams of thee,
  And a spirit in my feet
Has led me—who knows how?—
  To thy chamber-window, sweet!

The wandering airs they faint
  On the dark the silent stream—
The champak odors fail
  Like sweet thoughts in a dream;
The nightingale's complaint,
  It dies upon her heart,
As I must die on thine,
  O, beloved as thou art!

O, lift me from the grass!
  I die, I faint, I fail!
Let thy love in kisses rain
  On my lips and eyelids pale.
My cheek is cold and white, alas!
  My heart beats loud and fast:
O, press it close to thine again,
  Where it will break at last.

Very few perhaps are familiar with these lines, yet no less a poet than Shelley is their author. Their warm, yet delicate and ethereal imagination will be appreciated by all, but by none so thoroughly as by him who has himself arisen from sweet dreams of one beloved to bathe in the aromatic air of a southern midsummer night.

One of the finest poems by Willis, the very best in my opinion which he has ever written, has no doubt, through this same defect of undue brevity, been kept back from its proper position, not less in the critical than in the popular view:—

The shadows lay along Broadway,
  'Twas near the twilight-tide—
And slowly there a lady fair
  Was walking in her pride.
Alone walk'd she; but, viewlessly,
  Walk'd spirits at her side.

Peace charm'd the street beneath her feet,
  And Honour charm'd the air;
And all astir looked kind on her,
  And called her good as fair—
For all God ever gave to her
  She kept with chary care.

She kept with care her beauties rare
  From lovers warm and true—
For heart was cold to all but gold,
  And the rich came not to woo—
But honour'd well her charms to sell,
  If priests the selling do.

Now walking there was one more fair—
  A slight girl, lily-pale;
And she had unseen company
  To make the spirit quail—
'Twixt Want and Scorn she walk'd forlorn,
  And nothing could avail.

No mercy now can clear her brow
  From this world's peace to pray,
For as love's wild prayer dissolved in air,
  Her woman's heart gave way!—
But the sin forgiven by Christ in Heaven,
  By man is cursed alway!

In this composition we find it difficult to recognise the Willis who has written so many mere "verses of society." The lines are not only richly ideal, but full of energy, while they breathe an earnestness, an evident sincerity of sentiment, for which we look in vain throughout all the other works of this author.

While the epic mania, while the idea that to merit in poetry prolixity is indispensable, has for some years past been gradually dying out of the public mind, by mere dint of its own absurdity, we find it succeeded by a heresy too palpably false to be long tolerated, but one which, in the brief period it has already endured, may be said to have accomplished more in the corruption of our Poetical Literature than all its other enemies combined. I allude to the heresy of *The Didactic*. It has

been assumed, tacitly and avowedly, directly and indirectly, that the ultimate object of all Poetry is Truth. Every poem, it is said, should inculcate a moral, and by this moral is the poetical merit of the work to be adjudged. We Americans especially have patronized this happy idea; and we Bostonians very especially have developed it in full. We have taken it into our heads that to write a poem simply for the poem's sake, and to acknowledge such to have been our design, would be to confess ourselves radically wanting in the true poetic dignity and force: —but the simple fact is that would we but permit ourselves to look into our own souls we should immediately there discover that under the sun there neither exists nor *can* exist any work more thoroughly dignified, more supremely noble, than this very poem, this poem *per se*, this poem which is a poem and nothing more, this poem written solely for the poem's sake.

With as deep a reverence for the True as ever inspired the bosom of man, I would nevertheless limit, in some measure, its modes of inculcation. I would limit to enforce them. I would not enfeeble them by dissipation. The demands of Truth are severe. She has no sympathy with the myrtles. All *that* which is so indispensable in Song is precisely all *that* with which *she* has nothing whatever to do. It is but making her a flaunting paradox to wreathe her in gems and flowers. In enforcing a truth we need severity rather than efflorescence of language. We must be simple, precise, terse. We must be cool, calm, unimpassioned. In a word, we must be in that mood which, as nearly as possible, is the exact converse of the poetical. *He* must be blind indeed who does not perceive the radical and chasmal difference between the truthful and the poetical modes of inculcation. He must be theory-mad beyond redemption who, in spite of these differences, shall still persist in attempting to reconcile the obstinate oils and waters of Poetry and Truth.

Dividing the world of mind into its three most immediately obvious distinctions, we have the Pure Intellect, Taste, and the Moral Sense. I place Taste in the middle, because it is just this position which in the mind it occupies. It holds intimate relations with either extreme; but from the Moral Sense is separated by so faint a difference that Aristotle has not hesitated to place some of its operations among the virtues themselves. Nevertheless we find the *offices* of the trio marked with a sufficient distinction. Just as the Intellect concerns itself with Truth, so Taste informs us of the Beautiful, while the Moral Sense is regardful of Duty. Of this latter, while Conscience teaches the obligation, and Reason the expediency, Taste contents herself with displaying the charms, waging war upon Vice solely on the ground of her deformity, her disproportion, her animosity to the fitting, to the appropriate, to the harmonious, in a word, to Beauty.

An immortal instinct deep within the spirit of man is thus plainly a sense of the beautiful. This it is which administers to his delight in the manifold forms, and sounds, and odors and sentiments amid which he exists. And just as the lily is repeated in the lake, or the eyes of Amaryllis in the mirror, so is the mere oral or written repetition

of these forms, and sounds, and colors, and odors, and sentiments a duplicate source of delight. But this mere repetition is not poetry. He who shall simply sing, with however glowing enthusiasm, or with however vivid a truth of description, of the sights, and sounds, and odors, and colors, and sentiments which greet *him* in common with all mankind—he, I say, has yet failed to prove his divine title. There is still a something in the distance which he has been unable to attain. We have still a thirst unquenchable, to allay which he has not shown us the crystal springs. This thirst belongs to the immortality of Man. It is at once a consequence and an indication of his perennial existence. It is the desire of the moth for the star. It is no mere appreciation of the Beauty before us, but a wild effort to reach the Beauty above. Inspired by an ecstatic prescience of the glories beyond the grave, we struggle by multiform combinations among the things and thoughts of Time to attain a portion of that Loveliness whose very elements perhaps appertain to eternity alone. And thus when by Poetry, or when by Music, the most entrancing of the poetic moods, we find ourselves melted into tears, we weep then, not as the Abbate Gravina supposes, through excess of pleasure, but through a certain petulant, impatient sorrow at our inability to grasp *now*, wholly, here on earth, at once and for ever, those divine and rapturous joys of which *through* the poem, or *through* the music, we attain to but brief and indeterminate glimpses.

The struggle to apprehend the supernal Loveliness—this struggle, on the part of souls fittingly constituted—has given to the world all *that* which it (the world) has ever been enabled at once to understand and *to feel* as poetic.

The Poetic Sentiment, of course, may develop itself in various modes—in Painting, in Sculpture, in Architecture, in the Dance—very especially in Music—and very peculiarly, and with a wide field, in the composition of the Landscape Garden. Our present theme, however, has regard only to its manifestation in words. And here let me speak briefly on the topic of rhythm. Contenting myself with the certainty that Music, in its various modes of metre, rhythm, and rhyme, is of so vast a moment in Poetry as never to be wisely rejected—is so vitally important an adjunct, that he is simply silly who declines its assistance, I will not now pause to maintain its absolute essentiality. It is in Music perhaps that the soul most nearly attains the great end for which, when inspired by the Poetic Sentiment, it struggles—the creation of supernal Beauty. It *may* be, indeed, that here this sublime end is, now and then, attained in *fact*. We are often made to feel, with a shivering delight, that from an earthly harp are stricken notes which *cannot* have been unfamiliar to the angels. And thus there can be little doubt that in the union of Poetry with Music in its popular sense, we shall find the widest field for the Poetic development. The old Bards and Minnesingers had advantages which we do not possess—and Thomas Moore, singing his own songs, was, in the most legitimate manner, perfecting them as poems.

To recapitulate then:—I would de-

fine, in brief, the Poetry of words as *The Rhythmical Creation of Beauty*. Its sole arbiter is Taste. With the Intellect or with the Conscience it has only collateral relations. Unless incidentally, it has no concern whatever either with Duty or with Truth.

A few words, however, in explanation. *That* pleasure which is at once the most pure, the most elevating, and the most intense, is derived, I maintain, from the contemplation of the Beautiful. In the contemplation of Beauty we alone find it possible to attain that pleasurable elevation, or excitement *of the soul*, which we recognise as the Poetic Sentiment, and which is so easily distinguished from Truth, which is the satisfaction of the Reason, or from Passion, which is the excitement of the heart. I make Beauty, therefore—using the word as inclusive of the sublime—I make Beauty the province of the poem, simply because it is an obvious rule of Art that effects should be made to spring as directly as possible from their causes:—no one as yet having been weak enough to deny that the peculiar elevation in question is at least *most readily* attainable in the poem. It by no means follows, however, that the incitements of Passion, or the precepts of Duty, or even the lessons of Truth, may not be introduced into a poem, and with advantage; for they may subserve incidentally, in various ways, the general purposes of the work: but the true artist will always contrive to tone them down in proper subjection to that *Beauty* which is the atmosphere and the real essence of the poem.

I cannot better introduce the few poems which I shall present for your consideration, than by the citation of the Proem to Longfellow's "Waif":—

The day is done, and the darkness
  Falls from the wings of Night,
As a feather is wafted downward
  From an Eagle in its flight.

I see the lights of the village
  Gleam through the rain and the mist,
And a feeling of sadness comes o'er me,
  That my soul cannot resist;

A feeling of sadness and longing,
  That is not akin to pain,
And resembles sorrow only
  As the mist resembles the rain.

Come, read to me some poem,
  Some simple and heartfelt lay,
That shall soothe this restless feeling,
  And banish the thoughts of day.

Not from the grand old masters,
  Not from the bards sublime,
Whose distant footsteps echo
  Through the corridors of Time.

For, like strains of martial music,
  Their mighty thoughts suggest
Life's endless toil and endeavor;
  And to-night I long for rest.

Read from some humbler poet,
  Whose songs gushed from his heart,
As showers from the clouds of summer,
  Or tears from the eyelids start;

Who through long days of labor,
  And nights devoid of ease,
Still heard in his soul the music
  Of wonderful melodies.

Such songs have power to quiet
  The restless pulse of care,
And come like the benediction
  That follows after prayer.

Then read from the treasured volume
  The poem of thy choice,
And lend to the rhyme of the poet
  The beauty of thy voice.

And the night shall be filled with music,
  And the cares that infest the day
Shall fold their tents like the Arabs,
  And as silently steal away.

With no great range of imagination, these lines have been justly admired for their delicacy of expression. Some of the images are very effective. Nothing can be better than—

> ————the bards sublime,
> Whose distant footsteps echo
> Down the corridors of Time.

The idea of the last quatrain is also very effective. The poem on the whole, however, is chiefly to be admired for the graceful *insouciance* of its metre, so well in accordance with the character of the sentiments, and especially for the *ease* of the general manner. This "ease" or naturalness, in a literary style, it has long been the fashion to regard as ease in appearance alone—as a point of really difficult attainment. But not so:—a natural manner is difficult only to him who should never meddle with it—to the unnatural. It is but the result of writing with the understanding, or with the instinct, that *the tone*, in composition, should always be that which the mass of mankind would adopt—and must perpetually vary, of course, with the occasion. The author who, after the fashion of *The North American Review*, should be upon *all* occasions merely "quiet," must necessarily upon *many* occasions be simply silly, or stupid; and has no more right to be considered "easy" or "natural" than a Cockney exquisite, or than the sleeping Beauty in the wax-works.

Among the minor poems of Bryant, none has so much impressed me as the one which he entitles "June." I quote only a portion of it:—

There, through the long, long summer hours,
  The golden light should lie,
And thick young herbs and groups of flowers
  Stand in their beauty by.
The oriole should build and tell
His love-tale, close beside my cell;
  The idle butterfly
Should rest him there, and there be heard
The housewife-bee and humming bird.

And what, if cheerful shouts at noon,
  Come, from the village sent,
Or songs of maids, beneath the moon,
  With fairy laughter blent?
And what if, in the evening light,
Betrothed lovers walk in sight
  Of my low monument?
I would the lovely scene around
Might know no sadder sight nor sound.

I know, I know I should not see
  The season's glorious show,
Nor would its brightness shine for me;
  Nor its wild music flow;
But if, around my place of sleep,

The friends I love should come to weep,
They might not haste to go.
Soft airs and song, and the light and bloom,
Should keep them lingering by my tomb.

These to their soften'd hearts should bear
The thoughts of what has been,
And speak of one who cannot share
The gladness of the scene;
Whose part in all the pomp that fills
The circuit of the summer hills,
Is—that his grave is green;
And deeply would their hearts rejoice
To hear again his living voice.

The rhythmical flow here is even voluptuous—nothing could be more melodious. The poem has always affected me in a remarkable manner. The intense melancholy which seems to well up, perforce, to the surface of all the poet's cheerful sayings about his grave, we find thrilling us to the soul—while there is the truest poetic elevation in the thrill. The impression left is one of a pleasurable sadness. And if, in the remaining compositions which I shall introduce to you, there be more or less of a similar tone always apparent, let me remind you that (how or why we know not) this certain taint of sadness is inseparably connected with all the higher manifestations of true Beauty. It is, nevertheless,

A feeling of sadness and longing
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

The taint of which I speak is clearly perceptible even in a poem so full of brilliancy and spirit as "The Health" of Edward Coate Pinckney:—

I fill this cup to one made up
Of loveliness alone,
A woman, of her gentle sex
The seeming paragon;
To whom the better elements
And kindly stars have given
A form so fair that, like the air,
'Tis less of earth than heaven.

Her every tone is music's own,
Like those of morning birds,
And something more than melody
Dwells ever in her words;
The coinage of her heart are they,
And from her lips each flows
As one may see the burden'd bee
Forth issue from the rose.

Affections are as thoughts to her,
The measures of her hours;
Her feelings have the fragrancy,
The freshness of young flowers;
And lovely passions, changing oft,
So fill her, she appears
The image of themselves by turns,—
The idol of past years!

Of her bright face one glance will trace
A picture on the brain,
And of her voice in echoing hearts
A sound must long remain;
But memory, such as mine of her,
So very much endears,
When death is nigh my latest sigh
Will not be life's, but hers.

I fill'd this cup to one made up
Of loveliness alone,

A woman, of her gentle sex
The seeming paragon—
Her health! and would on earth there stood,
Some more of such a frame,
That life might be all poetry,
And weariness a name.

It was the misfortune of Mr. Pinckney to have been born too far south. Had he been a New Englander, it is probable that he would have been ranked as the first of American lyrists by that magnanimous cabal which has so long controlled the destinies of American Letters, in conducting the thing called *The North American Review*. The poem just cited is especially beautiful; but the poetic elevation which it induces we must refer chiefly to our sympathy in the poet's enthusiasm. We pardon his hyperboles for the evident earnestness with which they are uttered.

It was by no means my design, however, to expatiate upon the *merits* of what I should read you. These will necessarily speak for themselves. Boccalini, in his *Advertisements from Parnassus*, tells us that Zoilus once presented Apollo a very caustic criticism upon a very admirable book:—whereupon the god asked him for the beauties of the work. He replied that he only busied himself about the errors. On hearing this, Apollo, handing him a sack of unwinnowed wheat, bade him pick out *all the chaff* for his reward.

Now this fable answers very well as a hit at the critics—but I am by no means sure that the god was in the right. I am by no means certain that the true limits of the critical duty are not grossly misunderstood. Excellence, in a poem especially, may be considered in the light of an axiom, which need only be properly *put*, to become self-evident. It is *not* excellence if it require to be demonstrated as such:—and thus to point out too particularly the merits of a work of Art, is to admit that they are *not* merits altogether.

Among the "Melodies" of Thomas Moore is one whose distinguished character as a poem proper seems to have been singularly left out of view. I allude to his lines beginning—"Come, rest in this bosom." The intense energy of their expression is not surpassed by anything in Byron. There are two of the lines in which a sentiment is conveyed that embodies the *all in all* of the divine passion of Love—a sentiment which, perhaps, has found its echo in more, and in more passionate, human hearts than any other single sentiment ever embodied in words:—

Come, rest in this bosom, my own stricken deer,
Though the herd have fled from thee, thy home is still here;
Here still is the smile, that no cloud can o'ercast,
And a heart and a hand all thy own to the last.

Oh! what was love made for, if 'tis not the same
Through joy and through torment, through glory and shame?
I know not, I ask not, if guilt's in that heart,
I but know that I love thee, whatever thou art.

Thou hast call'd me thy Angel in moments of bliss,
And thy Angel I'll be, 'mid the horrors of this,—
Through the furnace, unshrinking, thy steps to pursue,
And shield thee, and save thee,—or perish there too!

It has been the fashion of late days to deny Moore Imagination, while granting him Fancy—a distinction originating with Coleridge—than whom no man more fully comprehended the great powers of Moore. The fact is, that the fancy of this poet so far predominates over all his other faculties, and over the fancy of all other men, as to have induced, very naturally, the idea that he is fanciful *only*. But never was there a greater mistake. Never was a grosser wrong done the fame of a true poet. In the compass of the English language I can call to mind no poem more profoundly — more weirdly *imaginative,* in the best sense, than the lines commencing—"I would I were by that dim lake"—which are the composition of Thomas Moore. I regret that I am unable to remember them.

One of the noblest—and, speaking of Fancy—one of the most singularly fanciful of modern poets, was Thomas Hood. His "Fair Ines" had always for me an inexpressible charm:—

O saw ye not fair Ines?
She's gone into the West,
To dazzle when the sun is down,
And rob the world of rest;
She took our daylight with her,
The smiles that we love best,
With morning blushes on her cheek,
And pearls upon her breast.

O turn again, fair Ines,
Before the fall of night,
For fear the moon should shine alone,
And stars unrivall'd bright;
And blessed will the lover be
That walks beneath their light,
And breathes the love against thy cheek
I dare not even write!

Would I had been, fair Ines,
That gallant cavalier,
Who rode so gaily by thy side,
And whisper'd thee so near!
Were there no bonny dames at home,
Or no true lovers here,
That he should cross the seas to win
The dearest of the dear?

I saw thee, lovely Ines,
Descend along the shore,
With bands of noble gentlemen,
And banners waved before;
And gentle youth and maidens gay,
And snowy plumes they wore;
It would have been a beauteous dream,
If it had been no more!

Alas, alas, fair Ines,
She went away with song,
With music waiting on her steps,
And shoutings of the throng;
But some were sad and felt no mirth,
But only Music's wrong,
In sounds that sang Farewell, Farewell,
To her you've loved so long.

Farewell, farewell, fair Ines
That vessel never bore

So fair a lady on its deck,
Nor danced so light before,—
Alas for pleasure on the sea,
And sorrow on the shore!
The smile that blest one lover's heart
Has broken many more!

"The Haunted House," by the same author, is one of the truest poems ever written,—one of the *truest,* one of the most unexceptionable, one of the most thoroughly artistic, both in its theme and in its execution. It is, moreover, powerfully ideal—imaginative. I regret that its length renders it unsuitable for the purposes of this lecture. In place of it permit me to offer the universally appreciated "Bridge of Sighs":—

One more Unfortunate,
Weary of breath,
Rashly importunate
Gone to her death!

Take her up tenderly,
Lift her with care;—
Fashion'd so slenderly,
Young and so fair!

Look at her garments
Clinging like cerements;
Whilst the wave constantly
Drips from her clothing;
Take her up instantly,
Loving, not loathing.

Touch her not scornfully;
Think of her mournfully,
Gently and humanly;
Not of the stains of her,
All that remains of her
Now is pure womanly.

Make no deep scrutiny
Into her mutiny
Rash and undutiful;
Past all dishonor,
Death has left on her
Only the beautiful.

Where the lamps quiver
So far in the river,
With many a light
From window and casement
From garret to basement,
She stood, with amazement,
Houseless by night.

The bleak wind of March
Made her tremble and shiver;
But not the dark arch,
Or the black flowing river:
Mad from life's history,
Glad to death's mystery,
Swift to be hurl'd—
Anywhere, anywhere
Out of the world!

In she plunged boldly,
No matter how coldly
The rough river ran,—
Over the brink of it,
Picture it,—think of it,
Dissolute Man!
Lave in it, drink of it
Then, if you can!

Still, for all slips of hers,
One of Eve's family—
Wipe those poor lips of hers
Oozing so clammily,
Loop up her tresses
Escaped from the comb,
Her fair auburn tresses;
Whilst wonderment guesses
Where was her home?

Who was her father?
Who was her mother?
Had she a sister?

Had she a brother?
Or was there a dearer one
Still, and a nearer one
Yet, than all other?

Alas! for the rarity
Of Christian charity
Under the sun!
Oh! it was pitiful!
Near a whole city full,
Home she had none.

Sisterly, brotherly,
Fatherly, motherly,
Feelings had changed:
Love, by harsh evidence,
Thrown from its eminence;
Even God's providence
Seeming estranged.

Take her up tenderly;
Lift her with care;
Fashion'd so slenderly,
Young, and so fair!
Ere her limbs frigidly
Stiffen too rigidly,
Decently,—kindly,—
Smooth and compose them;
And her eyes, close them,
Staring so blindly!

Dreadfully staring
Through muddy impurity,
As when with the daring
Last look of despairing
Fixed on futurity.

Perishing gloomily,
Spurred by contumely,
Cold inhumanity,
Burning insanity,
Into her rest,—
Cross her hands humbly,
As if praying dumbly,
Over her breast!
Owning her weakness,
Her evil behaviour,
And leaving, with meekness,
Her sins to her Saviour!

The vigor of this poem is no less remarkable than its pathos. The versification, although carrying the fanciful to the very verge of the fantastic, is nevertheless admirably adapted to the wild insanity which is the thesis of the poem.

Among the minor poems of Lord Byron is one which has never received from the critics the praise which it undoubtedly deserves:—

Though the day of my destiny's over,
And the star of my fate hath declined,
Thy soft heart refused to discover
The faults which so many could find;
Though thy soul with my grief was acquainted,
It shrunk not to share it with me,
And the love which my spirit hath painted
It never hath found but in *thee*.

Then when nature around me is smiling,
The last smile which answers to mine,
I do not believe it beguiling,
Because it reminds me of thine;
And when winds are at war with the ocean,
As the breasts I believed in with me,
If their billows excite an emotion,
It is that they bear me from *thee*.

Though the rock of my last hope is shivered,
And its fragments are sunk in the wave,

Though I feel that my soul is delivered
To pain—it shall not be its slave.
There is many a pang to pursue me:
They may crush, but they shall not contemn—
They may torture, but shall not subdue me—
'Tis of *thee* that I think—not of them.

Though human, thou didst not deceive me,
Though woman, thou didst not forsake,
Though loved, thou forborest to grieve me,
Though slandered, thou never couldst shake,—
Though trusted, thou didst not disclaim me,
Though parted, it was not to fly,
Though watchful, 'twas not to defame me,
Nor mute, that the world might belie.

Yet I blame not the world, nor despise it,
Nor the war of the many with one—
If my soul was not fitted to prize it,
'Twas folly not sooner to shun:
And if dearly that error hath cost me,
And more than I once could foresee,
I have found that whatever it lost me,
It could not deprive me of *thee*.

From the wreck of the past, which hath perished,
Thus much I at least may recall,
It hath taught me that which I most cherished
Deserved to be dearest of all:
In the desert a fountain is springing,
In the wide waste there still is a tree,
And a bird in the solitude singing,
Which speaks to my spirit of *thee*.

Although the rhythm here is one of the most difficult, the versification could scarcely be improved. No nobler *theme* ever engaged the pen of poet. It is the soul-elevating idea that no man can consider himself entitled to complain of Fate while in his adversity he still retains the unwavering love of woman.

From Alfred Tennyson, although in perfect sincerity I regard him as the noblest poet that ever lived, I have left myself time to cite only a very brief specimen. I call him, and *think* him the noblest of poets, *not* because the impressions he produces are at *all* times the most profound—*not* because the poetical excitement which he induces is at *all* times the most intense—but because it is at all times the most ethereal—in other words, the most elevating and most pure. No poet is so little of the earth, earthy. What I am about to read is from his last long poem, "The Princess":—

Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart, and gather to the eyes,
In looking on the happy Autumn fields,
And thinking of the days that are no more.

Fresh as the first beam glittering on a sail,
That brings our friends up from the underworld,
Sad as the last which reddens over one

That sinks with all we love below the
verge;
So sad, so fresh, the days that are no
more.

Ah, sad and strange as in dark sum-
mer dawns
The earliest pipe of half-awaken'd birds
To dying ears, when unto dying eyes
The casement slowly grows a glimmer-
ing square;
So sad, so strange, the days that are
no more.

Dear as remember'd kisses after
death,
And sweet as those by hopeless fancy
feign'd
On lips that are for others; deep as
love,
Deep as first love, and wild with all
regret;
O Death in Life, the days that are no
more.

Thus, although in a very cursory and imperfect manner, I have endeavored to convey to you my conception of the Poetic Principle. It has been my purpose to suggest that, while this Principle itself is strictly and simply the Human Aspiration for Supernal Beauty, the manifestation of the Principle is always found in *an elevating excitement of the soul,* quite independent of that passion which is the intoxication of the Heart, or of that truth which is the satisfaction of the Reason. For in regard to passion, alas! its tendency is to degrade rather than to elevate the Soul. Love, on the contrary—Love—the true, the divine Eros—the Uranian as distinguished from the Dionæan Venus—is unquestionably the purest and truest of all poetical themes. And in regard to Truth, if, to be sure, through the attainment of a truth we are led to perceive a harmony where none was apparent before, we experience at once the true poetical effect; but this effect is referable to the harmony alone, and not in the least degree to the truth which merely served to render the harmony manifest.

We shall reach, however, more immediately a distinct conception of what the true Poetry is, by mere reference to a few of the simple elements which induce in the Poet himself the true poetical effect. He recognises the ambrosia which nourishes his soul in the bright orbs that shine in Heaven, in the volutes of the flower, in the clustering of low shrubberies, in the waving of the grain-fields, in the slanting of tall eastern trees, in the blue distance of mountains, in the grouping of clouds, in the twinkling of half-hidden brooks, in the gleaming of silver rivers, in the repose of sequestered lakes, in the star-mirroring depths of lonely wells. He perceives it in the songs of birds, in the harp of Æolus, in the sighing of the night-wind, in the repining voice of the forest, in the surf that complains to the shore, in the fresh breath of the woods, in the scent of the violet, in the voluptuous perfume of the hyacinth, in the suggestive odor that comes to him at eventide from far-distant undiscovered islands, over dim oceans, illimitable and unexplored. He owns it in all noble thoughts, in all unworldly motives, in all holy impulses, in all chivalrous, generous, and self-sacrificing deeds. He feels it in the beauty of woman, in the grace of her step, in the lustre of her eye, in the melody of her voice, in her soft laugh-

ter, in her sigh, in the harmony of the rustling of her robes. He deeply feels it in her winning endearments, in her burning enthusiasms, in her gentle charities, in her meek and devotional endurances, but above all, ah, far above all, he kneels to it, he worships it in the faith, in the purity, in the strength, in the altogether divine majesty of her *love*.

Let me conclude by the recitation of yet another brief poem, one very different in character from any that I have before quoted. It is by Motherwell, and is called "The Song of the Cavalier." With our modern and altogether rational ideas of the absurdity and impiety of warfare, we are not precisely in that frame of mind best adapted to sympathize with the sentiments, and thus to appreciate the real excellence of the poem. To do this fully we must identify ourselves in fancy with the soul of the old cavalier:—

A steed! a steed! of matchless speede!
A sword of metal keene!
Al else to noble heartes is drosse—
Al else on earth is meane.
The neighynge of the war-horse prowde,
The rowleing of the drum,
The clangour of the trumpet lowde—
Be soundes from heaven that come.
And oh! the thundering presse of knightes,
When as their war-cryes welle,
May tole from heaven an angel bright,
And rowse a fiend from hell.

Then mounte! then mounte, brave gallants al,
And don your helmes amaine:
Deathe's couriers, Fame and Honour, call
Us to the field againe.
No shrewish teares shall fill your eye
When the sword-hilt's in our hand,—
Heart-whole we'll part, and no whit sighe
For the fayrest of the land;
Let piping swaine, and craven wight,
Thus weepe and puling crye,
Our business is like men to fight,
And hero-like to die!

The Rationale of Verse

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THE word "Verse" is here used not in its strict or primitive sense, but as the term most convenient for expressing generally and without pedantry all that is involved in the consideration of rhythm, rhyme, metre, and versification.

There is, perhaps, no topic in polite literature which has been more pertinaciously discussed, and there is certainly not one about which so much inaccuracy, confusion, misconception, misrepresentation, mystification, and downright ignorance on all sides, can be fairly said to exist. Were the topic really difficult, or did it lie, even, in the cloud-land of metaphysics, where the doubt-vapours may be made to assume any and every shape at the will or at the

fancy of the gazer, we should have less reason to wonder at all this contradiction and perplexity; but in fact the subject is exceedingly simple; one-tenth of it, possibly, may be called ethical; nine-tenths, however, appertain to mathematics; and the whole is included within the limits of the commonest common sense.

"But, if this is the case, how," it will be asked, "can so much misunderstanding have arisen? Is it conceivable that a thousand profound scholars, investigating so very simple a matter for centuries, have not been able to place it in the fullest light, at least, of which it is susceptible?" These queries, I confess, are not easily answered: at all events, a satisfactory reply to them might cost more trouble than would, if properly considered, the whole *vexata quæstio* to which they have reference. Nevertheless, there is little difficulty or danger in suggesting that the "thousand profound scholars" *may* have failed first, because they were scholars; secondly, because they were profound; and thirdly, because they were a thousand—the impotency of the scholarship and profundity having been thus multiplied a thousand fold. I am serious in these suggestions; for, first again, there is something in "scholarship" which seduces us into blind worship of Bacon's Idol of the Theatre—into irrational deference to antiquity; secondly, the proper "profundity" is rarely profound—it is the nature of Truth in general, as of some ores in particular, to be richest when most superficial; thirdly, the clearest subject may be over-clouded by mere superabundance of talk. In chemistry, the best way of separating two bodies is to add a third; in speculation, fact often agrees with fact and argument with argument, until an additional well-meaning fact or argument sets everything by the ears. In one case out of a hundred a point is excessively discussed because it is obscure; in the ninety-nine remaining it is obscure because excessively discussed. When a topic is thus circumstanced, the readiest mode of investigating it is to forget that any previous investigation has been attempted.

But, in fact, while much has been written on the Greek and Latin rhythms, and even on the Hebrew, little effort has been made at examining that of any of the modern tongues. As regards the English, comparatively nothing has been done. It may be said, indeed, that we are without a treatise on our own verse. In our ordinary grammars and in our works on rhetoric or prosody in general, may be found occasional chapters, it is true, which have the heading, "Versification," but these are, in all instances, exceedingly meagre. They pretend to no analysis; they propose nothing like system; they make no attempts at even rule; everything depends upon "authority." They are confined, in fact, to mere exemplification of the supposed varieties of English feet and English lines—although in no work with which I am acquainted are these feet correctly given or these lines detailed in anything like their full extent. Yet what has been mentioned is all—if we except the occasional introduction of some pedagogue-ism, such as this borrowed from the Greek Prosodies: "When a syllable is wanting the verse is said to be catalectic; when the measure is exact, the line is acatalectic; when there is a redundant syllable, it

forms hypermeter." Now, whether a line be termed catalectic or acatalectic is, perhaps, a point of no vital importance—it is even possible that the student may be able to decide, promptly, when the *a* should be employed and when omitted, yet be incognisant, at the same time, of *all* that is worth knowing in regard to the structure of verse.

A leading defect in each of our treatises (if treatises they can be called) is the confining the subject to mere *Versification*, while *Verse* in general, with the understanding given to the term in the heading of this paper, is the real question at issue. Nor am I aware of even one of our Grammars which so much as properly defines the word versification itself. "Versification," says a work now before me, of which the accuracy is far more than usual—the "English Grammar" of Goold Brown—"Versification is the art of arranging words into lines of correspondent length, so as to produce harmony by the regular alternation of syllables differing in quantity." The commencement of this definition might apply, indeed, to the *art* of versification, but not to versification itself. Versification is not the art of arranging, etc., but the actual arranging—a distinction too obvious to need comment. The error here is identical with one which has been too long permitted to disgrace the initial page of every one of our school grammars. I allude to the definitions of English Grammar itself. "English Grammar," it is said, "is the art of speaking and writing the English language correctly." This phraseology, or something essentially similar, is employed, I believe, by Bacon, Miller, Fisk, Greenleaf, Ingersoll, Kirkland, Cooper, Flint, Pue, Comly, and many others. These gentlemen, it is presumed, adopted it without examination from Murray, who derived it from Lily (whose work was *"quam solam Regia Majestas in omnibus scholis docendam præcipit"*), and who appropriated it without acknowledgement, but with some unimportant modification, from the Latin Grammar of Leonicenus. It may be shown, however, that this definition, so complacently received, is not, and cannot be, a proper definition of English Grammar. A definition is that which so describes its object as to distinguish it from all others—it is no definition of any one thing if its terms are applicable to any one other. But if it be asked—"What is the design—the end—the aim of English Grammar?" our obvious answer is, "The art of speaking and writing the English language correctly"—that is to say, we must use the precise words employed as the definition of English Grammar itself. But the object to be obtained by any means is, assuredly, not the means. English Grammar and the end contemplated by English Grammar are two matters sufficiently distinct; nor can the one be more reasonably regarded as the other than a fishing-hook as a fish. The definition, therefore, which is applicable in the latter instance, *cannot*, in the former, be true. Grammar in general is the analysis of language; English Grammar of the English.

But to return to Versification as defined in our extract above. "It is the art," says the extract, "of arranging words into lines *of correspondent length.*" Not so:—a correspondence in the length of lines is by no means es-

sential. Pindaric odes are, surely, instances of versification, yet these compositions are noted for extreme diversity in the length of their lines.

The arrangement is moreover said to be for the purpose of producing "*harmony* by the regular alternation," etc. But *harmony* is not the sole aim—not even the principal one. In the construction of verse, *melody* should never be left out of view; yet this is a point which all our Prosodies have most unaccountably forborne to touch. Reasoned rules on this topic should form a portion of all systems of rhythm.

"So as to produce harmony," says the definition, "by the *regular alternation,*" etc. A *regular* alternation, as described, forms no part of any principle of versification. The arrangement of spondees and dactyls, for example, in the Greek hexameter, is an arrangement which may be termed *at random.* At least it is arbitrary. Without interference with the line as a whole, a dactyl may be substituted for a spondee, or the converse, at any point other than the ultimate and penultimate feet, of which the former is always a spondee, the latter nearly always a dactyl. Here, it is clear, we have no "*regular* alternation of syllables differing in quantity."

"So as to produce harmony," proceeds the definition, "by the regular alternation of *syllables differing in quantity,*"—in other words by the alternation of long and short syllables; for in rhythm all syllables are necessarily either short or long. But not only do I deny the necessity of any *regularity* in the succession of feet and, by consequence, of syllables, but dispute the essentiality of any *alternation,* regular or irregular, of syllables long and short. Our author, observe, is now engaged in a definition of versification in general, not of English versification in particular. But the Greek and Latin metres abound in the spondee and pyrrhic—the former consisting of two long syllables, the latter of two short; and there are innumerable instances of the immediate succession of many spondees and many pyrrhics.

Here is a passage from Silius Italicus:

Fallis te mensas inter quod credis inermem
Tot bellis quæsita viro, tot cædibus armat
Majestas aeterna ducem: si admoveris ora
Cannas et Trebium ante oculos Trasymenaque busta
Et Pauli stare ingentem miraberis umbram.

Making the elisions demanded by the classic Prosodies, we should scan these Hexameters thus:

Fāllīs | tē mēn | sās īn | tēr qūod | crēdĭs ĭn | ērmēm |
Tōt bĕl | līs qūæ | sītă vĭ | rō tōt | cāēdĭbŭs | ārmāt |
Mājēs | tās ē | tērnă dŭ | cēm s' ād | mŏvĕrĭs | ōrā |
Cānnās | ēt Trēbī' | ānt' ŏcŭ | lōs Trăsў | mēnăquē | bŭstă
Et Pāu | lī stă | r' īngēn | tēm mī | rābĕrĭs | ūmbrām |

It will be seen that, in the first and last of these lines, we have only two short syllables in thirteen, with an uninterrupted succession of no less than *nine* long syllables. But how are we to

reconcile all this with a definition of versification which describes it as "the art of arranging words into lines of correspondent length so as to produce harmony by the *regular alternation of syllables differing in quantity*"?

It may be urged, however, that our prosodist's *intention* was to speak of the English metres alone, and that, by omitting all mention of the spondee and pyrrhic, he has virtually avowed their exclusion from our rhythms. A grammarian is never excusable on the ground of good intentions. We demand from him, if from any one, rigorous precision of style. But grant the design. Let us admit that our author, following the example of all authors on English Prosody, has, in defining versification at large, intended a definition merely of the English. All these prosodists, we will say, reject the spondee and pyrrhic. Still all admit the iambus, which consists of a short syllable followed by a long; the trochee, which is the converse of the iambus; the dactyl, formed of one long syllable followed by two short; and the anapæst—two short succeeded by a long. The spondee is improperly rejected, as I shall presently show. The pyrrhic is rightfully dismissed. Its existence in either ancient or modern rhythm is purely chimerical, and the insisting on so perplexing a nonentity as a foot of *two short* syllables, affords, perhaps, the best evidence of the gross irrationality and subservience to authority which characterise our Prosody. In the meantime the acknowledged dactyl and anapæst are enough to sustain my proposition about the "alternation," etc., without reference to feet which are assumed to exist in the Greek and Latin metres alone—for an anapæst and a dactyl may meet in the same line, when, of course, we shall have an uninterrupted succession of four short syllables. The meeting of these two feet, to be sure, is an accident not contemplated in the definition now discussed; for this definition, in demanding a "regular alternation of syllables differing in quantity," insists on a regular succession of similar *feet*. But here is an example:

Sing to me | Isabelle.

This is the opening line of a little ballad now before me which proceeds in the same rhythm—a peculiarly beautiful one. More than all this:—English lines are often well composed, entirely, of a regular succession of syllables *all of the same quantity*:—the first line, for instance, of the following quatrain by Arthur C. Coxe:

March! march! march!
Making sounds as they tread,
Ho! ho! how they step,
Going down to the dead!

The line italicised is formed of three cæsuras. The cæsura, of which I have much to say hereafter, is rejected by the English Prosodies, and grossly misrepresented in the classic. It is a perfect foot—the most important in all verse—and consists of a single *long syllable*; *but the length of this syllable varies.*

It has thus been made evident that there is *not one* point of the definition in question which does not involve an error; and for anything more satisfactory or more intelligible we shall

look in vain to any published treatise on the topic.

So general and so total a failure can be referred only to radical misconception. In fact the English Prosodists have blindly followed the pedants. These latter, like *les moutons de Panurge*, have been occupied in incessant tumbling into ditches, for the excellent reason that their leaders have so tumbled before. The Iliad, being taken as a starting point, was made to stand instead of Nature and common sense. Upon this poem, in place of facts and deduction from fact, or from natural law, were built systems of feet, metres, rhythms, rules,—rules that contradict each other every five minutes, and for nearly all of which there may be found twice as many exceptions as examples. If any one has a fancy to be thoroughly confounded—to see how far the infatuation of what is termed "classical scholarship," can lead a bookworm in the manufacture of darkness out of sunshine, let him turn over for a few moments any of the German Greek Prosodies. The only thing clearly made out in them is a very magnificent contempt for Leibnitz's principle of "a sufficient reason."

To divert attention from the real matter in hand by any further reference to these works is unnecessary, and would be weak. I cannot call to mind at this moment one essential particular of information that is to be gleaned from them, and I will drop them here with merely this one observation,—that, employing from among the numerous "*ancient*" feet the spondee, the trochee, the iambus, the anapæst, the dactyl, and the cæsura alone, I will engage to scan *correctly* any of the Horatian rhythms, or any true rhythm that human ingenuity can conceive. And this excess of chimerical feet is perhaps the very least of the scholastic supererogations. *Ex uno disce omnia.* The fact is that *quantity* is a point in whose investigation the lumber of mere learning may be dispensed with, if ever in any. Its appreciation is universal. It appertains to no region, nor race, nor era in special. To melody and to harmony the Greeks hearkened with ears precisely similar to those which we employ for similar purposes at present, and I should not be condemned for heresy in asserting that a pendulum at Athens would have vibrated much after the same fashion as does a pendulum in the city of Penn.

Verse originates in the human enjoyment of equality, fitness. To this enjoyment, also, all the moods of verse, rhythm, metre, stanza, rhyme, alliteration, the *refrain*, and other analagous effects, are to be referred. As there are some readers who habitually confound rhythm and metre, it may be as well here to say that the former concerns the *character* of feet (that is arrangements of syllables) while the latter has to do with the *number* of these feet. Thus by "a dactylic *rhythm*" we express a sequence of dactyls. By "a dactylic *hexameter*" we imply a line or measure consisting of six of these dactyls.

To return to *equality*. Its idea embraces those of similarity, proportion, identity, repetition, and adaptation or fitness. It might not be very difficult to go even behind the idea of equality, and show both how and why it is that the human nature takes pleasure in it, but such an investigation would, for

any purpose now in view, be supererogatory. It is sufficient that the *fact* is undeniable—the fact that man derives enjoyment from his perception of equality. Let us examine a crystal. We are at once interested by the equality between the sides and between the angles of one of its faces; the equality of the sides pleases us, that of the angles doubles the pleasure. On bringing to view a second face in all respects similar to the first, this pleasure seems to be squared; on bringing to view a third it appears to be cubed, and so on. I have no doubt, indeed, that the delight experienced, if measurable, would be found to have exact mathematical relation such as I suggest, that is to say, as far as a certain point, beyond which there would be a decrease in similar relations.

The perception of pleasure in the equality of *sounds* is the principle of *Music*. Unpractised ears can appreciate only simple equalities, such as are found in ballad airs. While comparing one simple sound with another they are too much occupied to be capable of comparing the equality subsisting between these two simple sounds taken conjointly, and two other similar simple sounds taken conjointly. Practised ears, on the other hand, appreciate both equalities at the same instant, although it is absurd to suppose that both are *heard* at the same instant. One is heard and appreciated from itself, the other is heard by the memory, and the instant glides into and is confounded with the secondary appreciation. Highly cultivated musical taste in this manner enjoys not only these double equalities, all appreciated at once, but takes pleasurable cognisance, through memory, of equalities the members of which occur at intervals so great that the uncultivated taste loses them altogether. That this latter can properly estimate or decide on the merits of what is called scientific music is of course impossible. But scientific music has no claim to intrinsic excellence; it is fit for scientific ears alone. In its excess it is the triumph of the *physique* over the *morale* of music. The sentiment is overwhelmed by the sense. On the whole, the advocates of the simpler melody and harmony have infinitely the best of the argument, although there has been very little of real argument on the subject.

In *verse*, which cannot be better designated than as an inferior or less capable Music, there is, happily, little chance for complexity. Its rigidly simple character not even Science—not even Pedantry can greatly pervert.

The rudiment of verse may possibly be found in the *spondee*. The very germ of a thought seeking satisfaction in equality of sound would result in the construction of words of two syllables, equally accented. In corroboration of this idea we find that spondees most abound in the most ancient tongues. The second step we can easily suppose to be the comparison, that is to say, the collocation of two spondees—or two words composed each of a spondee. The third step would be the juxtaposition of three of these words. By this time the perception of monotone would induce further consideration; and thus arises what Leigh Hunt so flounders in discussing under the title of "The *Principle* of Variety in Uniformity." Of course there is no principle in the case—nor in maintaining it. The

"Uniformity" is the principle—the "Variety" is but the principle's natural safeguard from self-destruction by excess of self. "Uniformity," besides, is the very worst word that could have been chosen for the expression of the *general* idea at which it aims.

The perception of monotone having given rise to an attempt at its relief, the first thought in this new direction would be that of collating two or more words formed each of two syllables differently accented (that is to say, short and long) but having the same order in each word—in other terms, of collating two or more iambuses, or two or more trochees. And here let me pause to assert that more pitiable nonsense has been written on the topic of *long* and *short* syllables than on any other subject under the sun. In general, a syllable is long or short, just as it is difficult or easy of enunciation. The *natural* long syllables are those encumbered—the *natural* short syllables are those *un*encumbered with consonants; all the rest is mere artificiality and jargon. The Latin Prosodies have a rule that a "vowel before two consonants is long." This rule is deduced from "authority"—that is, from the observation that vowels so circumstanced, in the ancient poems, are always in syllables long by the laws of scansion. The philosophy of the rule is untouched, and lies simply in the physical difficulty of giving voice to such syllables—of performing the lingual evolutions necessary for their utterance. Of course, it is not the *vowel* that is long (although the rule says so), but the syllable of which the vowel is a part. It will be seen that the length of a syllable, depending on the facility or difficulty of its enunciation, must have great variation in various syllables; but for the purposes of verse we suppose a long syllable equal to two short ones, and the natural deviation from this relativeness we correct in perusal. The more closely our long syllables approach this relation with our short ones, the better, *ceteris paribus*, will be our verse: but if the relation does not exist of itself we force it by emphasis, which can, of course, make any syllable as long as desired;—or, by an effort we can pronounce with unnatural brevity a syllable that is naturally too long. *Accented* syllables are, of course, always long, but where *un*encumbered with consonants, must be classed among the *unnaturally* long. Mere custom has declared that we shall accent them—that is to say, dwell upon them; but no inevitable lingual difficulty forces us to do so. In fine, every long syllable must of its own accord occupy in its utterance, or must be *made* to occupy, precisely the time demanded for two short ones. The only exception to this rule is found in the cæsura—of which more anon.

The success of the experiment with the trochees or iambuses (the one would have suggested the other) must have led to a trial of dactyls or anapæsts—natural dactyls or anapæsts—dactylic or anapæstic *words*. And now some degree of complexity has been attained. There is an appreciation, first, of the equality between the several dactyls or anapæsts, and secondly, of that between the long syllable and the two short conjointly. But here it may be said, that step after step would have

been taken, in continuation of this routine, until all the feet of the Greek Prosodies became exhausted. Not so; these remaining feet have no existence except in the brains of the scholiasts. It is needless to imagine men inventing these things, and folly to explain how and why they invented them, until it shall be first shown that they are actually invented. All other "feet" than those which I have specified are, if not impossible at first view, merely combinations of the specified; and, although this assertion is rigidly true, I will, to avoid misunderstanding, put it in a somewhat different shape. I will say, then, that at present I am aware of no *rhythm*—nor do I believe that any one can be constructed—which, in its last analysis, will not be found to consist altogether of the feet I have mentioned, either existing in their individual and obvious condition, or interwoven with each other in accordance with simple natural laws which I will endeavour to point out hereafter.

We have now gone so far as to suppose men constructing indefinite sequences of spondaic, iambic, trochaic, dactylic, or anapæstic words. In *extending* these sequences, they would be again arrested by the sense of monotone. A succession of spondees would *immediately* have displeased; one of iambuses or of trochees, on account of the variety included within the foot itself, would have taken longer to displease; one of dactyls or anapæsts, still longer; but even the last, if extended very far, must have become wearisome. The idea first of curtailing, and secondly of defining, the length of a sequence would thus at once have arisen. Here then is the *line* of verse proper.* The principle of equality being constantly at the bottom of the whole process, lines would naturally be made, in the first instance, equal in the number of their feet; in the second instance, there would be variation in the mere number; one line would be twice as long as another; then one would be some less obvious multiple of another; then still less obvious proportions would be adopted—nevertheless there would be *proportion*, that is to say, a phase of equality, still.

Lines being once introduced, the necessity of distinctly defining these lines *to the ear* (as yet written verse does not exist), would lead to a scrutiny of their capabilities *at their terminations*—and now would spring up the idea of equality in sound between the final syllables—in other words, of *rhyme*. First, it would be used only in the iambic, anapæstic, and spondaic rhythms (granting that the latter had not been thrown aside long since, on account of its tameness), because in these rhythms the concluding syllable, being long, could best sustain the necessary protraction of the voice. No great while could elapse, however, before the effect, found pleasant as well as useful, would be applied to the two remaining rhythms. But as the chief force of

* Verse, from the Latin *vertere*, to turn, is so called on account of the turning or re-commencement of the series of feet. Thus a verse strictly speaking is a line. In this sense, however, I have preferred using the latter word alone; employing the former in the general acceptation given it in the heading of this paper.—E. A. P.

rhyme must lie in the accented syllable, the attempt to create rhyme at all in these two remaining rhythms, the trochaic and dactylic, would necessarily result in double and triple rhymes, such as *beauty* with *duty* (trochaic), and *beautiful* with *dutiful* (dactylic).

It must be observed that in suggesting these processes I assign them no date; nor do I even insist upon their order. Rhyme is supposed to be of modern origin, and were this proved my positions remain untouched. I may say, however, in passing, that several instances of rhyme occur in the "Clouds" of Aristophanes, and that the Roman poets occasionally employed it. There is an effective species of ancient rhyming which has never descended to the moderns: that in which the ultimate and penultimate syllables rhyme with each other. For example:

Parturiunt montes; nascetur ridicu*lus mus*.

And again:

Litoreis ingens inventa sub ilici*bus sus*.

The terminations of Hebrew verse (as far as understood) show no signs of rhyme; but what thinking person can doubt that it did actually exist? That men have so obstinately and blindly insisted, *in general*, even up to the present day, in confining rhyme to the *ends* of lines, when its effect is even better applicable elsewhere, intimates in my opinion the sense of some *necessity* in the connection of the ends with the rhyme—hints that the origin of rhyme lay in a necessity which connected it with the end—shows that neither mere accident nor mere fancy gave rise to the connection—points, in a word, at the very necessity which I have suggested (that of some mode of defining lines *to the ear*), as the true origin of rhyme. Admit this and we throw the origin far back in the night of Time—beyond the origin of written verse.

But to resume. The amount of complexity I have now supposed to be attained is very considerable. Various systems of equalization are appreciated at once (or nearly so) in their respective values and in the value of each system with reference to all the others. As our present *ultimatum* of complexity, we have arrived at triple-rhymed, natural-dactylic lines, existing proportionally as well as equally with regard to other triple-rhymed, natural-dactylic lines. For example:

Virginal Lilian, rigidly, humblily dutiful;
Saintlily, lowlily,
Thrillingly, holily
Beautiful!

Here we appreciate, first, the absolute equality between the long syllable of each dactyl and the two short conjointly; secondly, the absolute equality between each dactyl and any other dactyl, in other words, among all the dactyls; thirdly, the absolute equality between the two middle lines; fourthly, the absolute equality between the first line and the three others taken conjointly; fifthly, the absolute equality between the last two syllables of the respective words "dutiful" and "beautiful"; sixthly, the absolute equality between the two last syllables of the respective words "lowlily" and "holily";

seventhly, the proximate equality between the first syllable of "dutiful" and the first syllable of "beautiful"; eighthly, the proximate equality between the first syllable of "lowlily" and that of "holily"; ninthly, the proportional equality (that of five to one) between the first line and each of its members, the dactyls; tenthly, the proportional equality (that of two to one) between each of the middle lines and its members, the dactyls; eleventhly, the proportional equality between the first line and each of the two middle, that of five to two; twelfthly, the proportional equality between the first line and the last, that of five to one; thirteenthly, the proportional equality between each of the middle lines and the last, that of two to one; lastly, the proportional equality, as concerns number, between all the lines taken collectively and any individual line, that of four to one.

The consideration of this last equality would give birth immediately to the idea of *stanza*,* that is to say, the insulation of lines into equal or obviously proportional masses. In its primitive (which was also its best) form the stanza would most probably have had absolute unity. In other words, the removal of any one of its lines would have rendered it imperfect, as in the case above, where if the last line, for example, be taken away there is left no rhyme to the "dutiful" of the first. Modern stanza is excessively loose, and where so, ineffective as a matter of course.

*A stanza is often vulgarly, and with gross impropriety, called a *verse*.—E. A. P.

Now, although in the deliberate written statement which I have here given of these various systems of equalities, there seems to be an infinity of complexity so much that it is hard to conceive the mind taking cognisance of them all in the brief period occupied by the perusal or recital of the stanza, yet the difficulty is in fact apparent only when we will it to become so. Any one fond of mental experiment may satisfy himself, by trial, that in listening to the lines he does actually (although with a seeming unconsciousness, on account of the rapid evolutions of sensation) recognise and instantaneously appreciate (more or less intensely as his ear is cultivated) each and all of the equalisations detailed. The pleasure received or receivable has very much such progressive increase, and in very nearly such mathematical relations as those which I have suggested in the case of the crystal.

It will be observed that I speak of merely a proximate equality between the first syllable of "dutiful" and that of "beautiful," and it may be asked why we cannot imagine the earliest rhymes to have had absolute instead of proximate equality of sound. But absolute equality would have involved the use of identical words, and it is the duplicate sameness or monotony, that of sense as well as that of sound, which would have caused these rhymes to be rejected in the very first instance.

The narrowness of the limits within which verse composed of natural feet alone must necessarily have been confined would have led, after a *very* brief interval, to the trial and immediate adoption of artificial feet, that is to say, of feet *not* constituted each of a single

word but two, or even three words, or of parts of words. These feet would be intermingled with natural ones. For example:

ă brēath | căn māke | thĕm ās | ă
breāth | hăs māde.

This is an iambic line in which each iambus is formed of two words. Again:

Thĕ ūn | ĭmā | gĭnā | blĕ mīght | ŏf Jŏve.

This is an iambic line in which the first foot is formed of a word and a part of a word; the second and third of parts taken from the body or interior of a word; the fourth of a part and a whole; the fifth of two complete words. There are no *natural* feet in either line. Again:

Căn ĭt bĕ | fānciĕd thăt | Dēĭtў | ēvĕr
vĭn | dĭctĭvelў
Māde ĭn hĭs | ĭmăge ă | mānnĭkĭn |
mērelў tŏ | mādděn ĭt?

These are two dactylic lines in which we find natural feet ("Deity," "mannikin"); feet composed of two words ("fancied that," "image a," "merely to," "madden it"); feet composed of three words ("can it be," "made in his"); a foot composed of a part of a word ("dictively"); and a foot composed of a word and a part of a word ("ever vin").

And now, in our suppositional progress, we have gone so far as to exhaust all the *essentialities* of verse. What follows may, strictly speaking, be regarded as embellishment merely, but even in this embellishment the rudimental sense of *equality* would have been the never-ceasing impulse. It would, for example, be simply in seeking further administration to this sense that men would come in time to think of the *refrain* or burden, where, at the closes of the several stanzas of a poem, one word or phrase is *repeated;* and of alliteration, in whose simplest form a consonant is *repeated* in the commencements of various words. This effect would be extended so as to embrace repetitions both of vowels and of consonants in the bodies as well as in the beginnings of words, and at a later period would be made to infringe on the province of rhyme by the introduction of general similarity of sound between whole feet occurring in the body of a line—all of which modifications I have exemplified in the line above.

*M*ade in his *i*mage *a mannikin m*erely to *madden it.*

Further cultivation would improve also the *refrain* by relieving its monotone in slightly varying the phrase at each repetition, or (as I have attempted to do in "The Raven") in retaining the phrase and varying its application, although this latter point is not strictly a rhythmical effect *alone.* Finally, poets when fairly wearied with following precedent, following it the more closely the less they perceived it in company with Reason, would adventure so far as to indulge in positive rhyme at other points than the ends of lines. First, they would put it in the middle of the line, then at some point where the multiple would be less obvious, then, alarmed at their own audacity, they would undo all their work by cutting

these lines in two. And here is the fruitful source of the infinity of "short metre" by which modern poetry, if not distinguished, is at least disgraced. It would require a high degree, indeed, both of cultivation and of courage on the part of any versifier to enable him to place his rhymes, and let them remain at unquestionably their best position, that of unusual and *unanticipated* intervals.

On account of the stupidity of some people, or (if talent be a more respectable word), on account of their talent for misconception—I think it necessary to add here, first, that I believe the "processes" above detailed to be nearly, if not accurately, those which *did* occur in the gradual creation of what we now call verse; secondly, that, although I so believe, I yet urge neither the assumed fact nor my belief in it as a part of the true propositions of this paper; thirdly, that in regard to the aim of this paper, it is of no consequence whether these processes did occur either in the order I have assigned them, or at all; my design being simply, in presenting a general type of what such processes *might* have been and *must* have resembled, to help *them*, the "some people," to an easy understanding of what I have further to say on the topic of Verse.

There is one point, which, in my summary of the processes, I have purposely forborne to touch; because this point, being the most important of all, on account of the immensity of error usually involved in its consideration, would have led me into a series of detail inconsistent with the object of a summary.

Every reader of verse must have observed how seldom it happens that even any one line proceeds uniformly with a succession, such as I have supposed, of absolutely equal feet; that is to say, with a succession of iambuses only, or of trochees only, or of dactyls only, or of anapæsts only, or of spondees only. Even in the most musical lines we find the succession interrupted. The iambic pentameters of Pope, for example, will be found on examination, frequently varied by trochees in the beginning, or by (what seem to be) anapæsts in the body of the line.

ŏh thōu | whătē | vĕr tī | tlē pleāse | thĭne eār |
Dĕan Drā | pĭĕr Bĭck | ĕrstāff | ŏr Gūll | ĭvĕr |
Whēthēr | thōu choōse | Cĕrvān | tēs' sē | rĭoŭs āir |
ŏr laūgh | ănd shāke | ĭn Rāb | ĕlaĭs' eā | sў chaīr |

Were any one weak enough to refer to the Prosodies for the solution of the difficulty here, he would find it *solved* as usual by a *rule*, stating the fact (or what it, the rule, supposes to be the fact), but without the slightest attempt at the *rationale*. "By a *synæresis* of the two short syllables," say the books, "an anapæst may sometimes be employed for an iambus, or dactyl for a trochee. . . . In the beginning of a line a trochee is often used for an iambus."

Blending is the plain English for *synæresis*—but there should be *no* blending; neither is an anapæst *ever* employed for an iambus, or a dactyl for a trochee. These feet differ in time; and *no* feet so differing can ever be legitimately used in the same line. An anapæst is equal to four short sylla-

bles—an iambus only to three. Dactyls and trochees hold the same relation. The principle of *equality*, in verse, admits, it is true, of variation at certain points, for the relief of monotone, as I have already shown, but the point of *time* is that point which, being the rudimental one, must never be tampered with at all.

To explain:—In further efforts for the relief of monotone than those to which I have alluded in the summary, men soon came to see that there was no absolute necessity for adhering to the precise number of syllables, provided the time required for the whole foot was preserved inviolate. They saw, for instance, that in such a line as

ŏr lâugh | ănd shāke | ĭn Rāb | ĕlaĭs'
ēa | sў chāir, |

the equalisation of the three syllables *elais ea* with the two syllables composing any of the other feet, could be readily effected by pronouncing the two syllables *elais* in double quick time. By pronouncing each of the syllables *e* and *lais* twice as rapidly as the syllable *sy*, or the syllable *in*, or any other short syllable, they could bring the two of them, taken together, to the length, that is to say to the time, of any one short syllable. This consideration enabled them to effect the agreeable variation of three syllables in place of the uniform two. And variation was the object—variation to the ear. What sense is there, then, in supposing this object rendered null by the *blending* of the two syllables so as to render them, in absolute effect, one? Of course, there must be *no* blending. Each syllable must be pronounced as distinctly as possible (or the variation is lost), but with twice the rapidity in which the ordinary short syllable is enunciated. That the syllables *elais ea* do not compose an *anapæst* is evident, and the signs (˘ ˘ –) of their accentuation are erroneous. The foot might be written thus (◠ ◠ –) the inverted crescents expressing double quick time; and might be called a bastard iambus.

Here is a trochaic line:

Sēe thĕ | dĕlĭcāte—fōotĕd | rēin-deĕr. |

The prosodies—that is to say the most considerate of them—would here decide that *"delicate"* is a dactyl used in place of a trochee, and would refer to what they call their "rule" for justification. Others, varying the stupidity, would insist upon a Procrustean adjustment thus (del'cate) an adjustment recommended to all such words as *silvery, murmuring*, etc., which, it is said, should be not only pronounced but written *silv'ry, murm'ring*, and so on, whenever they find themselves in trochaic predicament. I have only to say that "delicate," when circumstanced as above, is neither a dactyl nor a dactyl's equivalent; that I would suggest for it this (– ◠ ◠) accentuation; that I think it as well to call it a bastard trochee; and that all words, at all events, should be written and pronounced *in full*, and as nearly as possible as nature intended them.

About eleven years ago, there appeared in "The American Monthly Magazine" (then edited, I believe, by Messrs Hoffman and Benjamin,) a review of Mr. Willis's Poems; the critic putting forth his strength, or his weakness, in an endeavor to show that the

poet was either absurdly affected, or grossly ignorant of the laws of verse; the accusation being based altogether on the fact that Mr. W. made occasional use of this very word "delicate," and other similar words, in "the Heroic measure, which every one knew consisted of feet of two syllables." Mr. W. has often, for example, such lines as

That binds him to a woman's *delicate* love—
In the gay sunshine, *reverent* in the storm
With its *invisible* fingers my loose hair.

Here of course, the feet *licate love, verent in* and *sible fin,* are bastard iambuses; are *not anapaests* and are *not* improperly used. Their employment, on the contrary, by Mr. Willis, is but one of the innumerable instances he has given of keen sensibility in all those matters of taste which may be classed under the general head of *fanciful embellishment.*

It is also about eleven years ago, if I am not mistaken, since Mr. Horne (of England,) the author of "Orion," one of the noblest epics in any language, thought it necessary to preface his "Chaucer Modernised" by a very long and evidently a very elaborate essay, of which the greater portion was occupied in a discussion of the seemingly anomalous foot of which we have been speaking. Mr. Horne upholds Chaucer in its frequent use; maintains his superiority, *on account of* his so frequently using it, over all English versifiers; and indignantly repelling the common idea of those who make verse on their fingers—that the superfluous syllable is a roughness and an error—very chivalrously makes battle for it as a "grace." That a grace it is, there can be no doubt; and what I complain of is, that the author of the most happily versified long poem in existence, should have been under the necessity of discussing this grace merely *as* a grace, through forty or fifty vague pages, solely because of his inability to show *how* and *why* it is a grace—by which showing the question would have been settled in an instant.

About the trochee used for an iambus, as we see in the beginning of the line,

Whēthĕr thou choose Cervantes' serious air,

there is little that need be said. It brings me to the general proposition that, in all rhythms, the prevalent or distinctive feet may be varied at will, and nearly at random, by the *occasional* introduction of equivalent feet—that is to say, feet the sum of whose syllabic times is equal to the sum of the syllabic times of the distinctive feet. Thus, the trochee, *whēthĕr* is equal, in the sum of the times of its syllables, to the iambus, *thŏu choōse,* in the sum of the times of *its* syllables; each foot being in time equal to three short syllables. Good versifiers who happen to be also good poets, contrive to relieve the monotony of a series of feet by the use of equivalent feet only at rare intervals, and at such points of their subject as seem in accordance with the *startling* character of the variation. Nothing of this care is seen in the line quoted above—although Pope has some fine instances of the duplicate effect. Where vehemence is to be strongly expressed,

I am not sure that we should be wrong in venturing on *two consecutive* equivalent feet—although I cannot say that I have ever known the adventure made, except in the following passage, which occurs in "Al Aaraaf," a boyish poem written by myself when a boy. I am referring to the sudden and rapid advent of a star:

Dim was its little disk, and angel eyes
Alone could see the phantom in the skies,
Whĕn fīrst thĕ phāntŏm's cōurse wās fōund tŏ bē
*Hēadlŏng hīthĕr*ward o'er the starry sea.

In the "general proposition" above, I speak of the *occasional* introduction of equivalent feet. It sometimes happens that unskilful versifiers, without knowing what they do, or why they do it, introduce so many "variations" as to exceed in number the "distinctive" feet, when the ear becomes at once balked by the *bouleversement* of the rhythm. Too many trochees, for example, inserted in an iambic rhythm would convert the latter to a trochaic. I may note here that in all cases the rhythm designed should be commenced and continued, *without* variation, until the ear has had full time to comprehend what *is* the rhythm. In violation of a rule so obviously founded in common sense, many even of our best poets do not scruple to begin an iambic rhythm with a trochee, or the converse; or a dactylic with an anapæst, or the converse; and so on.

A somewhat less objectionable error, although still a decided one, is that of commencing a rhythm not with a different equivalent foot, but with a "bastard" foot of the rhythm intended. For example:

Mānў ă | thoūght wĭll | cōme tŏ | mēmŏrў. |

Here *many a* is what I have explained to be a bastard trochee, and to be understood should be accented with inverted crescents. It is objectionable solely on account of its position as the *opening* foot of a trochaic rhythm. *Memory,* similarly accented is also a bastard trochee, but *un*objectionable, although by no means demanded.

The further illustration of this point will enable me to take an important step.

One of our finest poets, Mr. Christopher Pearse Cranch, begins a very beautiful poem thus:

Many are the thoughts that come to me
In my lonely musing;
And they drift so strange and swift
There's no time for choosing
Which to follow; for to leave
Any, seems a losing.

"A losing" to Mr. Cranch, of course—but this *en passant*. It will be seen here that the intention is trochaic;—although we do *not* see this intention by the opening foot as we should do, or even by the opening line. Reading the whole stanza, however, we perceive the trochaic rhythm as the general design, and so after some reflection, we divide the first line thus:

Many are the | thoughts thăt | cōme tŏ | mē.

Thus scanned, the line will seem

musical. It *is*—highly so. And it is because there is no end to instances of just such lines of apparently incomprehensible music, that Coleridge thought proper to invent his nonsensical *system* of what he calls "scanning by accents"—as if "scanning by accents" were anything more than a phrase. Whenever "Christabel" is really *not rough*, it can be as readily scanned by the true *laws* (not the supposititious *rules*) of verse, as can the simplest pentameter of Pope; and where it *is* rough (*passim*) these same laws will enable any one of common sense to show *why* it is rough and to point out, instantaneously the remedy for the roughness.

A reads and re-reads a certain line, and pronounces it false in rhythm—unmusical. *B*, however, reads it *to A*, and *A* is at once struck with the perfection of the rhythm, and wonders at his dulness in not "catching" it before. Henceforward he admits the line to be musical. *B*, triumphant, asserts that, to be sure the line is musical—for it is the work of Coleridge—and that it is *A* who is *not;* the fault being in *A's* false reading. Now here *A* is right and *B* wrong. *That* rhythm is erroneous (at some point or other more or less obvious), which *any* ordinary reader *can*, without design, read improperly. It is the business of the poet so to construct his line that the intention *must* be caught *at once*. Even when these men have precisely the same understanding of a sentence, they differ, and often widely, in their modes of enunciating it. Any one who has taken the trouble to examine the topic of emphasis (by which I here mean not *accent* of particular syllables, but the dwelling on entire words), must have seen that men emphasise in the most singularly arbitrary manner. There are certain large classes of people, for example, who persist in emphasising their monosyllables. Little uniformity of emphasis prevails; because the thing itself—the idea, emphasis—is referable to no natural—at least to no well comprehended and therefore uniform—law. Beyond a very narrow and vague limit, the whole matter is conventionality. And if we differ in emphasis even when we agree in comprehension, how much more so in the former when in the latter too! Apart, however, from the consideration of natural disagreement, is it not clear that, by tripping here and mouthing there, any sequence of words may be twisted into any species of rhythm? But are we thence to deduce that all sequences of words are rhythmical in a rational understanding of the term?—for this is the deduction precisely to which the *reductio ad absurdum* will, in the end, bring all the propositions of Coleridge. Out of a hundred readers of "Christabel," fifty will be able to make nothing of its rhythm, while forty-nine of the remaining fifty will, with some ado, fancy they comprehend it, after the fourth or fifth perusal. The one out of the whole hundred who shall both comprehend and admire it at first sight—must be an unaccountably clever person—and I am by far too modest to assume, for a moment, that that very clever person is myself.

In illustration of what is here advanced I cannot do better than quote a poem:

Pease porridge hot pease porridge cold
Pease porridge in the pot—nine days old.

Now those of my readers who have never *heard* this poem pronounced according to the nursery conventionality, will find its rhythm as obscure as an explanatory note; while those who *have* heard it, will divide it thus, declare it musical, and wonder how there can be any doubt about it.

Pease | porridge | hot | pease | porridge | cold |
Pease | porridge | in the | pot | nine | days | old. |

The chief thing in the way of this species of rhythm, is the necessity which it imposes upon the poet of travelling in constant company with his compositions, so as to be ready at a moment's notice, to avail himself of a well-understood poetical license—that of reading aloud one's own doggerel.

In Mr. Cranch's line,

Many are the | thoughts that | come to | me, |

the general error of which I speak is, of course, very partially exemplified, and the purpose for which, chiefly, I cite it, lies yet further on in our topic. The two divisions (*thoughts that*) and (*come to*) are ordinary trochees. The first division (many are the) would be thus accented by the Greek Prosodies (mānў ăre thĕ), and would be called by them *astrologos*. The Latin books would style the foot *Pæon Primus*, and both Greek and Latin would swear that it was composed of a trochee and what they term a pyrrhic—that is to say, a foot of two *short* syllables—a thing that *cannot be*, as I shall presently show.

But now, there is an obvious difficulty. The *astrologos*, according to the Prosodies' own showing, is equal to *five* short syllables, and the trochee to *three*—yet, in the line quoted, these two feet are equal. They occupy, *precisely*, the same time. In fact, the whole music of the line depends upon their being *made* to occupy the same time. The Prosodies then, have demonstrated what all mathematicians have stupidly failed in demonstrating—that three and five are one and the same thing. After what I have already said, however, about the bastard trochee and the bastard iambus, no one can have any trouble in understanding that *many are the* is of similar character. It is merely a bolder variation than usual from the routine of trochees, and introduces to the bastard trochee one additional syllable. But this syllable is not *short*. That is, it is not short in the sense of *"short"* as applied to the final syllable of the ordinary trochee, where the word means merely *the half of long*.

In this case (that of the additional syllable) "short," if used at all, must be used in the sense of *the sixth of long*. And all the three final syllables can be called *short* only with the same understanding of the term. The three together are equal only to the one short syllable (whose place they supply) of the ordinary trochee. It follows that there is no sense in thus (˘) accenting these syllables. We must devise for them some new character which shall denote the sixth of long. Let it be (ˊ)—the crescent placed with the curve to the left. The whole foot (many are the) might be called a *quick trochee*.

We now come to the final division

(*me*) of Mr. Cranch's line. It is clear that this foot, short as it appears, is fully equal in time to each of the preceding. It is, in fact, the cæsura—the foot which, in the beginning of this paper, I called the most important in all verse. Its chief office is that of pause or termination; and here—at the end of a line—its use is easy, because there is no danger of misapprehending its value. We pause on it, by a seeming necessity, just so long as it has taken us to pronounce the preceding feet, whether iambuses, trochees, dactyls, or anapæsts. It is thus a *variable foot,* and, with some care, may be well introduced into the body of a line, as in a little poem of great beauty by Mrs. Welby:

I have | a lit | tle step | son | of on | ly
three | years old. |

Here we dwell on the cæsura, *son,* just as long as it requires us to pronounce either of the preceding or succeeding iambuses. Its value, therefore, in this line, is that of three short syllables. In the following dactylic line its value is that of four short syllables.

Pale as a | lily was | Emily | Gray.

I have accented the cæsura with a (——) by way of expressing this variability of value.

I observed just now that there could be no such foot as one of two short syllables. What we start from in the very beginning of all idea on the topic of verse, is quantity, *length.* Thus when we enunciate an independent syllable it is long, as a matter of course. If we enunciate two, dwelling on both equally, we express equality in the enunciation, or length, and have a right to call them two long syllables. If we dwell on one more than the other, we have also a right to call one short, because it is short in relation to the other. But if we dwell on both equally, and with a tripping voice, saying to ourselves here are two short syllables, the query might well be asked of us—"in relation to what are they short?" Shortness is but the negation of length. To say, then, that two syllables, placed independently of any other syllable, are short, is merely to say that they have no positive length, or enunciation—in other words, that they are no syllables—that they do not exist at all. And if, persisting, we add anything about their equality, we are merely floundering in the idea of an identical equation, where, x being equal to x, nothing is shown to be equal to zero. In a word, we can form no conception of a pyrrhic as of an independent foot. It is a mere chimera bred in the mad fancy of a pedant.

From what I have said about the equalisation of the several feet of a *line,* it must not be deduced that any *necessity* for equality in time exists between the rhythm of *several* lines. A poem, or even a stanza, may begin with iambuses in the first line, and proceed with anapæsts in the second, or even with the less accordant dactyls, as in the opening of quite a pretty specimen of verse by Miss Mary A. S. Aldrich:

The wa | ter li | ly sleeps | in pride |
Dŏwn ĭn thĕ | dĕpths ŏf thĕ | ăzūre |
lake. |

Here *azure* is a spondee, equivalent to a dactyl; *lake* a cæsura.

I shall now best proceed in quoting the initial lines of Byron's "Bride of Abydos":

Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture, the love of the turtle
Now melt into softness, now madden to crime?
Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine,
And the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gul in their bloom?
Where the citron and olive are fairest of fruit
And the voice of the nightingale never is mute—
Where the virgins are soft as the roses they twine,
And all save the spirit of man is divine?
'Tis the land of the East—'tis the clime of the Sun—
Can he smile on such deeds as his children have done?
Oh, wild as the accents of lovers' farewell
Are the hearts that they bear and the tales that they tell.

Now the flow of these lines (as times go) is very sweet and musical. They have been often admired, and justly—as times go—that is to say, it is a rare thing to find better versification of its kind. And where verse is pleasant to the ear, it is silly to find fault with it because it refuses to be scanned. Yet I have heard men, professing to be scholars, who made no scruple of abusing these lines of Byron's on the ground that they were musical in spite of *all law*. Other gentlemen, *not* scholars, abused "all law" for the same reason—and it occurred neither to the one party nor to the other that the law about which they were disputing might possibly be no law at all—an ass of a law in the skin of a lion.

The Grammars said nothing about dactylic lines, and it was easily seen that *these* lines were at least meant for dactylic. The first one was, therefore, thus divided:

Knōw yĕ thĕ | lānd whĕre thĕ | cўprĕss
ănd | mўrtlĕ. |

The concluding foot was a mystery; but the Prosodies said something about the dactylic "measure" calling now and then for a double rhyme; and the court of inquiry were content to rest in the double rhyme, without exactly perceiving what a double rhyme had to do with the question of an irregular foot. Quitting the first line, the second was thus scanned:

āre ĕmblĕms | ōf deĕds thăt | āre dōne
ĭn | thēir clĭme. |

It was immediately seen, however, that *this* would not do—it was at war with the whole emphasis of the reading. It could not be supposed that Byron, or any one in his senses, intended to place stress upon such monosyllables as "are," "of," and "their," nor could "their clime," collated with "to crime," in the corresponding line below, be fairly twisted into anything like a "double rhyme," so as to bring everything with-

in the category of the Grammars. But further these grammars spoke not. The inquirers, therefore, in spite of their sense of harmony in the lines, when considered without reference to scansion, fell upon the idea that the "Are" was a blunder—an excess for which the poet should be sent to Coventry—and, striking it out, they scanned the remainder of the line as follows:

— ēmblĕms ŏf | deēds thăt ăre | dōne
ĭn thĕir | clīme. |

This answered pretty well; but the Grammars admitted no such foot as a foot of one syllable; and besides the rhythm was dactylic. In despair, the books are well searched, however, and at last the investigators are gratified by a full solution of the riddle in the profound "Observation" quoted in the beginning of this article:—"When a syllable is wanting, the verse is said to be catalectic; when the measure is exact, the line is acatalectic; when there is a redundant syllable it forms hypermeter." This is enough. The anomalous line is pronounced to be catalectic at the head and to form hypermeter at the tail—and so on, and so on; it being soon discovered that nearly all the remaining lines are in a similar predicament, and that what flows so smoothly to the ear, although so roughly to the eye, is, after all, a mere jumble of catalecticism, acatalecticism, and hypermeter—not to say worse.

Now, had this court of inquiry been in possession of even the shadow of the *philosophy* of Verse, they would have had no trouble in reconciling this oil and water of the eye and ear, by merely scanning the passage without reference to lines, and, continuously, thus:

Know ye the | land where the| cypress and | myrtle Are | emblems of | deeds that are | done in their | clime | Where the | rage of the | vulture the | love of the | turtle Now | melt into | softness now | madden to | *crime* | Know ye the | land of the | cedar and | vine Where the | flowers ever | blossom the | beams ever | shine And the | light wings of | Zephyr op | pressed by per | *fume Wax* † faint o'er the | gardens of | Gul in their | bloom Where the | citron and | olive are | fairest of | fruit And the | voice of the | nightingale | never is | mute Where the | virgins are | soft as the | roses they | *twine And* | all save the | spirit of | man is di | vine. 'Tis the | land of the | East 'tis the | clime of the | Sun Can he | smile on such | deeds as his | children have | *done Oh* | wild as the | accents of | lovers' fare | well Are the | hearts that they | bear and the | tales that they | *tell.*

Here "crime" and "tell" (italicised) are cæsuras, each having the value of a dactyl, four short syllables, while "fume Wax," "twine and," and "done Oh," are spondees which, of course, being composed of two long syllables are also equal to four short, and are the dactyl's natural equivalent. The nicety of Byron's ear has led him into a succession of feet which, with two trivial exceptions as regards melody, are absolutely accurate, a very rare occurrence this in dactylic or anapæstic rhythms. The exceptions are found in the spondee *"twine And,"* and the dactyl *"smile on such."* Both feet are false in point of melody. In *"twine And"* to make out

the rhyme we must force *"And"* into a length which it will not naturally bear. We are called on to sacrifice either the proper length of the syllable as demanded by its position as a member of a spondee, or the customary accentuation of the word in conversation. There is no hesitation, and should be none. We at once give up the sound for the sense, and the rhythm is imperfect. In this instance it is *very* slightly so, not one person in ten thousand could by ear detect the inaccuracy. But the *perfection* of verse as regards melody, consists in its *never* demanding any such sacrifice as is here demanded. The rhythmical must agree *thoroughly* with the reading flow. This perfection has in no instance been attained, but is unquestionably attainable. *"Smile on such,"* the dactyl, is incorrect, because *"such,"* from the character of the two consonants *ch* cannot *easily* be enunciated in the ordinary time of a short syllable, which its position declares that it is. Almost every reader will be able to appreciate the slight difficulty here, and yet the error is by no means so important as that of the *"and"* in the spondee. By dexterity we *may* pronounce *"such"* in the true time, but the attempt to remedy the rhythmical deficiency of the *And* by drawing it out, merely aggregates the offence against natural enunciation by directing attention to the offence.

My main object, however, in quoting these lines is to show that in spite of the Prosodies, the length of a line is entirely an arbitrary matter. We might divide the commencement of Byron's poem thus:—

Know ye the | land where the |

or thus:

Know ye the | land where the | cypress and |

or thus:

Know ye the | land where the | cypress and | myrtle are |

or thus:

Know ye the | land where the | cypress and | myrtle are | emblems of |

In short, we may give it any division we please, and the lines will be good, provided we have at least *two* feet in a line. As in mathematics two units are required to form number, so rhythm (from the Greek *arithmos*, number) demands for its formation at least two feet. Beyond doubt, we often see such lines as

Know ye the—
Land where the—

lines of one foot, and our Prosodies admit such, but with impropriety, for common sense would dictate that every so obvious division of a poem as is made by a line, should include within itself all that is necessary for its own comprehension, but in a line of one foot we can have no appreciation of *rhythm*, which depends upon the equality between *two* or more pulsations. The false lines, consisting sometimes of a single cæsura, which are seen in mock Pindaric odes, are, of course, "rhythmical" only in connection with some other line, and it is this want of independent rhythm which adapts them to the purposes of burlesque alone. Their

effect is that of incongruity (the principle of mirth), for they include the blankness of prose amid the harmony of verse.

My second object in quoting Byron's lines was that of showing how absurd it often is to cite a single line from amid the body of a poem for the purpose of instancing the perfection or imperfection of the line's rhythm. Were we to see by itself

Know ye the land where the cypress and myrtle,

we might justly condemn it as defective in the final foot, which is equal to only three, instead of being equal to four short syllables.

In the foot *"flowers ever"* we shall find a further exemplification of the principle of the bastard iambus, bastard trochee, and quick trochee, as I have been at some pains in describing these feet above. All the Prosodies on English verse would insist upon making an elision in "flowers," thus (flow'rs), but this is nonsense. In the quick trochee (mănў ăre thĕ) occurring in Mr. Cranch's *trochaic* line, we had to equalise the time of the three syllables (*ny, are, the*) to that of the one *short* syllable whose position they usurp. Accordingly each of these syllables is equal to the third of a short syllable, that is to say, the *sixth of a long*. But in Byron's *dactylic* rhythm, we have to equalise the time of the three syllables (*ers, ev, er*) to that of the one *long* syllable whose position they usurp, or (which is the same thing) of the *two short*. Therefore the value of each of the syllables (*ers, ev,* and *er*) is the *third of a long*. We enunciate them with only half the rapidity we employ in enunciating the three final syllables of the quick trochee—which latter is a rare foot. The *"flowers ever,"* on the contrary, is as common in the dactylic rhythm as is the *bastard* trochee in the trochaic, or the bastard iambus in the iambic. We may as well accent it with the curve of the crescent to the right and call it a *bastard dactyl*. A *bastard anapæst,* whose nature I now need be at no trouble in explaining, will of course occur now and then in an anapæstic rhythm.

In order to avoid any chance of that confusion which is apt to be introduced in an essay of this kind by too sudden and radical an alteration of the conventionalities to which the reader has been accustomed, I have thought it right to suggest for the accent marks of the bastard trochee, bastard iambus, etc. etc., certain characters which, in merely varying the direction of the ordinary short accent (˘) should imply, what is the fact, that the feet themselves are not *new* feet, in any proper sense, but simply modifications of the feet, respectively, from which they derive their names. Thus a bastard iambus is, in its essentiality, that is to say, in its time an iambus. The variation lies only in the *distribution* of this time. The time, for example, occupied by the one short (*or half of long*) syllable in the ordinary iambus is in the bastard spread equally over two syllables, which are accordingly the *fourth of long*.

But this fact—the fact of the essentiality, or whole time, of the foot being unchanged, is now so fully before the reader, that I may venture to propose, finally, an accentuation which shall answer the real purpose—that is to say,

what should be the real purpose, of all accentuation—the purpose of expressing to the eye the exact relative value of every syllable employed in Verse.

I have already shown that enunciation, or *length*, is the point from which we start. In other words, we begin with a *long syllable*. This then is our unit; and there will be no need of accenting it at all. An unaccented syllable, in a system of accentuation, is to be regarded always as a long syllable. Thus a spondee would be without accent. In an iambus, the first syllable being "short," or the *half* of long, should be accented with a small 2, placed *beneath* the syllable; the last syllable, being long, should be unaccented; the whole would be thus (control). In a trochee,

these accents would be merely conversed, thus (manly). In a dactyl, each

of the two final syllables, being the half of long, should also be accented with a small 2 beneath the syllable; and the first syllable left unaccented, the whole would be thus (happiness). In an anapæst we should converse the dactyl thus (in the land). In the bastard dactyl, each of the three concluding syllables being the *third* of long, should be accented with a small 3 beneath the syllable, and the whole foot would stand thus (flowers ever). In the bastard anapæst we should converse the bastard dactyl thus (in the rebound). In the

bastard iambus, each of the two initial syllables, being the fourth of long, should be accented below with a small 4; the whole foot would be thus, (in the rain). In the bastard trochee, we should converse the bastard iambus thus (many a). In the quick trochee, each

of the three concluding syllables, being the *sixth* of long, should be accented below with a small 6; the whole foot would be thus (many are the). The quick iambus is not yet created, and most probably never will be; for it will be excessively useless, awkward, and liable to misconception—as I have already shown that even the quick trochee is;—but, should it appear, we must accent it by conversing the quick trochee. The cæsura, being variable in length, but always *longer than "long,"* should be accented *above*, with a number expressing the length or value of the distinctive foot of the rhythm in which it occurs. Thus a cæsura, occurring in a spondaic rhythm, would be accented with a small 2 above the syllable, or rather foot. Occurring in a dactylic or anapæstic rhythm, we also accent it with the 2 above the foot. Occurring in an iambic rhythm, however, it must be accented above with 1½; for this is the relative value of the iambus. Occurring in the trochaic rhythm, we give it of course the same accentuation. For the complex 1½, however, it would be advisable to substitute the simpler expression 3/2, which amounts to the same thing.

In this system of accentuation Mr. Cranch's lines quoted above, would thus be written:

Many are the | thoughts that | come to |
6 6 6' 2 2

3/2
| me

In my | lonely | musing |
2 2 2

2
And they | drift so | strange and | swift
2 2 2

There's no | time for | choosing |
2 2 2

3/2
Which to | follow | for to | leave
2 2 2

Any, | seems a | losing. |
2 2

In the ordinary system the accentuation would be thus:

Mānў arĕ thĕ | thōughts thăt | cōme
tŏ | mē
īn mў | lōnelў | mūsĭng, |
ānd thēy | drīft sŏ | strānge ănd | swīft |
Thēre's nŏ | tīme fŏr | choōsĭng |
Whīch tŏ | fōllōw, | fŏr tŏ | lēave
ānў, | seēms ă | lōsĭng. |

It must be observed here that I do not grant this to be the "ordinary" *scansion*. On the contrary, I never yet met the man who had the faintest comprehension of the true scanning of these lines, or of such as these. But granting this to be the mode in which our Prosodies would divide the feet they would accentuate the syllables as just above.

Now let any reasonable person compare the two modes. The first advantage seen in my mode is that of simplicity, of time, labour, and ink saved. Counting the fractions as *two* accents even there will be found only *twenty-six* accents to the stanza. In the common accentuation there are *forty-one*. But admit that all this is a trifle, which it is *not*, and let us proceed to points of importance. Does the common accentuation express the truth in particular, in general, or in any regard? Is it consistent with itself? Does it convey either to the ignorant or to the scholar a just conception of the rhythm of the lines? Each of these questions must be answered in the negative. The crescents being precisely similar must be understood as expressing, all of them, one and the same thing, and so all prosodies have always understood them and wished them to be understood. They express indeed "short," but this word has all kinds of meanings. It serves to represent (the reader is left to guess *when*) sometimes the half, sometimes the third, sometimes the fourth, sometimes the sixth, of "long," while "long" itself in the books is left undefined and undescribed. On the other hand, the horizontal accent, it may be said, expresses sufficiently well and unvaryingly the syllables which are meant to be long. It does nothing of the kind. This horizontal accent is placed over the cæsura (wherever, as in the Latin Prosodies, the cæsura is recognised) as well as over the ordinary long syllable, and implies anything and everything, just as the crescent. But grant that it does express the ordinary long syllables (leaving the cæsura out of question) have I not given the identical expression by not employing any expression at all? In a word, while the Prosodies, with a certain number of accents, express *precisely nothing whatever*, I with scarcely half the number, have expressed everything which in a system of accentuation demands expression. In glancing at my mode in the lines of Mr. Cranch, it will be seen that it conveys

not only the exact relation of the syllables and feet, among themselves, in those particular lines, but their precise value in relation to any other existing or conceivable feet or syllables in any existing or conceivable system of rhythm.

The object of what we call *scansion* is the distinct marking of the rhythmical flow. Scansion with accents or perpendicular lines between the feet, that is to say scansion *by* the voice only, is scansion *to* the ear only, and all very good in its way. The written scansion addresses the ear through the eye. In either case the object is the distinct marking of the rhythmical, musical, or reading flow. There *can* be no other object, and there is none. Of course, then, the scansion and the reading flow should go hand in hand. The former must agree with the latter. The former represents and expresses the latter, and is good or bad as it truly or falsely represents and expresses it. If by the written scansion of a line we are not enabled to perceive any rhythm or music in the line, then either the line is unrhythmical or the scansion false. Apply all this to the English lines which we have quoted at various points in the course of this article. It will be found that the scansion exactly conveys the rhythm, and thus thoroughly fulfils the only purpose for which scansion is required.

But let the scansion *of the schools* be applied to the Greek and Latin verse, and what result do we find?—that the verse is one thing and the scansion quite another. The ancient verse *read* aloud is in general musical, and occasionally *very* musical. *Scanned* by the Prosodial rules we can, for the most part, make nothing of it whatever. In the case of the English verse the more emphatically we dwell on the divisions between the feet the more distinct is our perception of the kind of rhythm intended. In the case of the Greek and Latin the more we dwell the *less* distinct is this perception. To make this clear by an example:

Mæcenas, atavis edite regibus,
O, et præsidium et dulce decus meum,
Sunt quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis
Evitata rotis, palmaque nobilis
Terrarum dominos evehit ad Deos.

Now in *reading* these lines there is scarcely one person in a thousand who, if even ignorant of Latin, will not immediately feel and appreciate their flow, their music. A prosodist, however, informs the public that the *scansion* runs thus:

Mæce | nas ata | vis | edite | regibus |
O, et | præsidi' | et | dulce de | cus meum |
Sunt quos | curricu | lo | pulver' O | lympicum |
Colle | gisse ju | vat | metaque | fervidis |
Evi | tata ro | tis | palmaque | nobilis |
Terra | rum domi | nos | evehit | ad Deos. |

Now I do not deny that we get a *certain sort* of music from the lines if we read them according to this scansion, but I wish to call attention to the fact that this scansion and the certain sort of music which grows out of it are entirely at war, not only with the reading

flow which any ordinary person would naturally give the lines, but with the reading flow universally given them, and never denied them by even the most obstinate and stolid of scholars.

And now these questions are forced upon us—"Why exists this discrepancy between the modern verse with its scansion and the ancient verse with its scansion?"—"Why in the former case are there agreement and representation, while in the latter there is neither the one or the other?" or, to come to the point, "How are we to reconcile the ancient verse with the scholastic scansion of it?" This absolutely necessary conciliation—shall we bring it about by supposing the scholastic scansion wrong because the ancient verse is right, or by maintaining that the ancient verse is wrong because the scholastic scansion is not to be gainsaid?

Were we to adopt the latter mode of arranging the difficulty, we might, in some measure at least, simplify the expression of the arrangement by putting it thus—Because the pedants have no eyes therefore the old poets had no ears.

"But," say the gentlemen without the eyes, "the scholastic scansion, although certainly not handed down to us in form from the old poets themselves (the gentlemen without the ears), is nevertheless deduced from certain facts which are supplied us by careful observation of the old poems."

And let us illustrate this strong position by an example from an American poet, who must be a poet of some eminence or he will not answer the purpose. Let us take Mr. Alfred B. Street. I remember these two lines of his:

His sinuous path, by blazes, wound
Among trunks grouped in myriads round.

With the *sense* of these lines I have nothing to do. When a poet is in a "fine frenzy," he may as well imagine a large forest as a small one—and "by blazes!" is *not* intended for an oath. My concern is with the rhythm, which is iambic.

Now let us suppose that, a thousand years hence, when the "American language" is dead, a learned prosodist should be deducing from "careful observation" of our best poets, a system of scansion for our poetry. And let us suppose that this prosodist had so little dependence in the generality and immutability of the laws of Nature as to assume in the outset that, because we lived a thousand years before his time, and made use of steam engines instead of mesmeric balloons, we must therefore have had a *very* singular fashion of mouthing our vowels, and altogether of *Hudsonising* our verse. And let us suppose that with these and other fundamental propositions carefully put away in his brain, he should arrive at the line—

Among | trunks grouped | in my | riads round.

Finding it an obviously iambic rhythm, he would divide it as above; and observing that "trunks" made the first member of an iambus, he would call it short, as Mr. Street intended it to be. Now further:—if instead of admitting the possibility that Mr. Street (who by that time would be called Street simply, just as we say Homer)—that Mr. Street

might have been in the habit of writing carelessly, as the poets of the prosodist's own era did, and as all poets will do (on account of being geniuses)—instead of admitting this, suppose the learned scholar should make a "rule" and put it in a book, to the effect that, in the American verse, the vowel *u, when found imbedded among nine consonants,* was *short:* what, under such circumstances, would the sensible people of the scholar's day have a right not only to think, but to say of that scholar?—why, that he was a "fool—by blazes!"

I have put an extreme case, but it strikes at the root of the error. The "rules" are grounded in "authority;" and this "authority"—can any one tell us what it means? or can any one suggest anything that it may *not* mean? Is it not clear that the "scholar" above referred to, might as readily have deduced from authority a totally false system as a partially true one? To deduce from authority a consistent prosody of the ancient metres would indeed have been within the limits of the barest possibility; and the task has *not* been accomplished, for the reason that it demands a species of ratiocination altogether out of keeping with the brain of a bookworm. A rigid scrutiny will show that the very few "rules" which have not as many exceptions as examples, are those which have, by accident, their true bases not in authority, but in the omniprevalent laws of syllabification; such, for example, as the rule which declares a vowel before two consonants to be long.

In a word, the gross confusion and antagonism of the scholastic prosody, as its marked inapplicability to the reading flow of the rhythms it pretends to illustrate, are attributable, first, to the utter absence of natural principle as a guide in the investigations which have been undertaken by inadequate men; and secondly, to the neglect of the obvious consideration that the ancient poems, which have been the *criteria* throughout, were the work of men who must have written as loosely, and with as little definitive system as ourselves.

Were Horace alive to-day, he would divide for us his first Ode thus, and "make great eyes" when assured by the prosodists that he had no business to make any such division!

Mæcenas | atavis | edite | regibus |
2 2 2 3 2 2 2 2

O et præ | sidium et | dulce de | cus
2 2 3 3 3 2 2

meum |
2 2

Sunt quos cur | riculo | pulverem O |
2 2 2 2 3 3 3

lympicum |
2 2

Collegisse | juvat | metaque | fervidis |
3 3 3 2 2 2 2

Evitata | rotis | palmaque | nobilis |
3 3 3 2 2 2 2

Terrarum | dominos | evehit | ad Deos. |
2 2 2 2 2 2 2 2

Read by this scansion, the flow is preserved; and the more we dwell on the divisions, the more the intended rhythm becomes apparent. Moreover, the feet have all the same time; while in the scholastic scansions, trochees—admitted trochees—are absurdly employed as equivalents to spondees and dactyls. The books declare, for instance, that the first foot of this species of verse

may be a trochee, and seem to be gloriously unconscious that to put a trochee in apposition with a longer foot, is to violate the inviolable principle of all music, *time*.

It will be said, however, by some people, that I have no business to make a dactyl out of such obviously long syllables as *sunt quos cur*. Certainly I have no business to do so. I *never* do so. And Horace should not have done so. But he did. Mr. Bryant and Mr. Longfellow do the same thing every day. And merely because these gentlemen now and then forget themselves in this way, it would be hard if some future prosodist should insist upon twisting the "Thanatopsis," or the "Spanish Student," into a jumble of trochees, spondees, and dactyls.

It may be said also by some other people that, in the word *decus*, I have succeeded no better than the books, in making the scansional agree with the reading flow; and that *decus* was not pronounced de*cus*. I reply, that there can be no doubt of the word having been pronounced, in this case, de*cus*. It must be observed that the Latin inflection, or variation of a word in its terminating syllables, caused the Romans—*must* have caused them—to pay greater attention to the termination of a word than to its commencement, or than we do to the termination of our words. The end of the Latin word established that relation of the word with other words which we establish by preposition or auxiliary verbs. Therefore it would seem infinitely less odd to them, than it does to us, to dwell at any time, for any slight purpose, abnormally, on a terminating syllable. In verse, this license—scarcely a license—would be frequently admitted. These ideas unlock the secret of such lines as the

Litoreis ingens inventa sub illici*bus sus*,

and the

Parturiunt montes; nascetur ridicu*lus mus*.

which I quoted some time ago while speaking of rhyme.

As regards the prosodial elisions, such as that of *rem* before O, in *pulverem Olympicum*, it is really difficult to understand how so dismally silly a notion could have entered the brain even of a pedant. Were it demanded of me why the books cut off one *vowel* before another, I might say—It is perhaps because the books think that, since a bad reader is so apt to slide the one vowel into the other at any rate, it is just as well to print them *ready-slided*. But in the case of the terminating *m*, which is the most readily pronounced of all consonants (as the infantile *mamma* will testify), and the most impossible to cheat the ear of by any system of sliding—in the case of the *m*, I should be driven to reply that, to the best of my belief, the prosodists did the thing, because they had a fancy for doing it, and wished to see how funny it would look after it was done. The thinking reader will perceive that, from the great facility with which *em* may be enunciated, it is admirably suited to form one of the rapid short syllables in the bastard dactyl (pulverem O); but because

* * *

the books had no conception of a bastard dactyl, they knocked it on the head at once—by cutting off its tail!

Let me now give a specimen of the true scansion of another Horatian meas-

ure—embodying an instance of proper elision.

Integer | vitæ | scelerisque | purus |
2 2 3 3 3

Non eget | Mauri | jaculis ne | que arcu |
2 2 3 3 3

Nec vene | natis | gravida sa | gittis,
2 2 3 3 3

Fusce, pha | retrâ.
2 2

Here the regular recurrence of the bastard dactyl gives great animation to the rhythm. The *e* before the *a* in *que arcu,* is, almost of sheer necessity, cut off—that is to say, run into the *a* so as to preserve the spondee. But even this license it would have been better not to take.

Had I space, nothing would afford me greater pleasure than to proceed with the scanscion of *all* the ancient rhythms, and to show how easily, by the help of common sense, the intended music of each and all can be rendered instantaneously apparent. But I have already overstepped my limits, and must bring this paper to an end.

It will never do, however, to omit all mention of the heroic hexameter.

I began the "processes" by a suggestion of the spondee as the first step towards verse. But the innate monotony of the spondee has caused its disappearance as the basis of rhythm from all modern poetry. We *may* say, indeed, that the French heroic—the most wretchedly monotonous verse in existence—is to all intents and purposes spondaic. But it is not designedly spondaic, and if the French were ever to examine it at all, they would no doubt pronounce it iambic. It must be observed that the French language is strangely peculiar in this point—*that it is without accentuation and consequently without verse.* The genius of the people, rather than the structure of the tongue, declares that their words are for the most part enunciated with a uniform dwelling on each syllable. For example *we* say "syllabification." A Frenchman would say syl-la-bi-fi-ca-ti-on, dwelling on no one of the syllables with any noticeable particularity. Here again I put an extreme case in order to be well understood, but the general fact is as I give it—that, comparatively, the French have *no* accentuation; and there can be nothing worth the name of verse without. Therefore, the French have no verse worth the name—which is the fact put in sufficiently plain terms. Their iambic rhythm so superabounds in absolute spondees as to warrant me in calling its basis spondaic; but French is the *only* modern tongue which has any rhythm with such basis, and even in the French it is, as I have said, unintentional.

Admitting, however, the validity of my suggestion, that the spondee was the first approach to verse, we should expect to find, first, natural spondees (words each forming just a spondee) most abundant in the most ancient languages; and, secondly, we should expect to find spondees forming the basis of the most ancient rhythms. These expectations are in both cases confirmed.

Of the Greek hexameter the intentional basis is spondaic. The dactyls are the *variation* of the theme. It will be observed that there is no absolute certainty about *their* points of interposition. The penultimate foot, it is true, is usually a dactyl, but not uniformly so, while the ultimate, on which

the ear *lingers,* is always a spondee. Even that the penultimate is usually a dactyl may be clearly referred to the necessity of winding up with the *distinctive* spondee. In corroboration of this idea, again, we should look to find the penultimate spondee most usual in the most ancient verse, and, accordingly, we find it more frequent in the Greek than in the Latin hexameter.

But besides all this, spondees are not only more prevalent in the heroic hexameter than dactyls, but occur to such an extent as is even unpleasant to modern ears, on account of monotony. What the modern chiefly appreciates and admires in the Greek hexameter is the *melody of the abundant vowel sounds.* The Latin hexameters *really* please very few moderns—although so many pretend to fall into ecstasies about them. In the hexameters quoted several pages ago, from Silius Italicus, the preponderance of the spondee is strikingly manifest. Besides the natural spondees of the Greek and Latin, numerous artificial ones arise in the verse of these tongues, on account of the tendency which inflection has to throw full accentuation on terminal syllables, and the preponderance of the spondee is further ensured by the comparative infrequency of the small prepositions which *we* have to serve us *instead* of case, and also the absence of the diminutive auxiliary verbs with which *we* have to eke out the expression of our primary ones. These are the monosyllables whose abundance serves to stamp the poetic genius of a language as tripping or dactylic.

Now paying no attention to these facts, Sir Philip Sidney, Professor Longfellow, and innumerable other persons, more or less modern, have busied themselves in constructing what they supposed to be "English hexameters on the model of the Greek." The only difficulty was that (even leaving out of question the melodious masses of vowel) these gentlemen never could get their English hexameters to *sound* Greek. Did they *look* Greek?—that should have been the query, and the reply might have led to a solution of the riddle. In placing a copy of ancient hexameters side by side with a copy (in similar type) of such hexameters as Professor Longfellow, or Professor Felton, or the Frogpondian Professors collectively, are in the shameful practice of composing "on the model of the Greek," it will be seen that the latter (hexameters, not professors) are about one-third longer *to the eye,* on an average, than the former. The more abundant dactyls make the difference. And it is the greater number of spondees in the Greek than in the English, in the ancient than in the modern tongue, which has caused it to fall out that while these eminent scholars were groping about in the dark for a Greek hexameter, which is a spondaic rhythm varied now and then by dactyls, they merely stumbled, to the lasting scandal of scholarship, over something which, on account of its long-leggedness, we may as well term a Feltonian hexameter, and which is a dactylic rhythm interrupted rarely by artificial spondees which are no spondees at all, and which are curiously thrown in by the heels at all kinds of improper and impertinent points.

Here is a specimen of the Longfellowine hexameter:

Also the | church with | in was a | dorned
for | this was the | season |

In which the | young their | parents' | hope and the | loved ones of | Heaven | Should at the | foot of the | altar re | new the | vows of their | baptism | Therefore each | nook and | corner was | swept and | cleaned and the | dust was |
Blown from the | walls and | ceiling and | from the | oil-painted | benches. |

Mr. Longfellow is a man of imagination, but *can* he imagine that any individual, with a proper understanding of the danger of lockjaw, would make the attempt of twisting his mouth into the shape necessary for the emission of such spondees as "par*ents*," and "from the," or such dactyls as "cleaned and the," and "loved ones of"? "Baptism" is by no means a bad spondee—perhaps because it happens to be a dactyl,—of all the rest, however, I am dreadfully ashamed.

But these feet, dactyls and spondees, all together, should thus be put at once into their proper position:

"Also, the church within was adorned; for this was the season in which the young, their parents' hope, and the loved ones of Heaven, should, at the foot of the altar, renew the vows of their baptism. Therefore, each nook and corner was swept and cleaned; and the dust was blown from the walls and ceiling, and from the oil-painted benches."

There!—That is respectable prose, and it will incur no danger of ever getting its character ruined by anybody's mistaking it for verse.

But even when we let these modern hexameters go as Greek, and merely hold them fast in their proper character of Longfellowine, or Feltonian, or Frogpondian, we must still condemn them as having been committed in a radical misconception of the philosophy of verse. The spondee, as I observed, is the *theme* of the Greek line. Most of the ancient hexameters *begin* with spondees, for the reason that the spondee *is* the theme, and the ear is filled with it as with a burden. Now the Feltonian dactylics have, in the same way, dactyls for the theme, and most of them begin with dactyls—which is all very proper if not very Greek—but unhappily, the one point at which they *are* very Greek is that point, precisely, at which they should be nothing but Feltonian. They always *close* with what is meant for a spondee. To be consistently silly they should die off in a dactyl.

That a truly Greek hexameter *cannot*, however, be readily composed in English, is a proposition which I am by no means inclined to admit. I think I could manage the point myself. For example:

Do tell! | when may we | hope to make | men of sense | out of the | Pundits
Born and brought | up with their | snouts deep | down in the | mud of the | Frog-ponds?
Why ask? | who ever | yet saw | money made | out of a | fat old
Jew, or | downright | upright | nutmegs | out of a | pine-knot?

The proper spondee predominance is here preserved. Some of the dactyls are not so good as I could wish, but, upon the whole the rhythm is very decent—to say nothing of its excellent sense.

The Philosophy of Composition

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Charles Dickens, in a note now lying before me, alluding to an examination I once made of the mechanism of "Barnaby Rudge," says—"By the way, are you aware that Godwin wrote his Caleb Williams backwards? He first involved his hero in a web of difficulties, forming the second volume, and then, for the first, cast about him for some mode of accounting for what had been done."

I cannot think this the *precise* mode of procedure on the part of Godwin—and indeed what he himself acknowledges is not altogether in accordance with Mr. Dickens's idea—but the author of "Caleb Williams" was too good an artist not to perceive the advantage derivable from at least a somewhat similar process. Nothing is more clear than that every plot, worth the name, must be elaborated to its *denouement* before anything be attempted with the pen. It is only with the *denouement* constantly in view that we can give a plot its indispensable air of consequence, or causation, by making the incidents, and especially the tone, at all points, tend to the development of the intention.

There is a radical error, I think, in the usual mode of constructing a story. Either history affords a thesis—or one is suggested by an incident of the day—or, at best, the author sets himself to work in the combination of striking events to form merely the basis of his narrative—designing, generally, to fill in with description, dialogue, or authorial comment, whatever crevices of fact or action may, from page to page, render themselves apparent.

I prefer commencing with the consideration of an *effect.* Keeping originality *always* in view—for he is false to himself who ventures to dispense with so obvious and so easily attainable a source of interest—I say to myself, in the first place, "Of the innumerable effects or impressions of which the heart, the intellect, or (more generally) the soul is susceptible, what one shall I, on the present occasion, select?" Having chosen a novel first, and secondly, a vivid effect, I consider whether it can be best wrought by incident or tone—whether by ordinary incidents and peculiar tone, or the converse, or by peculiarity both of incident and tone—afterwards looking about me (or rather within) for such combinations of event or tone as shall best aid me in the construction of the effect.

I have often thought how interesting a magazine paper might be written by any author who would—that is to say, who could—detail, step by step, the processes by which any one of his compositions attained its ultimate point of completion. Why such a paper has never been given to the world, I am much at a loss to say—but perhaps the authorial vanity has had more to do with the omission than any one other cause. Most writers—poets in especial—prefer having it understood that they compose by a species of fine frenzy—an ecstatic intuition—and would posi-

tively shudder at letting the public take a peep behind the scenes, at the elaborate and vacillating crudities of thought —at the true purposes seized only at the last moment—at the innumerable glimpses of idea that arrived not at the maturity of full view—at the fully-matured fancies discarded in despair as unmanageable—at the cautious selections and rejections—at the painful erasures and interpolations—in a word, at the wheels and pinions—the tackle for scene-shifting—the step-ladders, and demon-traps—the cock's feathers, the red paint and the black patches, which, in ninety-nine cases out of the hundred, constitute the properties of the literary *histrio*.

I am aware, on the other hand, that the case is by no means common, in which an author is at all in condition to retrace the steps by which his conclusions have been attained. In general, suggestions, having arisen pell-mell, are pursued and forgotten in a similar manner.

For my own part, I have neither sympathy with the repugnance alluded to, nor, at any time, the least difficulty in recalling to mind the progressive steps of any of my compositions, and, since the interest of an analysis, or reconstruction, such as I have considered a *desideratum*, is quite independent of any real or fancied interest in the thing analysed, it will not be regarded as a breach of decorum on my part to show the *modus operandi* by which some one of my own works was put together. I select "The Raven" as most generally known. It is my design to render it manifest that no one point in its composition is referable either to accident or intuition—that the work proceeded step by step, to its completion, with the precision and rigid consequence of a mathematical problem.

Let us dismiss, as irrelevant to the poem, *per se*, the circumstance—or say the necessity—which, in the first place, gave rise to the intention of composing *a* poem that should suit at once the popular and the critical taste.

We commence, then, with this intention.

The initial consideration was that of extent. If any literary work is too long to be read at one sitting, we must be content to dispense with the immensely important effect derivable from unity of impression—for, if two sittings be required, the affairs of the world interfere, and everything like totality is at once destroyed. But since, *ceteris paribus*, no poet can afford to dispense with *anything* that may advance his design, it but remains to be seen whether there is, in extent, any advantage to counterbalance the loss of unity which attends it. Here I say no, at once. What we term a long poem is, in fact, merely a succession of brief ones—that is to say, of brief poetical effects. It is needless to demonstrate that a poem is such only inasmuch as it intensely excites, by elevating the soul; and all intense excitements are, through a psychal necessity, brief. For this reason, at least, one-half of the "Paradise Lost" is essentially prose—a succession of poetical excitements interspersed, *inevitably*, with corresponding depressions—the whole being deprived, through the extremeness of its length, of the vastly important artistic element, totality, or unity of effect.

It appears evident, then, that there is a distinct limit, as regards length, to

all works of literary art—the limit of a single sitting—and that, although in certain classes of prose composition, such as "Robinson Crusoe" (demanding no unity), this limit may be advantageously overpressed, it can never properly be overpassed in a poem. Within this limit, the extent of a poem may be made to bear mathematical relation to its merit—in other words, to the excitement or elevation—again, in other words, to the degree of the true poetical effect which it is capable of inducing; for it is clear that the brevity must be in direct ratio of the intensity of the intended effect—this, with one proviso—that a certain degree of duration is absolutely requisite for the production of any effect at all.

Holding in view these considerations, as well as that degree of excitement which I deemed not above the popular, while not below the critical taste, I reached at once what I conceived the proper *length* for my intended poem—a length of about one hundred lines. It is, in fact, a hundred and eight.

My next thought concerned the choice of an impression, or effect, to be conveyed: and here I may as well observe that, throughout the construction, I kept steadily in view the design of rendering the work *universally* appreciable. I should be carried too far out of my immediate topic were I to demonstrate a point upon which I have repeatedly insisted, and which, with the poetical, stands not in the slightest need of demonstration—the point, I mean, that Beauty is the sole legitimate province of the poem. A few words, however, in elucidation of my real meaning, which some of my friends have evinced a disposition to misrepresent. That pleasure which is at once the most intense, the most elevating, and the most pure is, I believe, found in the contemplation of the beautiful. When, indeed, men speak of Beauty, they mean, precisely, not a quality, as is supposed, but an effect—they refer, in short, just to that intense and pure elevation of *soul—not* of intellect, or of heart—upon which I have commented, and which is experienced in consequence of contemplating the "beautiful." Now I designate Beauty as the province of the poem, merely because it is an obvious rule of Art that effects should be made to spring from direct causes—that objects should be attained through means best adapted for their attainment—no one as yet having been weak enough to deny that the peculiar elevation alluded to is *most readily* attained in the poem. Now the object Truth, or the satisfaction of the intellect, and the object Passion, or the excitement of the heart, are, although attainable to a certain extent in poetry, far more readily attainable in prose. Truth, in fact, demands a precision, and Passion, a *homeliness* (the truly passionate will comprehend me), which are absolutely antagonistic to that Beauty which, I maintain, is the excitement, or pleasurable elevation of the soul. It by no means follows, from anything here said, that passion, or even truth, may not be introduced, and even profitably introduced, into a poem for they may serve in elucidation, or aid the general effect, as do discords in music, by contrast—but the true artist will always contrive, first, to tone them into proper subservience to the predominant aim, and, secondly, to enveil them, as far as possible, in

that Beauty which is the atmosphere and the essence of the poem.

Regarding, then, Beauty as my province, my next question referred to the *tone* of its highest manifestation—and all experience has shown that this tone is one of *sadness*. Beauty of whatever kind, in its supreme development, invariably excites the sensitive soul to tears. Melancholy is thus the most legitimate of all the poetical tones.

The length, the province, and the tone, being thus determined, I betook myself to ordinary induction, with the view of obtaining some artistic piquancy which might serve me as a key-note in the construction of the poem—some pivot upon which the whole structure might turn. In carefully thinking over all the usual artistic effects—or more properly *points*, in the theatrical sense—I did not fail to perceive immediately that no one had been so universally employed as that of the *refrain*. The universality of its employment sufficed to assure me of its intrinsic value, and spared me the necessity of submitting it to analysis. I considered it, however, with regard to its susceptibility of improvement, and soon saw it to be in a primitive condition. As commonly used, the *refrain*, or burden, not only is limited to lyric verse, but depends for its impression upon the force of monotone—both in sound and thought. The pleasure is deduced solely from the sense of identity—of repetition. I resolved to diversify, and so heighten the effect, by adhering in general to the monotone of sound, while I continually varied that of thought: that is to say, I determined to produce continuously novel effects, by the variation *of the application* of the *refrain*—the *refrain* itself remaining, for the most part, unvaried.

These points being settled, I next bethought me of the *nature* of my *refrain*. Since its application was to be repeatedly varied it was clear that the *refrain* itself must be brief, for there would have been an insurmountable difficulty in frequent variations of application in any sentence of length. In proportion to the brevity of the sentence would, of course, be the facility of the variation. This led me at once to a single word as the best *refrain*.

The question now arose as to the character of the word. Having made up my mind to a *refrain*, the division of the poem into stanzas was of course a corollary, the *refrain* forming the close to each stanza. That such a close, to have force, must be sonorous and susceptible of protracted emphasis, admitted no doubt, and these considerations inevitably led me to the long *o* as the most sonorous vowel in connection with *r* as the most producible consonant.

The sound of the *refrain* being thus determined, it became necessary to select a word embodying this sound, and at the same time in the fullest possible keeping with that melancholy which I had pre-determined as the tone of the poem. In such a search it would have been absolutely impossible to overlook the word "Nevermore." In fact it was the very first which presented itself.

The next *desideratum* was a pretext for the continuous use of the one word "nevermore." In observing the difficulty which I had at once found in inventing a sufficiently plausible reason for its continuous repetition, I did not

fail to perceive that this difficulty arose solely from the preassumption that the word was to be so continuously or monotonously spoken by a *human* being—I did not fail to perceive, in short, that the difficulty lay in the reconciliation of this monotony with the exercise of reason on the part of the creature repeating the word. Here, then, immediately arose the idea of a *non*-reasoning creature capable of speech, and very naturally, a parrot, in the first instance, suggested itself, but was superseded forthwith by a Raven as equally capable of speech, and infinitely more in keeping with the intended *tone*.

I had now gone so far as the conception of a Raven, the bird of ill-omen, monotonously repeating the one word "Nevermore" at the conclusion of each stanza in a poem of melancholy tone, and in length about one hundred lines. Now, never losing sight of the object—*supremeness* or perfection at all points, I asked myself—"Of all melancholy topics what, according to the *universal* understanding of mankind, is the *most* melancholy?" Death, was the obvious reply. "And when," I said, "is this most melancholy of topics most poetical?" From what I have already explained at some length the answer here also is obvious—"When it most closely allies itself to *Beauty:* the death then of a beautiful woman is unquestionably the most poetical topic in the world, and equally is it beyond doubt that the lips best suited for such topic are those of a bereaved lover."

I had now to combine the two ideas of a lover lamenting his deceased mistress and a Raven continuously repeating the word "Nevermore." I had to combine these, bearing in mind my design of varying at every turn the *application* of the word repeated, but the only intelligible mode of such combination is that of imagining the Raven employing the word in answer to the queries of the lover. And here it was that I saw at once the opportunity afforded for the effect on which I had been depending, that is to say, the effect of the *variation of application.* I saw that I could make the first query propounded by the lover—the first query to which the Raven should reply "Nevermore"—that I could make this first query a commonplace one, the second less so, the third still less, and so on, until at length the lover, startled from his original *nonchalance* by the melancholy character of the word itself, by its frequent repetition, and by a consideration of the ominous reputation of the fowl that uttered it, is at length excited to superstition, and wildly propounds queries of a far different character—queries whose solution he has passionately at heart—propounds them half in superstition and half in that species of despair which delights in self-torture—propounds them not altogether because he believes in the prophetic or demoniac character of the bird (which reason assures him is merely repeating a lesson learned by rote), but because he experiences a frenzied pleasure in so modelling his questions as to receive from the *expected* "Nevermore" the most delicious because the most intolerable of sorrows. Perceiving the opportunity thus afforded me, or, more strictly, thus forced upon me in the progress of the construction, I first established in my mind the climax or concluding query—that query to which "Nevermore" should be in the last

place an answer—that query in reply to which this word "Nevermore" should involve the utmost conceivable amount of sorrow and despair.

Here then the poem may be said to have had its beginning, at the end where all works of art should begin, for it was here at this point of my preconsiderations that I first put pen to paper in the composition of the stanza:

"Prophet!" said I, "thing of evil!
prophet still if bird or devil!
By that Heaven that bends above us—
by that God we both adore,
Tell this soul with sorrow laden, if,
within the distant Aidenn,
It shall clasp a sainted maiden whom
the angels name Lenore—
Clasp a rare and radiant maiden whom
the angels name Lenore."
Quoth the Raven—"Nevermore."

I composed this stanza, at this point, first, that, by establishing the climax, I might the better vary and graduate, as regards seriousness and importance, the preceding queries of the lover, and secondly, that I might definitely settle the rhythm, the metre, and the length and general arrangement of the stanza, as well as graduate the stanzas which were to precede, so that none of them might surpass this in rhythmical effect. Had I been able in the subsequent composition to construct more vigorous stanzas I should without scruple have purposely enfeebled them so as not to interfere with the climacteric effect.

And here I may as well say a few words of the versification. My first object (as usual) was originality. The extent to which this has been neglected in versification is one of the most unaccountable things in the world. Admitting that there is little possibility of variety in mere *rhythm*, it is still clear that the possible varieties of metre and stanza are absolutely infinite, and yet, *for centuries, no man, in verse, has ever done, or ever seemed to think of doing, an original thing.* The fact is that originality (unless in minds of very unusual force) is by no means a matter, as some suppose, of impulse or intuition. In general, to be found, it must be elaborately sought, and although a positive merit of the highest class, demands in its attainment less of invention than negation.

Of course I pretend to no originality in either the rhythm or metre of the "Raven." The former is trochaic—the latter is octametre acatalectic, alternating with heptametre catalectic repeated in the *refrain* of the fifth verse, and terminating with tetrametre catalectic. Less pedantically—the feet employed throughout (trochees) consist of a long syllable followed by a short; the first line of the stanza consists of eight of these feet, the second of seven and a half (in effect two-thirds), the third of eight, the fourth of seven and a half, the fifth the same, the sixth three and a half. Now, each of these lines taken individually has been employed before, and what originality the "Raven" has, is in their *combination into stanza*—nothing even remotely approaching this combination has ever been attempted. The effect of this originality of combination is aided by other unusual and some altogether novel effects, arising from an extension of the application of the principles of rhyme and alliteration.

The next point to be considered was the mode of bringing together the lover and the Raven—and the first branch of this consideration was the *locale*. For this the most natural suggestion might seem to be a forest, or the fields—but it has always appeared to me that a close *circumscription of space* is absolutely necessary to the effect of insulated incident—it has the force of a frame to a picture. It has an indisputable moral power in keeping concentrated the attention, and, of course, must not be confounded with mere unity of place.

I determined, then, to place the lover in his chamber—in a chamber rendered sacred to him by memories of her who had frequented it. The room is represented as richly furnished—this in mere pursuance of the ideas I have already explained on the subject of Beauty, as the sole true poetical thesis.

The *locale* being thus determined, I had now to introduce the bird—and the thought of introducing him through the window was inevitable. The idea of making the lover suppose, in the first instance, that the flapping of the wings of the bird against the shutter, is a "tapping" at the door, originated in a wish to increase, by prolonging, the reader's curiosity, and in a desire to admit the incidental effect arising from the lover's throwing open the door, finding all dark, and thence adopting the half-fancy that it was the spirit of his mistress that knocked.

I made the night tempestuous, first to account for the Raven's seeking admission, and secondly, for the effect of contrast with the (physical) serenity within the chamber.

I made the bird alight on the bust of Pallas, also for the effect of contrast between the marble and the plumage—it being understood that the bust was absolutely *suggested* by the bird—the bust of *Pallas* being chosen, first, as most in keeping with the scholarship of the lover, and secondly, for the sonorousness of the word, Pallas, itself.

About the middle of the poem, also, I have availed myself of the force of contrast, with a view of deepening the ultimate impression. For example, an air of the fantastic—approaching as nearly to the ludicrous as was admissible—is given to the Raven's entrance. He comes in "with many a flirt and flutter."

Not the *least obeisance made he*—not a moment stopped or stayed he,
But with mien of lord or lady, perched above my chamber door.

In the two stanzas which follow, the design is more obviously carried out:—

Then this ebony bird, beguiling my sad fancy into smiling
By the *grave and stern decorum of the countenance it wore*,
"Though thy *crest be shorn and shaven*, thou," I said, "art sure no craven,
Ghastly grim and ancient Raven wandering from the Nightly shore—
Tell me what thy lordly name is on the Night's Plutonian shore?"
Quoth the Raven—"Nevermore."

Much I marvelled *this ungainly fowl* to hear discourse so plainly,
Though its answer little meaning—little relevancy bore;
For we cannot help agreeing that no living human being

Ever yet was blessed with seeing bird above his chamber door—
Bird or beast upon the sculptured bust above his chamber door,
With such name as "Nevermore."

The effect of the *denouement* being thus provided for, I immediately drop the fantastic for a tone of the most profound seriousness—this tone commencing in the stanza directly following the one last quoted, with the line,

But the Raven, sitting lonely on that placid bust, spoke only, etc.

From this epoch the lover no longer jests—no longer sees anything even of the fantastic in the Raven's demeanour. He speaks of him as a "grim, ungainly, ghastly, gaunt, and ominous bird of yore," and feels the "fiery eyes" burning into his "bosom's core." This revolution of thought, or fancy, on the lover's part, is intended to induce a similar one on the part of the reader—to bring the mind into a proper frame for the *denouement*—which is now brought about as rapidly and as *directly* as possible.

With the *denouement* proper—with the Raven's reply, "Nevermore," to the lover's final demand if he shall meet his mistress in another world—the poem, in its obvious phase, that of a simple narrative, may be said to have its completion. So far, everything is within the limits of the accountable—of the real. A raven, having learned by rote the single word "Nevermore," and having escaped from the custody of its owner, is driven at midnight, through the violence of a storm, to seek admission at a window from which a light still gleams—the chamber-window of a student, occupied half in poring over a volume, half in dreaming of a beloved mistress deceased. The casement being thrown open at the fluttering of the bird's wings, the bird itself perches on the most convenient seat out of the immediate reach of the student, who amused by the incident and the oddity of the visitor's demeanour, demands of it, in jest and without looking for a reply, its name. The raven addressed, answers with its customary word, "Nevermore"—a word which finds immediate echo in the melancholy heart of the student, who, giving utterance aloud to certain thoughts suggested by the occasion, is again startled by the fowl's repetition of "Nevermore." The student now guesses the state of the case, but is impelled, as I have before explained, by the human thirst for self-torture, and in part by superstition, to propound such queries to the bird as will bring him, the lover, the most of the luxury of sorrow, through the anticipated answer, "Nevermore." With the indulgence, to the extreme, of this self-torture, the narration, in what I have termed its first or obvious phase, has a natural termination, and so far there has been no overstepping of the limits of the real.

But in subjects so handled, however skillfully, or with however vivid an array of incident, there is always a certain hardness or nakedness which repels the artistical eye. Two things are invariably required—first, some amount of complexity, or more properly, adaptation; and, secondly, some amount of suggestiveness — some under-current, however indefinite, of meaning. It is this latter, in especial, which imparts

to a work of art so much of that *richness* (to borrow from colloquy a forcible term), which we are too fond of confounding with *the ideal*. It is the *excess* of the suggested meaning—it is the rendering this the upper instead of the under-current of the theme—which turns into prose (and that of the very flattest kind), the so-called poetry of the so-called transcendentalists.

Holding these opinions, I added the two concluding stanzas of the poem—their suggestiveness being thus made to pervade all the narrative which has preceded them. The under-current of meaning is rendered first apparent in the line—

"Take thy beak from out *my heart*,
and take thy form from off my
door!"
Quoth the Raven "Nevermore!"

It will be observed that the words, "from out my heart," involve the first metaphorical expression in the poem. They, with the answer, "Nevermore," dispose the mind to seek a moral in all that has been previously narrated. The reader begins now to regard the Raven as emblematical—but it is not until the very last line of the very last stanza that the intention of making him emblematical of *Mournful and never ending Remembrance* is permitted distinctly to be seen:

And the Raven, never flitting, still is
sitting, still is sitting,
On the pallid bust of Pallas just above
my chamber door;
And his eyes have all the seeming of a
demon that is dreaming,
And the lamplight o'er him streaming
throws his shadow on the floor;
And my soul *from out that shadow* that
lies floating on the floor
Shall be lifted—nevermore.

Eureka

An Essay on the Material and Spiritual Universe.

(About the same period of the publication of this essay (1848) appeared a tale, Ourika.—Ed.)

(To the few who love me and whom I love—to those who feel rather than to those who think—to the dreamers and those who put faith in dreams as in the only realities—I offer this Book of Truths, not in its character of Truth-Teller, but for the Beauty that abounds in its Truth—constituting it true. To these I present the composition as an Art-Product alone—let us say as a Romance; or, if I be not urging too lofty a claim, as a Poem.

What I here propound is true—therefore it cannot die:—or if by any means it be now trodden down so that it die, it will "rise again to the Life Everlasting."

Nevertheless, it is as a Poem only that I wish this work to be judged after I am dead.—E. A. P.)

It is with humility really unassumed—it is with a sentiment even of awe—that I pen the opening sentence of this work:

for of all conceivable subjects I approach the reader with the most solemn —the most comprehensive—the most difficult—the most august.

What terms shall I find sufficiently simple in their sublimity—sufficiently sublime in their simplicity—for the mere enunciation of my theme?

I design to speak *of the Physical, Metaphysical, and Mathematical—of the Material and Spiritual Universe: of its Essence, its Origin, its Creation, its present Condition and its Destiny.* I shall be so rash, moreover, as to challenge the conclusions, and thus, in effect, to question the sagacity of many of the greatest and most justly reverenced of men.

In the beginning, let me as distinctly as possible announce—not the theorem which I hope to demonstrate—for, whatever the mathematicians may assert, there is, in this world at least, *no such thing* as demonstration; but the ruling idea which, throughout this volume, I shall be continually endeavoring to suggest.

My general proposition, then, is this: —*in the Original Unity of the First Thing lies the Secondary Cause of All Things, with the germ of their Inevitable Annihilation.*

In illustration of this idea, I propose to take such a survey of the Universe that the mind may be able really to receive and to perceive an individual impression.

He who from the top of Ætna casts his eyes leisurely around, is affected chiefly by the *extent* and *diversity* of the scene. Only by a rapid whirling on his heel could he hope to comprehend the panorama in the sublimity of its *oneness.* But as on the summit of Ætna, *no* man has thought of whirling on his heel, so no man has ever taken into his brain the full uniqueness of the prospect; and so, again, whatever considerations lie involved in this uniqueness, have as yet no practical existence for mankind.

I do not know a treatise in which a survey of the *Universe*—using the word in its most comprehensive and only legitimate acceptation—is taken at all; and it may be as well here to mention that by the term "Universe," wherever employed without qualification in this essay, I mean to designate *the utmost conceivable expanse of space with all things, spiritual and material, that can be imagined to exist within the compass of that expanse.* In speaking of what is *ordinarily* implied by the expression "Universe," I shall take a phrase of limitation, "the Universe of stars." Why this distinction is considered necessary will be seen in the sequel.

But even of treatises on the really limited, although always assumed as the *un*limited, Universe of *stars,* I know none in which a survey, even of this limited Universe, is so taken as to warrant deductions from its *individuality.* The nearest approach to such a work is made in the "Cosmos" of Alexander Von Humboldt. He presents the subject, however, *not* in its individuality but in its generality. His theme, in its last result, is the law of *each* portion of the merely physical Universe, as this law is related to the laws of *every other* portion of this merely physical Universe. His design is simply synæretical. In a word, he discusses the universality of material relation, and discloses to the eye of Philosophy whatever inferences have hitherto lain

hidden *behind* this universality. But however admirable be the succinctness with which he has treated each particular point of his topic, the mere multiplicity of these points occasions, necessarily, an amount of detail, and thus an involution of idea, which preclude all *individuality* of impression.

It seems to me that in aiming at this latter effect, and through it at the consequences, the conclusions, the suggestions, the speculations, or, if nothing better offer itself, the mere guesses which may result from it, we require something like a mental gyration on the heel. We need so rapid a revolution of all things about the central point of sight that, while the minutiæ vanish altogether, even the more conspicuous objects become blended into one. Among the vanishing minutiæ, in a survey of this kind, would be all exclusively terrestrial matters. The Earth would be considered in its planetary relations alone. A man in this view becomes mankind, mankind a member of the cosmical family of Intelligences.

And now, before proceeding to our subject proper, let me beg the reader's attention to an extract or two from a somewhat remarkable letter which appears to have been found corked in a bottle and floating on the *Mare tenebrarum*—an ocean well described by the Nubian geographer, Ptolemy Hephestion, but little frequented in modern days unless by the Transcendentalists and some other divers for crotchets. The date of this letter, I confess, surprises me even more particularly than its contents; for it seems to have been written in the year *two* thousand eight hundred and forty-eight. As for the passages I am about to transcribe, they, I fancy, will speak for themselves.

"Do you know, my dear friend," says the writer, addressing, no doubt, a contemporary, "Do you know that it is scarcely more than eight or nine hundred years ago since the metaphysicians first consented to relieve the people of the singular fancy that there exist *but two practicable roads to Truth!* Believe it if you can! It appears, however, that long, long ago, in the night of Time, there lived a Turkish philosopher called Aries and surnamed Tottle." [Here, possibly, the letter-writer means Aristotle; the best names are wretchedly corrupted in two or three thousand years.] "The fame of this great man depended mainly upon his demonstration that sneezing is a natural provision, by means of which over-profound thinkers are enabled to expel superfluous ideas through the nose; but he obtained a scarcely less valuable celebrity as the founder, or at all events as the principal propagator, of what was termed the *deductive* or *a priori* philosophy. He started with what he maintained to be axioms, or self-evident truths: and the now well-understood fact that *no* truths are *self*-evident, really does not make in the slightest degree against his speculations: it was sufficient for his purpose that the truths in question were evident at all. From axioms he proceeded, logically, to results. His most illustrious disciples were one Tuclid, a geometrician" [meaning Euclid], "and one Kant, a Dutchman, the originator of that species of Transcendentalism which, with the change merely of a C for a K, now bears his peculiar name.

"Well, Aries Tottle flourished su-

preme, until the advent of one Hogg, surnamed 'the Ettrick Shepherd,' who preached an entirely different system, which he called the *a posteriori* or *inductive*. His plan referred altogether to sensation. He proceeded by observing, analysing, and classifying facts—instantiæ Naturæ, as they were somewhat affectedly called—and arranging them into general laws. In a word, while the mode of Aries rested on *noumena* that of Hogg depended on *phenomena;* and so great was the admiration excited by this latter system that, at its first introduction, Aries fell into general disrepute. Finally, however, he recovered ground, and was permitted to divide the empire of Philosophy with his more modern rival; the savants contenting themselves with proscribing all *other* competitors, past, present, and to come; putting an end to all controversy on the topic by the promulgation of a Median law, to the effect that the Aristotelian and Baconian roads are, and of right ought to be, the sole possible avenues to knowledge: "Baconian, you must know, my dear friend," adds the letter-writer at this point, "was an adjective invented as equivalent to Hogg-ian, and at the same time more dignified and euphonious.

"Now I do assure you most positively," proceeds the epistle, "that I represent these matters fairly; and you can easily understand how restrictions so absurd on their very face must have operated in those days to retard the progress of true Science, which makes its most important advances—as all History will show—by seemingly intuitive *leaps*. These ancient ideas confined investigation to crawling; and I need not suggest to you that crawling, among varieties of locomotion, is a very capital thing of its kind; but because the tortoise is sure of foot, for this reason must we clip the wings of the eagles? For many centuries, so great was the infatuation about Hogg especially, that a virtual stop was put to all thinking, properly so called. No man dared utter a truth for which he felt himself indebted to his soul alone. It mattered not whether the truth was even demonstrably such; for the dogmatising philosophers of that epoch regarded only *the road* by which it professed to have been attained. The end, with them, was a point of no moment whatever: 'the means!' they vociferated—"let us look at the means!"—and if on scrutiny of the means it was found to come neither under the category Hogg, nor under the category Aries (which means ram), why, then, the savants went no further, but calling the thinker a fool and branding him a 'theorist,' would never, thenceforward, have anything to do either with *him* or with his truths.

"Now, my dear friend," continues the letter-writer, "it cannot be maintained that by the crawling system, exclusively adopted, men would arrive at the maximum amount of truth, even in any long series of ages, for the repression of imagination was an evil not to be counterbalanced even by *absolute* certainty in the snail processes. But their certainty was very far from absolute. The error of our progenitors was quite analogous with that of the wiseacre who fancies he must necessarily see an object the more distinctly the more closely he holds it to his eyes. They blinded themselves, too, with the

impalpable titillating Scotch snuff of *detail;* and thus the boasted facts of the Hogg-ites were by no means always facts—a point of little importance but for the assumption that they always *were.* The vital taint, however, in Baconianism—its most lamentable fount of error—lay in its tendency to throw power and consideration into the hands of merely perceptive men, of those inter-Tritonic minnows, the microscopical savants, the diggers and pedlers of minute *facts,* for the most part in physical science—facts, all of which they retailed at the same price upon the highway; their value depending, it was supposed, simply upon the *fact of their fact,* without reference to their applicability or inapplicability in the development of those ultimate and only legitimate facts called Law.

"Than the persons," the letter goes on to say, "than the persons thus suddenly elevated by the Hogg-ian philosophy into a station for which they were unfitted, thus transferred from the sculleries into the parlours of Science, from its pantries into its pulpits; than these individuals a more intolerant, a more intolerable set of bigots and tyrants never existed on the face of the earth. Their creed, their text, and their sermon were alike the one word *'fact'*—but for the most part, even of this one word, they knew not even the meaning. On those who ventured to *disturb* their facts with the view of putting them in order and to use, the disciples of Hogg had no mercy whatever. All attempts at generalisation were met at once by the words 'theoretical,' 'theory,' 'theorist'—all *thought,* to be brief, was very properly resented as a personal affront to themselves. Cultivating the natural sciences to the exclusion of Metaphysics, the Mathematics, and Logic, many of these Bacon-engendered philosophers — one-idead, one-sided, and lame of a leg—were more wretchedly helpless—more miserably ignorant, in view of all the comprehensible objects of knowledge, than the veriest unlettered hind who proves that he knows something, at least, in admitting that he knows absolutely nothing.

"Nor had our forefathers any better right to talk about *certainty,* when pursuing, in blind confidence, the *a priori* path of axioms, or of the Ram. At innumerable points this path was scarcely as straight as a ram's-horn. The simple truth is, that the Aristotelians erected their castles upon a basis far less reliable than air; *for no such things as axioms ever existed or can possibly exist at all.* This they must have been very blind indeed not to see, or at least to suspect; for even in their own day many of their long-admitted 'axioms' had been abandoned: *'ex nihilo nihil fit,'* for example, and a 'thing cannot act where it is not,' and 'there cannot be antipodes,' and 'darkness cannot proceed from light.' These and numerous similar propositions formerly accepted, without hesitation, as axioms, or undeniable truths, were, even at the period of which I speak, seen to be altogether untenable: how absurd in these people, then, to persist in relying upon a basis, as immutable, whose mutability had become so repeatedly manifest!

"But, even through evidence afforded by themselves against themselves, it is easy to convict these *a priori* reasoners of the grossest unreason—it is easy to show the futility—the impalpability of their axioms in general. I have now

lying before me"—it will be observed that we still proceed with the letter—"I have now lying before me a book printed about a thousand years ago. Pundit assures me that it is decidedly the cleverest ancient work on its topic, which is 'Logic.' The author, who was much esteemed in his day, was one Miller, or Mill; and we find it recorded of him, as a point of some importance, that he rode a mill-horse whom he called Jeremy Bentham:—but let us glance at the volume itself.

"'Ah!—Ability or inability to conceive,' says Mr. Mill, very properly, 'is *in no case* to be received as a criterion of axiomatic truth.' Now that this is a palpable truism, no one in his senses will deny. *Not* to admit the proposition, is to insinuate a charge of variability in Truth itself, whose very title is a synonym of the Steadfast. If ability to conceive be taken as a criterion of Truth, then a truth to *David Hume* would very seldom be a truth to *Foe;* and ninety-nine hundredths of what is undeniable in Heaven, would be demonstrable falsity upon Earth. The proposition of Mr. Mill, then, is sustained. I will not grant it to be an *axiom;* and this merely because I am showing that *no* axioms exist; but with a distinction which could not have been cavilled at even by Mr. Mill himself, I am ready to grant that, *if* an axiom *there be,* then the proposition of which we speak has the fullest right to be considered an axiom—that no *more* absolute axiom *is*—and consequently, that any subsequent proposition which shall conflict with this one primarily advanced must be either a falsity in itself—that is to say, no axiom—or, if admitted axiomatic, must at once neutralise both itself and its predecessor.

"And now, by the logic of their own propounder, let us proceed to test any one of the axioms propounded. Let us give Mr. Mill the fairest of play. We will bring the point to no ordinary issue. We will select for investigation no commonplace axiom—no axiom of what, not the less preposterously because only impliedly, he terms his secondary class—as if a positive truth by definition could be either more or less positively a truth: we will select, I say, no axiom of an unquestionability so questionable as is to be found in Euclid. We will not talk, for example, about such propositions as that two straight lines cannot enclose a space, or that the whole is greater than any one of its parts. We will afford the logician *every* advantage. We will come at once to a proposition which he regards as the acme of the unquestionable—as the quintessence of axiomatic undeniability. Here it is:—'Contradictions cannot *both* be true—that is, cannot coexist in nature.' Here Mr. Mill means, for instance—and I give the most forcible instance conceivable—that a tree must be either a tree or not a tree—that it cannot be at the same time a tree *and* not a tree: all which is quite reasonable of itself, and will answer remarkably well as an axiom, until we bring it into collation with an axiom insisted upon a few pages before; in other words—words which I have previously employed—until we test it by the logic of its own propounder. 'A tree,' Mr. Mill asserts, 'must be either a tree or not a tree.' Very well: and now let me ask him *why?* To this little query there is but one response—I defy any man living to

invent a second. The sole answer is this:—'Because we find it *impossible to conceive* that a tree can be anything else than a tree or not a tree.' This, I repeat, is Mr. Mill's sole answer—he will not *pretend* to suggest another; and yet, by his own showing, his answer is clearly no answer at all—for has he not already required us to admit, *as an axiom,* that ability or inability to conceive is *in no case* to be taken as a criterion of axiomatic truth? Thus all —absolutely *all* his argumentation is at sea without a rudder. Let it not be urged that an exception from the general rule is to be made in cases where the 'impossibility to conceive,' is so peculiarly great as when we are called upon to conceive a tree *both* a tree and not a tree. Let no attempt, I say, be made at urging this sotticism; for, in the first place, there are no *degrees* of 'impossibility,' and thus no one impossible conception can be *more* peculiarly impossible than another impossible conception: in the second place, Mr. Mill himself—no doubt after thorough deliberation—has most distinctly and most rationally excluded all opportunity for exception by the emphasis of his proposition, that *in no case* is ability or inability to conceive to be taken as a criterion of axiomatic truth: in the third place, even were exceptions admissible at all, it remains to be shown how any exception is admissible *here.* That a tree can be both a tree and not a tree is an idea which the angels, or the devils, *may* entertain, and which no doubt many an earthly Bedlamite or Transcendentalist *does.*

"Now, I do not quarrel with these ancients," continues the letter-writer, "*so much* on account of the transparent frivolity of their logic—which, to be plain, was baseless, worthless, and fantastic altogether—as on account of their pompous and infatuate proscription of all *other* roads to Truth than the two narrow and crooked paths—the one of creeping and the other of crawling—to which, in their ignorant perversity, they have dared to confine the Soul—the Soul which loves nothing so well as to soar in those regions of illimitable intuition which are utterly incognisant of *'path.'*

"By-the-bye, my dear friend, is it not an evidence of the mental slavery entailed upon those bigoted people by their Hogs and Rams, that in spite of the eternal prating of their savants about *roads* to Truth, none of them fell, even by accident, into what we now so distinctly perceive to be the broadest, the straightest, and most available of all mere roads—the great thoroughfare—the majestic highway of the *Consistent?* Is it not wonderful that they should have failed to deduce from the works of God the vitally momentous consideration that a *perfect consistency can be nothing but an absolute truth?* How plain—how rapid our progress since the late announcement of this proposition! By its means investigation has been taken out of the hands of the ground-moles and given as a duty rather than as a task to the true—to the *only* true thinkers—to the generally educated men of ardent imagination. These latter—our Keplers—our Laplaces —'speculate'—'theorise'—these are the terms—can you not fancy the shout of scorn with which they would be received by our progenitors, were it possible for them to be looking over my shoulders as I write? The Keplers, I repeat, speculate—theorise—and their

heories are merely corrected—reduced
-sifted—cleared, little by little, of
heir chaff of inconsistency—until at
ength there stands apparent an unen-
umbered *Consistency*—a consistency
hich the most stolid admit—because
is a consistency—to be an absolute
nd unquestionable *Truth*.

"I have often thought, my friend,
hat it must have puzzled these dogma-
icians of a thousand years ago, to de-
ermine even by which of their two
oasted roads it is that the cryptog-
aphist attains the solution of the more
omplicated cyphers—or by which of
hem Champollion guided mankind to
hose important and innumerable truths
hich, for so many centuries, have lain
ntombed amid the phonetical hiero-
lyphics of Egypt. In especial, would
not have given these bigots some
rouble to determine by which of their
wo roads was reached the most mo-
nentous and sublime of *all* their truths
—the truth—the fact of *gravitation?*
Newton deduced it from the laws of
Kepler. Kepler admitted that these
aws he *guessed*—these laws whose in-
vestigation disclosed to the greatest of
British astronomers that principle, the
basis of all (existing) physical principle,
n going behind which we enter at once
he nebulous kingdom of Metaphysics.
Yes! these vital laws Kepler *guessed*—
hat is to say, he *imagined* them. Had
e been asked to point out either the
*de*ductive or *in*ductive route by which
e attained them, his reply might have
been—'I know nothing about *routes*—
ut I *do* know the machinery of the
Universe. Here it is. I grasped it with
ny soul—I reached it through mere
lint of *intuition*.' Alas, poor ignorant
ld man! Could not any metaphysician
have told him that what he called 'intuition' was but the conviction resulting from *de*ductions or *in*ductions of which the processes were so shadowy as to have escaped his consciousness, eluded his reason, or bidden defiance to his capacity of expression? How great a pity it is that some 'moral philosopher' had not enlightened him about all this? How it would have comforted him on his death-bed to know that instead of having gone intuitively and thus unbecomingly, he had, in fact, proceeded decorously and legitimately—that is to say, Hogg-ishly, or at least Ram-ishly—into the vast halls where lay gleaming, untended, and hitherto untouched by mortal hand—unseen by mortal eye—the imperishable and priceless secrets of the Universe!

"Yes, Kepler was essentially a *theorist;* but this title, *now* of so much sanctity, was in those ancient days a designation of supreme contempt. It is only *now* that men begin to appreciate that divine old man—to sympathise with the prophetical and poetical rhapsody of his ever memorable words. For *my* part," continues the unknown correspondent, "I glow with a sacred fire when I even think of them, and feel that I shall never grow weary of their repetition:—In concluding this letter, let me have the real pleasure of transcribing them once again:—*'I care not whether my work be read now or by posterity. I can afford to wait a century for readers when God himself has waited six thousand years for an observer. I triumph. I have stolen the golden secret of the Egyptians. I will indulge my sacred fury.'*"

Here end my quotations from this very unaccountable and, perhaps, some-

what impertinent epistle; and perhaps it would be folly to comment, in any respect, upon the chimerical, not to say revolutionary, fancies of the writer—whoever he is—fancies so radically at war with the well-considered and well-settled opinions of this age. Let us proceed, then, to our legitimate thesis, The *Universe*.

This thesis admits a choice between two modes of discussion:—We may *as*cend or *de*scend. Beginning at our own point of view, at the Earth on which we stand, we may pass to the other planets of our system, thence to the Sun, thence to our system considered collectively, and thence, through other systems, indefinitely outwards; or, commencing on high at some point as definite as we can make it, or conceive it, we may come down to the habitation of Man. Usually, that is to say, in ordinary essays on Astronomy, the first of these two modes is, with certain reservation, adopted: this for the obvious reason that astronomical *facts*, merely, and principles, being the object, that object is best fulfilled in stepping from the known because proximate, gradually onward to the point where all certitude becomes lost in the remote. For my present purpose, however, that of enabling the mind to take in, as if from afar and at one glance, a distant conception of the *individual* Universe—it is clear that a descent to small from great—to the outskirts from the centre (if we could establish a centre)—to the end from the beginning (if we could fancy a beginning) would be the preferable course, but for the difficulty, if not impossibility, of presenting, in this course, to the unastronomical, a picture at all comprehensible in regard to such considerations as are involved in *quantity*—that is to say, in number, magnitude, and distance.

Now, distinctness—intelligibility, at all points, is a primary feature in my general design. On important topics it is better to be a good deal prolix than even a very little obscure. But abstruseness is a quality appertaining to no subject *per se*. All are alike, in facility of comprehension, to him who approaches them by properly graduated steps. It is merely because a stepping-stone, here and there, is heedlessly left unsupplied in our road to Differential Calculus, that this latter is not altogether as simple a thing as a sonnet by Mr. Solomon Seesaw.

By way of admitting, then, no *chance* for misapprehension, I think it advisable to proceed as if even the more obvious facts of Astronomy were unknown to the reader. In combining the two modes of discussion to which I have referred, I propose to avail myself of the advantages peculiar to each—and very especially of the *iteration in detail* which will be unavoidable as a consequence of the plan. Commencing with a descent, I shall reserve for the return upwards those indispensable considerations of *quantity* to which allusion has already been made.

Let us begin, then, at once, with that merest of words, "Infinity." This, like "God," "spirit," and some other expressions of which the equivalents exist in all languages, is by no means the expression of an idea, but of an effort at one. It stands for the possible attempt at an impossible conception. Man needed a term by which to point out the *direction* of this effort—the cloud behind which lay, for ever invisible, the

bject of this attempt. A word, in fine, was demanded, by means of which one human being might put himself in relation at once with another human being and with a certain *tendency* of the human intellect. Out of this demand arose the word "Infinity"; which is thus the representative but of the *thought of a thought.*

As regards *that* infinity now considered—the infinity of space—we often hear it said that "its idea is admitted by the mind—is acquiesced in—is entertained—on account of the greater difficulty which attends the conception of a limit." But this is merely one of those *phrases* by which even profound thinkers, time out of mind, have occasionally taken pleasure in deceiving *themselves.* The quibble lies concealed in the word "difficulty." "The mind," we are told, "entertains the idea of *limitless,* through the greater *difficulty* in the case. The assertion intended, if presented *according* to its intention, and without sophistry, would run thus:—"The mind admits the idea of limitless, through the greater *impossibility* of entertaining that of limited, space."

It must be immediately seen that this is not a question of two statements between whose respective credibilities—or of two arguments between whose respective validities—the *reason* is called upon to decide—it is a matter of two conceptions, directly conflicting, and each avowedly impossible, one of which the *intellect* is supposed to be capable of entertaining, on account of the greater *impossibility* of entertaining the other. The choice is *not* made between two difficulties; it is merely *fancied* to be made between two impossibilities. Now of the former, there *are* degrees, but of the latter, none—just as our impertinent letter-writer has already suggested. A task *may* be more or less difficult; but it is either possible or not possible—there are no gradations. It *might* be more *difficult* to overthrow the Andes than an ant-hill; but it *can* be no more *impossible* to annihilate the matter of the one than the matter of the other. A man may jump ten feet with less *difficulty* than he can jump twenty, but the *impossibility* of his leaping to the moon is not a whit less than that of his leaping to the dog-star.

Since all this is undeniable; since the choice of the mind is to be made between *impossibilities* of conception; since one impossibility cannot be greater than another; and since thus, one cannot be preferred to another; the philosophers who not only maintain, on the grounds mentioned, man's *idea* of infinity, but on account of such supposititious idea, *infinity itself*—are plainly engaged in demonstrating one impossible thing to be possible by showing how it is that some one other thing is impossible too. This, it will be said is nonsense, and perhaps it is; indeed I think it very capital nonsense, but forego all claim to it as nonsense of mine.

The readiest mode, however, of displaying the fallacy of the philosophical argument on this question is by simply adverting to a *fact* respecting it which has been hitherto quite overlooked—the fact that the argument alluded to both proves and disproves its own proposition. "The mind is impelled," say the theologians and others, "to admit a *First Cause,* by the superior difficulty it experiences in conceiving cause beyond cause without end." The quibble, as

before, lies in the word "difficulty," but *here* what is it employed to sustain? A First Cause. And what is a First Cause? An ultimate termination of causes? And what is an ultimate termination of causes? Finity—the Finite. Thus the one quibble in two processes, by God knows how many philosophers, is made to support now Finity and now Infinity; could it not be brought to support something besides? As for the quibbles, *they*, at least, are insupportable. But, to dismiss them; what they prove in the one case is the identical nothing which they demonstrate in the other.

Of course, no one will suppose that I here contend for the absolute impossibility of *that* which we attempt to convey in the word "Infinity." My purpose is but to show the folly of endeavouring to prove Infinity itself, or even our conception of it, by any such blundering ratiocination as that which is ordinarily employed.

Nevertheless, as an individual, I may be permitted to say that I *cannot* conceive Infinity, and am convinced that no human being can. A mind not thoroughly self-conscious, not accustomed to the introspective analysis of its own operations, will, it is true, often deceive itself by supposing that it *has* entertained the conception of which we speak. In the effort to entertain it, we proceed step beyond step, we fancy point still beyond point; and so long as we *continue* the effort it may be said, in fact, that we are *tending* to the formation of the idea designed; while the strength of the impression that we actually form or have formed is in the ratio of the period during which we keep up the mental endeavour. But it is in the act of discontinuing the endeavour—of fulfilling (as we think) the idea—of putting the finishing stroke (as we suppose) to the conception—that we overthrow at once the whole fabric of our fancy by resting upon some one ultimate, and therefore, definite point. This fact, however, we fail to perceive on account of the absolute coincidence in time between the settling down upon the ultimate point and the act of cessation in thinking. In attempting, on the other hand, to frame the idea of a *limited* space, we merely converse the processes which involve the impossibility.

We *believe* in a God. We may or may not *believe* in finite or in infinite space: but our belief in such cases is more properly designated as *faith*, and is a matter quite distinct from that belief proper—from that *intellectual* belief—which presupposes the mental conception.

The fact is, that, upon the enunciation of any one of that class of terms to which "Infinity" belongs—the class representing *thoughts of thought*—he who has a right to say that he thinks *at all*, feels himself called upon *not* to entertain a conception, but simply to direct his mental vision toward some given point in the intellectual firmament, where lies a nebula never to be resolved. To solve it, indeed, he makes no effort; for with a rapid instinct he comprehends not only the impossibility, but as regards all human purposes, the *inessentiality* of its solution. He perceives that the Deity has not *designed* it to be solved. He sees at once that it lies *out* of the brain of man, and even *how*, if not exactly *why*, it lies out of it. There *are* people, I am aware, who busying themselves in attempts at the

nattainable, acquire very easily, by dint f the jargon they emit, among those hinkers - that - they - think with whom larkness and depth are synonymous, a ind of cuttle-fish reputation for profundity; but the finest quality of Thought is its self-cognisance; and with ome little equivocation, it may be said hat no fog of the mind can well be reater than that which, extending to he very boundaries of the mental domain, shuts out even these boundaries hemselves from comprehension.

It will now be understood that in using the phrase "Infinity of Space," I make no call upon the reader to entertain the impossible conception of an *absolute* infinity. I refer simply to the *"utmost conceivable expanse"* of space —a shadowy and fluctuating domain, now shrinking, now swelling, in accordance with the vacillating energies of the imagination.

Hitherto, the Universe of stars has always been considered as coincident with the Universe proper, as I have defined it in the commencement of this Discourse. It has been always either directly or indirectly assumed—at least since the dawn of intelligible Astronomy —that, were it possible for us to attain any given point in space, we should still find on all sides of us an interminable succession of stars. This was the unbroken idea of Pascal when making perhaps the most successful attempt ever made at periphrasing the conception for which we struggle in the word "Universe." "It is a sphere," he says, "of which the centre is everywhere, the circumference nowhere." But although his intended definition is, in fact, *no* definition of the Universe of *stars,* we may accept it, with some mental reservation, as a definition (rigorous enough for all practical purposes) of the Universe *proper*—that is to say, of the Universe of *space.* This latter, then, let us regard as *"a sphere of which the centre is everywhere, the circumference nowhere."* In fact, while we find it impossible to fancy an *end* to space, we have no difficulty in picturing to ourselves any one of an infinity of *beginnings.*

As our starting point, then, let us adopt the *Godhead.* Of this Godhead, *in itself,* he alone is not imbecile—he alone is not impious who propounds—nothing. *"Nous ne connaissons rein,"* says the Baron de Bielfeld—*"Nous ne connaissons rein de la nature ou de l'essence de Dieu:—pour savoir ce qu'il est, il faut etre Dieu meme."*—"We know absolutely *nothing* of the nature or essence of God—in order to comprehend what He is, we should have to be God ourselves."

"We should have to be God ourselves!"—With a phrase so startling as this yet ringing in my ears, I nevertheless venture to demand if this our present ignorance of the Deity is an ignorance to which the soul is *everlastingly* condemned.

By *Him,* however—*now,* at least, the Incomprehensible—by Him — assuming Him as *Spirit*—that is to say, as *not Matter*—a distinction which for all intelligible purposes will stand well instead of a definition—by Him, then, existing as Spirit, let us content ourselves to-night with supposing to have been *created,* or made out of Nothing by dint of his Volition—at some point of Space which we will take as a centre —at some period into which we do not pretend to inquire, but at all events im-

mensely remote—by Him, then again, let us suppose to have been created—*What?* This is a vitally momentous epoch in our considerations. *What* is it that we are justified—that alone we are justified in supposing to have been primarily and solely *created?*

We have attained a point where only *Intuition* can aid us—but now let me recur to the idea which I have already suggested as that alone which we can properly entertain of intuition. It is but *the conviction arising from those inductions or deductions of which the processes are so shadowy as to escape our consciousness, elude our reason or defy our capacity of expression.* With this understanding, I now assert—that an intuition altogether irresistible, although inexpressible, forces me to the conclusion that what God originally created—that that Matter which, by dint of his Volition, He first made from His spirit, or from Nihility, *could* have been nothing but Matter in its utmost conceivable state of—what?—of *Simplicity?*

This will be found the sole absolute *assumption* of my Discourse. I use the word "assumption" in its ordinary sense; yet I maintain that even this my primary proposition is very, very far indeed from being really a mere assumption. Nothing was ever more certainly—no human conclusion was ever, in fact, more regularly—more rigorously *de*duced:—but, alas! the processes lie out of the human analysis—at all events are beyond the utterance of human tongue.

Let us now endeavour to conceive what Matter must be when, or if, in its absolute extreme of *Simplicity*. Here the Reason flies at once to Imparticularity—to a particle—to *one* particle—a particle of *one* kind—of *one* character—of *one* nature—of *one* size—of *one* form—a particle, therefore, "*without* form and void"—a particle, positively a particle at all points—a particle absolutely unique, individual, undivided, and not indivisible only because He who *created* it, by dint of His Will, can by an infinitely less energetic exercise of the same Will, as a matter of course, divide it.

Oneness, then, is all that I predicate of the originally created Matter; but I propose to show that this *Oneness is a principle abundantly sufficient to account for the constitution, the existing phenomena, and the plainly inevitable annihilation of at least the material Universe.*

The willing into being the primordial particle has completed the act, or more properly the *conception* of Creation. We now proceed to the ultimate purpose for which we are to suppose the Particle created—that is to say, the ultimate purpose so far as our considerations *yet* enable us to see it—the constitution of the Universe from it, the Particle.

This constitution has been effected by *forcing* the originally and therefore normally *One* into the abnormal condition of *Many*. An action of this character implies reaction. A diffusion from Unity, under the conditions, involves a tendency to return into Unity—a tendency ineradicable until satisfied. But on these points I will speak more fully hereafter.

The assumption of absolute Unity in the primordial Particle includes that of infinite divisibility. Let us conceive the Particle then to be only not totally

exhausted by diffusion into Space. From the one particle as a centre, let us suppose to be irradiated spherically—in all directions—to immeasurable but still definite distances in the previously vacant space—a certain inexpressibly great yet limited number of unimaginably yet not infinitely minute atoms.

Now, of these atoms thus diffused, or upon diffusion, what conditions are we permitted—not to assume but to infer, from consideration as well of their source as of the character of the design apparent in their diffusion? *Unity* being their source, the *difference from Unity* the character of the design manifested in their diffusion, we are warranted in supposing this character to be at least *generally* preserved throughout the design and to form a portion of the design itself—that is to say, we shall be warranted in conceiving continual differences at all points from the uniquity and simplicity of the origin. But for these reasons shall we be justified in imagining the atoms heterogeneous, dissimilar, unequal, and inequidistant? More explicitly, are we to consider no two atoms as, at their diffusion, of the same nature, or of the same form, or of the same size?—and after fulfilment of their diffusion into Space, is absolute inequidistance, each from each, to be understood of all of them? In such arrangements, under such conditions, we most easily and immediately comprehend the subsequent most feasible carrying out to completion of any such design as that which I have suggested—the design of variety out of unity—diversity out of sameness—heterogeneity out of homogeneity—complexity out of simplicity—in a word, the utmost possible multiplicity of *relation* out of the emphatically irrelative, *One*. Undoubtedly, therefore, we *should* be warranted in assuming all that has been mentioned but for the reflection, first, that supererogation is not presumable of any Divine Act; and, secondly, that the object supposed in view appears as feasible when some of the conditions in question are dispensed with in the beginning as when all are understood immediately to exist. I mean to say that some are involved in the rest, or so instantaneous a consequence of them as to make the distinction inappreciable. Difference of *size*, for example, will at once be brought about through the tendency of one atom to a second, in preference to a third, on account of particular inequidistance; which is to be comprehended as *particular inequidistances between centres of quantity in neighbouring atoms of different form*—a matter not at all interfering with the generally equable distribution of the atoms. Difference of *kind*, too, is easily conceived to be merely a result of differences in size and form, taken more or less conjointly;—in fact, since the *Unity* of the Particle Proper implies absolute homogeneity, we cannot imagine the atoms, at their diffusion, differing in kind without imagining at the same time a special exercise of the Divine Will at the emission of each atom, for the purpose of effecting in each a change of its essential nature:—so fantastic an idea is the less to be indulged as the object proposed is seen to be thoroughly attainable without such minute and elaborate interposition. We perceive, therefore, upon the whole, that it would be supererogatory, and consequently unphilosophical, to pred-

icate of the atoms, in view of their purposes, anything more than *difference of form* at their dispersion, with particular inequidistance after it—all other differences arising at once out of these in the very first processes of mass-constitution:—We thus establish the Universe on a purely *geometrical* basis. Of course, it is by no means necessary to assume absolute difference even of form among *all* the atoms irradiated—any more than absolute particular inequidistance of each from each. We are required to conceive merely that no *neighbouring* atoms are of similar form—no atoms which can ever approximate, until their inevitable reunition at the end.

Although the immediate and perpetual *tendency* of the disunited atoms to return into their normal Unity is implied, as I have said, in their abnormal diffusion, still it is clear that this tendency will be without consequence—a tendency and no more—until the diffusive energy, in ceasing to be exerted, shall leave *it*, the tendency, free to seek its satisfaction. The Divine Act, however, being considered as determinate, and discontinued on fulfilment of the diffusion, we understand, at once, a *reaction*—in other words, a *satisfiable* tendency of the disunited atoms to return into *One*.

But the diffusive energy being withdrawn, and the reaction having commenced in furtherance of the ultimate design—*that of the utmost possible Relation*—this design is now in danger of being frustrated, in detail, by reason of that very tendency to return which is to effect its accomplishment in general. *Multiplicity* is the object; but there is nothing to prevent proximate atoms from lapsing *at once*, through the now satisfiable tendency—*before* the fulfilment of any ends proposed in multiplicity—into absolute oneness among themselves; there is nothing to impede the aggregation of various *unique* masses, at various points of space—in other words, nothing to interfere with the accumulation of various masses, each absolutely One.

For the effectual and thorough completion of the general design, we thus see the necessity for a repulsion of limited capacity—a separative *something* which, on withdrawal of the diffusive Volition, shall at the same time allow the approach, and forbid the junction, of the atoms: suffering them infinitely to approximate, while denying them positive contact; in a word, having the power—*up to a certain epoch*—of preventing their *coalition*, but no ability to interfere with their *coalescence* in any respect *or degree*. The repulsion, already considered as so peculiarly limited in other regards, must be understood, let me repeat, as having power to prevent absolute coalition, *only up to a certain epoch*. Unless we are to conceive that the appetite for Unity among the atoms is doomed to be satisfied *never*:—unless we are to conceive that what had a beginning is to have no end—a conception which cannot *really* be entertained, however much we may talk or dream of entertaining it—we are forced to conclude that the repulsive influence imagined, will, finally—under pressure of the *Uni-tendency collectively* applied, but never and in no degree *until*, on fulfilment of the Divine purposes, such collective application shall be naturally made—yield to a force which, at that

ultimate epoch, shall be the superior force precisely to the extent required, and thus permit the universal subsidence into the inevitable, because original and therefore normal, *One*. The conditions here to be reconciled are difficult indeed; we cannot even comprehend the possibility of their conciliation; nevertheless, the apparent impossibility is brilliantly suggestive.

That the repulsive something actually exists, *we see*. Man neither employs, nor knows, a force sufficient to bring two atoms into contact. This is but the well-established proposition of the impenetrability of matter. All Experiment proves—all Philosophy admits it. The *design* of the repulsion—the necessity for its existence—I have endeavoured to show; but from all attempt at investigating its nature have religiously abstained; this on account of an intuitive conviction that the principle at issue is strictly spiritual—lies in a recess impervious to our present understanding—lies involved in a consideration of what now—in our human state—is *not* to be considered—in a consideration of *Spirit in itself*. I feel, in a word, that here the God has interposed, and here only, because here and here only the knot demanded the interposition of the God.

In fact, while the tendency of the diffused atoms to return into Unity, will be recognised at once as the principle of the Newtonian Gravity, what I have spoken of as a repulsive influence prescribing limits to the (immediate) satisfaction of the tendency, will be understood as *that* which we have been in the practice of designating now as heat, now as magnetism, now as electricity; displaying our ignorance of its awful character in the vacillation of the phraseology with which we endeavour to circumscribe it.

Calling it, merely for the moment, electricity, we know that all experimental analysis of electricity has given, as an ultimate result, the principle, or seeming principle, *heterogeneity*. *Only* where things differ is electricity apparent; and it is presumable that they *never* differ where it is not developed at least, if not apparent. Now, this result is in the fullest keeping with that which I have reached unempirically. The design of the repulsive influence I have maintained to be that of preventing immediate Unity among the diffused atoms; and these atoms are represented as different each from each. *Difference* in their character—their essentiality—just as *no-difference* was the essentiality of their course. When we say, then, that an attempt to bring any two of these atoms together would induce an effort, on the part of the repulsive influence, to prevent the contact, we may as well use the strictly convertible sentence that an attempt to bring together any two differences will result in a development of electricity. All existing bodies, of course, are composed of these atoms in proximate contact, and are therefore to be considered as mere assemblages of more or fewer differences; and the resistance made by the repulsive spirit, on bringing together any two such assemblages, would be in the ratio of the two sums of the differences in each—an expression which, when reduced, is equivalent to this:—*The amount of electricity developed on the approximation of two bodies is proportional to the difference between the respective sums of the*

atoms of which the bodies are composed. That *no* two bodies are absolutly alike, is a simple corollary from all that has been here said. Electricity, therefore, existing always, is *developed* whenever *any* bodies, but *manifested* only when bodies *of appreciable difference*, are brought into approximation.

To electricity—so, for the present, continuing to call it—we *may* not be wrong in referring the various physical appearances of light, heat, and magnetism but far less shall we be liable to err in attributing to this strictly spiritual principle the more important phenomena of vitality, consciousness, and *Thought*. On this topic, however, I need pause *here* merely to suggest that these phenomena, whether observed generally or in detail, seem to proceed *at least in the ratio of the heterogeneous.*

Discarding now the two equivocal terms "gravitation" and "electricity," let us adopt the more definite expressions, *"attraction"* and *"repulsion."* The former is the body; the latter the soul: the one is the material, the other the spiritual, principle of the Universe. *No other principles exist.* All phenomena are referable to one or to the other, or to both combined. So rigorously is this the case—so thoroughly demonstrable is it that attraction and repulsion are the *sole* properties through which we perceive the Universe—in other words, by which Matter is manifested to Mind—that, for all merely argumentative purposes, we are fully justified in assuming that matter *exists* only as attraction and repulsion—that attraction and repulsion *are* matter—there being no conceivable case in which we may not employ the term "matter" and the terms "attraction" and "repulsion," taken together, as equivalent, and therefore convertible, expressions in Logic.

I said just now that what I have described as the tendency of the diffused atoms to return into their original unity would be understood as the principle of the Newtonian law of gravity; and, in fact, there can be but little difficulty in such an understanding if we look at the Newtonian gravity in a merely general view, as a force impelling matter to seek matter; that is to say, when we pay no attention to the known *modus operandi* of the Newtonian force. The general coincidence satisfies us; but, upon looking closely, we see in detail much that appears *in*coincident, and much in regard to which no coincidence, at least, is established. For example: the Newtonian gravity, when we think of it in certain moods, does *not* seem to be a tendency to *oneness* at all, but rather a tendency of all bodies in all directions —a phrase apparently expressive of a tendency to diffusion. Here, then, is an *in*coincidence. Again; when we reflect on the mathematical *law* governing the Newtonian tendency, we see clearly that no coincidence has been made good in respect of the *modus operandi*, at least between gravitation as known to exist and that seemingly simple and direct tendency which I have assumed.

In fact, I have attained a point at which it will be advisable to strengthen my position by reversing my processes. So far, we have gone on *a priori*, from an abstract consideration of *Simplicity*, as that quality most likely to have characterised the original action of God. Let us now see whether the es-

tablished facts of the Newtonian Gravitation may not afford us, *a posteriori*, some legitimate inductions.

What does the Newtonian law declare? That all bodies attract each other with forces proportional to the squares of their distances. Purposely, I have given, in the first place, the vulgar version of the law; and I confess that in this, as in most other vulgar versions of great truths, we find little of a suggestive character. Let us now adopt a more philosophical phraseology:—*Every atom, of every body, attracts every other atom, both of its own and of every other body, with a force which varies inversely as the squares of the distances between the attracting and attracted atom.* Here, indeed, a flood of suggestion bursts upon the mind.

But let us see distinctly what it was that Newton *proved*—according to the grossly irrational definitions of *proof* prescribed by the metaphysical schools. He was forced to content himself with showing how thoroughly the motions of an imaginary Universe, composed of attracting and attracted atoms obedient to the law he announced, coincide with those of the actually existing Universe so far as it comes under our observation. This was the amount of his *demonstration*—that is to say, this was the amount of it according to the conventional cant of the "philosophies." His successes added proof multiplied by proof—such proof as a sound intellect admits—but the *demonstration* of the law itself, persist the metaphysicians, had not been strengthened in any degree. *"Ocular, physical* proof," however, of attraction here upon Earth, in accordance with the Newtonian theory, was at length, much to the satisfaction of some intellectual grovellers, afforded. This proof arose collaterally and incidentally (as nearly all important truths have arisen) out of an attempt to ascertain the mean density of the Earth. In the famous Maskelyne, Cavendish, and Bailly experiments for this purpose, the attraction of the mass of a mountain was seen, felt, measured, and found to be mathematically consistent with the immortal theory of the British astronomer.

But in spite of this confirmation of that which needed none—in spite of the so-called corroboration of the "theory" by the so-called "ocular and physical proof"—in spite of the *character* of this corroboration—the ideas which even really philosophical men cannot help imbibing of gravity—and, especially the ideas of it which ordinary men get and contentedly maintain, are *seen* to have been derived, for the most part, from a consideration of the principle as they find it developed—*merely in the planet upon which they stand.*

Now, to what does so partial a consideration tend—to what species of error does it give rise? On the Earth we *see* and *feel* only that gravity impels all bodies towards the *centre* of the Earth. No man in the common walks of life could be *made* to see or feel anything else—could be made to perceive that anything, anywhere, has a perpetual gravitating tendency in any *other* direction than to the centre of the Earth; yet (with an exception hereafter to be specified) it is a fact that every earthly thing (not to speak now of every heavenly thing) has a tendency not *only* to the Earth's centre,

but in every conceivable direction besides.

Now, although the philosophic cannot be said to *err with* the vulgar in this matter, they nevertheless permit themselves to be influenced, without knowing it, by the *sentiment* of the vulgar idea. "Although the Pagan fables are not believed," says Bryant, in his very erudite "Mythology," "yet we forget ourselves continually and make inferences from them as from existing realities." I mean to assert that the merely *sensitive perception* of gravity as we experience it on Earth beguiles mankind into the fancy of *concentralisation or especiality* respecting it—has been continually biasing towards this fancy even the mightiest intellects—perpetually, although imperceptibly, leading them away from the real characteristics of the principle; thus preventing them, up to this date, from ever getting a glimpse of that vital truth which lies in a diametrically opposite direction—behind the principle's *essential* characteristics—those, *not* of concentralisation or especiality —but of universality and diffusion. This "vital truth" is *Unity* as the *source* of the phenomenon.

Let me now repeat the definition of gravity:—*Every atom of every body attracts every other atom, both of its own and of every other body,* with a force which varies inversely as the squares of the distances of the attracting and attracted atom.

Here let the reader pause with me for a moment in contemplation of the miraculous—of the ineffable—of the altogether unimaginable complexity of relation involved in the fact that *each atom attracts every other atom*—involved merely in this fact of the attraction, without reference to the law or mode in which the attraction is manifested—involved *merely* in the fact that each atom attracts every other atom *at all,* in a wilderness of atoms so numerous that those which go to the composition of a cannon-ball exceed probably, in mere point of number, all the stars which go to the constitution of the Universe.

Had we discovered, simply, that each atom tended to some one favourite point—to some especially attractive atom—we should still have fallen upon a discovery which, in itself, would have sufficed to overwhelm the mind:—but what is it that we are actually called upon to comprehend? That each atom attracts—sympathises with the most delicate movements of every other atom, and with each and with all at the same time, and for ever, and according to a determinate law of which the complexity, even considered by itself solely, is utterly beyond the grasp of the imagination of man. If I propose to ascertain the influence of one mote in a sunbeam upon its neighbouring mote, I cannot accomplish my purpose without first counting and weighing all the atoms in the Universe, and defining the precise positions of all at one particular moment. If I venture to displace, by even the billionth part of an inch, the microscopical speck of dust which lies now upon the point of my finger, what is the character of that act upon which I have ventured? I have done a deed which shakes the Moon in her path, which causes the Sun to be no longer the sun, and which alters for ever the destiny of the multitudinous myriads

of stars that roll and glow in the majestic presence of their Creator.

These ideas—conceptions such as *these* unthought-like thoughts—soul-reveries rather than conclusions or even considerations of the intellect:—ideas, I repeat, such as these, are such as we can alone hope profitably to entertain in any effort at grasping the great principle, *Attraction.*

But now, *with* such ideas—with such a *vision* of the marvelous complexity of Attraction fairly in his mind—let any person competent of thought on such topics as these, set himself to the task of imagining a *principle* for the phenomena observed—a condition from which they sprang.

Does not so evident a brotherhood among the atoms point to a common parentage? Does not a sympathy so omniprevalent, so ineradicable, and so thoroughly irrespective, suggest a common paternity as its source? Does not one extreme impel the reason to the other? Does not the infinitude of division refer to the utterness of individuality? Does not the entireness of the complex hint at the perfection of the simple? It is *not* that the atoms, as we see them, are divided or that they are inconceivably divided and unutterably complex: it is the extremeness of the conditions to which I now allude, rather than to the conditions themselves. In a word, is it not because the atoms were, at some remote epoch of time, even *more than together* —is it not because originally, and therefore normally, they were *One*—that now in all circumstances—at all points—in all directions—by all modes of approach—in all relations and through all conditions—they struggle *back* to this absolutely, this irrelatively, this unconditionally *one?*

Some person may here demand:—"Why—since it is to the *One* that the atoms struggle back—do we not find and define Attraction 'a merely general tendency to a centre'? why, in especial, do not *your* atoms—the atoms which you describe as having been irradiated from a centre—proceed at once, rectilinearly, back to the central point of their origin?"

I reply that *they do;* as will be distinctly shown; but that the cause of their so doing is quite irrespective of the centre *as such.* They all tend rectilinearly towards a centre, because of the sphericity with which they have been irradiated into space. Each atom, forming one of a generally uniform globe of atoms, finds more atoms in the direction of the centre, of course, than in any other, and in that direction, therefore, is impelled—but is *not* thus impelled because the centre is *the point of its origin.* It is not to any *point* that the atoms are allied. It is not any *locality,* either in the concrete or in the abstract, to which I suppose them bound. Nothing like *location* was conceived as their origin. Their source lies in the principle *Unity. This* is their lost parent. *This* they seek always—immediately—in all directions—wherever it is even partially to be found; thus appeasing in some measure the ineradicable tendency while on the way to its absolute satisfaction in the end. It follows from all this, that any principle which shall be adequate to account for the *law* or *modus operandi* of the attractive force in general, will account for this law in particular—that is to say, any principle which will

show why the atoms should tend to their *general centre of irradiation* with forces inversely proportional to the squares of the distances will be admitted as satisfactorily accounting at the same time for the tendency, according to the same law, of these atoms each to each;—for the tendency to the centre is merely the tendency each to each, and not any tendency to a centre as such.—Thus it will be seen, also, that the establishment of my propositions would involve no *necessity* of modification in the terms of the Newtonian definition of Gravity, which declares that each atom attracts each other atom and so forth, and declares this merely; but (always under the supposition that what I propose be, in the end, admitted) it seems clear that some error might occasionally be avoided in the future processes of Science were a more ample phraseology adopted—for instance:—"Each atom tends to every other atom, etc., with a force, etc.: *the general result being a tendency of all, with a similar force, to a general centre.*"

The reversal of our processes has thus brought us to an identical result; but while in the one process *intuition* was the starting point, in the other it was the goal. In commencing the former journey I could only say that, with an irresistible intuition, I *felt* Simplicity to have been made the characteristic of the original action of God—in ending the latter I can only declare that with an irresistible intuition, I perceive Unity to have been the source of the observed phenomena of the Newtonian gravitation. Thus, according to the schools, I *prove* nothing. So be it:—I design but to suggest—and to *convince* through the suggestion. I am proudly aware that there exist many of the most profound and cautiously discriminative human intellects which cannot *help* being abundantly content with my suggestions. To these intellects—as to my own—there is no mathematical demonstration which *could* bring the least additional *true proof* of the great *Truth* which I have advanced—*the truth of Original Unity as the source—as the principle of the Universal Phenomena.* For my part I am not so sure that I speak and see—I am not so sure that my heart beats and that my soul lives—of the rising of to-morrow's sun—a probability that as yet lies in the Future—I do not pretend to be one thousandth part as sure—as I am of the irretrievably bygone *Fact,* that All Things and all Thoughts of Things, with all their ineffable Multiplicity of Relation, sprang at once into being from the primordial and irrelative *One.*

Referring to the Newtonian Gravity, Dr. Nichol, the eloquent author of "The Architecture of the Heavens," says:—"In truth we have no reason to suppose this great Law as now revealed to be the ultimate or simplest, and therefore the universal and all-comprehensive form of a great Ordinance. The mode in which its intensity diminishes with the element of distance, has not the aspect of an ultimate *principle;* which always assumes the simplicity and self-evidence of those axioms which constitute the basis of Geometry."

Now, it is quite true that "ultimate principles," in the common understanding of the words, always assume the simplicity of geometrical axioms—(as for "self-evidence," there is no such

thing)—but these principles are clearly *not* "ultimate;" in other terms, what we are in the habit of calling principles are no principles, properly speaking—since there can be but one *principle*, the Volition of God. We have no right to assume, then, from what we observe in rules that we choose foolishly to name "principles," anything at all in respect to the characteristics of a principle proper. The "ultimate principles" of which Dr. Nichol speaks as having geometrical simplicity, may and do have this geometrical turn, as being part and parcel of a vast geometrical system, and thus a system of simplicity itself—in which, nevertheless, the *truly* ultimate principle is, *as we know*, the consummation of the complex—that is to say, of the unintelligible—for is it not the Spiritual Capacity of God?

I quoted Dr. Nichol's remark, however, not so much to question its philosophy, as by way of calling attention to the fact that while all men have admitted *some* principle as existing behind the law of Gravity no attempt has been yet made to point out what this principle in particular *is*:—if we except perhaps occasional fantastic efforts at referring it to Magnetism, or Mesmerism, or Swedenborgianism, or Transcendentalism, or some other equally delicious *ism* of the same species, and invariably patronised by one and the same species of people. The great mind of Newton, while boldly grasping the Law itself, shrank from the principle of the Law. The more fluent and comprehensive at least, if not the more patient and profound, sagacity of Laplace had not the courage to attack it. But hesitation on the part of these two astronomers it is perhaps not so very difficult to understand. They, as well as all the first class of mathematicians, were mathematicians *solely*—their intellect at least had a firmly-pronounced mathematico-physical tone. What lay not distinctly within the domain of Physics or of Mathematics seemed to them either Non-Entity or Shadow. Nevertheless, we may well wonder that Leibnitz, who was a marked exception to the general rule in these respects and whose mental temperament was a singular admixture of the mathematical with the physico-metaphysical, did not at once investigate and establish the point at issue. Either Newton or Laplace, seeking a principle and discovering none *physical* would have rested contentedly in the conclusion that there was absolutely none; but it is almost impossible to fancy of Leibnitz that, having exhausted in his search the physical dominions, he would not have stepped at once, boldly and hopefully, amid his old familiar haunts in the kingdom of Metaphysics. Here, indeed, it is clear that he *must* have adventured in search of the treasure—that he did not find it after all was perhaps because his fairy guide, Imagination, was not sufficiently well-grown or well-educated to direct him aright.

I observed just now that, in fact, there had been certain vague attempts at referring Gravity to some very uncertain *isms*. These attempts, however, although considered bold, and justly so considered, looked no further than to the generality—the merest generality—of the Newtonian Law. Its *modus operandi* has never, to my knowledge, been approached in the way of an effort at explanation. It is therefore with no

unwarranted fear of being taken for a madman at the outset, and before I can bring my propositions fairly to the eye of those who alone are competent to decide upon them, that I here declare the *modus operandi* of the Law of Gravity to be an exceedingly simple and perfectly explicable thing—that is to say, when we make our advances towards it in just gradations and in the true direction—when we regard it from the proper point of view.

Whether we reach the idea of absolutely *Unity* as the source of All Things from a consideration of Simplicity as the most probable characteristic of the original action of God;—whether we arrive at it from an inspection of the universality of relation in the gravitating phenomena;—or whether we attain it as a result of the mutual corroboration afforded by both processes;—still, the idea itself, if entertained at all, is entertained in inseparable connection with another idea—that of the condition of the Universe of stars as we *now* perceive it—that is to say, a condition of immeasurable *diffusion* through space. Now a connection between these two ideas—unity and diffusion—cannot be established unless through the entertainment of a third idea—that of *irradiation*. Absolute Unity being taken as a centre, then the existing Universe of stars is the result of *irradiation* from that centre.

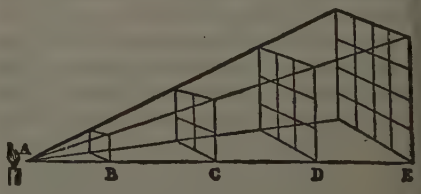
Now, the laws of irradiation are *known*. They are part and parcel of the *sphere*. They belong to the class of *indisputable geometrical properties*. We say of them, "they are true—they are evident." To demand *why* they are true would be to demand why the axioms are true upon which their demonstration is based. *Nothing* is demonstrable, strictly speaking; but *if* anything *be*, then the properties—the laws in question are demonstrated.

But these laws—what do they declare? Irradiation — how — by what steps does it proceed outwardly from a centre?

From a *luminous* centre *Light* issues by irradiation, and the quantities of light received upon any given plane, supposed to be shifting its position so as to be now nearer the centre and now farther from it, will be diminished in the same proportion as the squares of the distances of the plane from the luminous body are increased; and will be increased in the same proportion as these squares are diminished.

The expression of the law may be thus generalised:—the number of light-particles (or, if the phrase be preferred, the number of light-impressions) received upon the shifting plane, will be *inversely* proportional to the squares of the distances of the plane. Generalising yet again, we may say that the diffusion—the scattering—the irradiation, in a word—is *directly* proportional to the squares of the distances.

For example: at the distance B, from the luminous centre A, a certain number of particles are so diffused as to occupy the surface B. Then at double the distance—that is to say, at C—they



will be so much farther diffused as to occupy four such surfaces:—at treble the distance, or at D, they will be so much farther separated as to occupy nine such surfaces;—while, at quadruple the distance, or at E, they will have become so scattered as to spread themselves over sixteen such surfaces —and so on for ever.

In saying generally that the irradiation proceeds in direct proportion with the squares of the distances, we use the term irradiation to express *the degree of the diffusion* as we proceed outwardly from the centre. Conversing the idea, and employing the word "concentralisation," to express *the degree of the drawing together* as we come back towards the centre from an outward position, we may say that concentralisation proceeds *inversely* as the squares of the distances. In other words, we have reached the conclusion that, on the hypothesis that matter was originally irradiated from a centre, and is now returning to it, the concentralisation, in the return, proceeds *exactly as we know the force of gravitation to proceed.*

Now here, if we could be permitted to assume that concentralisation exactly represented the *force of the tendency to the centre*—that the one was exactly proportional to the other, and that the two proceeded together—we should have shown all that is required. The sole difficulty existing, then, is to establish a direct proportion between "concentralisation" and the *force* of concentralisation; and this is done, of course, if we establish such proportion between "irradiation" and the *force* of irradiation.

A very slight inspection of the Heavens assures us that the stars have a certain general uniformity, equability, or equidistance, of distribution through that region of space in which, collectively, and in a roughly globular form, they are situated:—this species of very general, rather than absolute equability, being in full keeping with my deduction of inequidistance, within certain limits, among the originally diffused atoms, as a corollary from the evident design of infinite complexity of relation out of irrelation. I started, it will be remembered, with the idea of a generally uniform but particularly *un*uniform distribution of the atoms;—an idea, I repeat, which an inspection of the stars, as they exist, confirms.

But even in the merely general equability of distribution, as regards the atoms, there appears a difficulty which, no doubt, has already suggested itself to those among my readers who have borne in mind that I suppose this equability of distribution effected through *irradiation from a centre.* The very first glance at the idea, irradiation, forces us to the entertainment of the hitherto unseparated and seemingly inseparable idea of agglomeration about a centre, with dispersion as we recede from it—the idea, in a word, of *in*equability of distribution in respect to the matter irradiated.

Now, I have elsewhere observed, that it is by just such difficulties as the one now in question—such roughnesses—such peculiarities—such protuberances above the plane of the ordinary—that Reason feels her way, if at all, in her search for the True. By the difficulty—the "peculiarity"—now presented, I leap at once to *the* secret—a secret which I might never have at-

tained *but* for the peculiarity and the inferences which *in its mere character of peculiarity,* it affords me.

The process of thought, at this point, may be thus roughly sketched:—I say to myself—"Unity, as I have explained it, is a truth—I feel it. Diffusion is a truth—I see it. Irradiation, by which alone these two truths are reconciled, is a consequent truth—I perceive it. *Equability* of diffusion, first deduced *a priori* and then corroborated by the inspection of phenomena, is also a truth—I fully admit it. So far all is clear around me:—there are no clouds behind which *the* secret—the great secret of the gravitating *modus operandi*—can possibly lie hidden; but this secret lies *hereabouts,* most assuredly; and *were* there but a cloud in view, I should be driven to suspicion of that cloud." And now, just as I say this, there actually comes a cloud into view. This cloud is the seeming impossibility of reconciling my truth, *irradiation,* with my truth *equability of diffusion.* I say now:—"Behind this *seeming* impossibility is to be found what I desire." I do not say *"real* impossibility"; for invincible faith in my truths assures me that it is a mere difficulty after all; but I go on to say, with unflinching confidence, that, *when* this *difficulty* shall be solved, we shall find, *wrapped up in the process of solution,* the key to the secret at which we aim. Moreover—I *feel* that we shall discover *but one* possible solution of the difficulty; this for the reason that, were there two, one would be supererogatory—would be fruitless—would be empty—would contain no key—since no duplicate key can be needed to any secret of Nature.

And now, let us see—our usual notions of irradiation—in fact, *all* our distinct notions of it—are caught merely from the process as we see it *exemplified* in *Light.* Here there is a *continuous* outpouring of *ray-streams,* and *with a force which we have at least no right to suppose varies at all.* Now, in any such irradiation *as this*—continuous and of unvarying force—the regions nearer the centre must *inevitably* be always more crowded with the irradiated matter than the regions more remote. But I have assumed *no* such irradiation *as this.* I assumed no *continuous* irradiation; and for the simple reason that such an assumption would have involved, first, the necessity of entertaining a conception which I have shown no man *can* entertain, and which (as I will more fully explain hereafter) all observation of the firmament refutes —the conception of the absolute infinity of the Universe of stars—and would have involved, secondly, the impossibility of understanding a reaction—that is, gravitation—as existing now—since, while an act is continued, no reaction, of course, can take place. My assumption, then, or rather my inevitable deduction from just premises—was that of a *determinate* irradiation—one finally *dis*continued.

Let me now describe the sole possible mode in which it is conceivable that matter could have been diffused through space, so as to fulfil the conditions at once of irradiation and of generally equable distribution.

For convenience of illustration, let us imagine, in the first place, a hollow sphere of glass, or of anything else, occupying the space throughout which the universal matter is to be thus

equally diffused, by means of irradiation, from the absolute, irrelative, unconditional particle, placed in the centre of the sphere.

Now, a certain exertion of the diffusive power (presumed to be the Divine Volition)—in other words, a certain *force*—whose measure is the quantity of matter, that is to say, the number of atoms, emitted—emits, by irradiation, this certain number of atoms; forcing them in all directions outwardly from the centre—their proximity to each other diminishing as they proceed—until, finally, they are distributed, loosely, over the interior surface of the sphere.

When these atoms have attained this position, or while proceeding to attain it, a second and inferior exercise of the same force—or a second and inferior force of the same character—emits, in the same manner—that is to say, by irradiation as before—a second stratum of atoms which proceeds to deposit itself upon the first; the number of atoms, in this case as in the former, being, of course, the measure of the force which emitted them; in other words, the force being precisely adapted to the purpose it effects—the force, and the number of atoms sent out by the force, being *directly proportional.*

When this second stratum has reached its destined position—or while approaching it—a third still inferior exertion of the force, or a third inferior force of a similar character—the number of atoms emitted being in *all* cases the measure of the force—proceeds to deposit a third stratum upon the second, and so on, until these concentric strata, growing gradually less and less, come down at length to the central point, and the diffusive matter, simultaneously with the diffusive force, is exhausted.

We have now the sphere filled, through means of irradiation, with atoms equably diffused. The two necessary conditions—those of irradiation and of equable diffusion—are satisfied; and by the *sole* process in which the possibility of their simultaneous satisfaction is conceivable. For this reason I confidently expect to find, lurking in the present condition of the atoms as distributed throughout the sphere, the secret of which I am in search—the all-important principle of the *modus operandi* of the Newtonian Law. Let us examine then, the actual condition of the atoms.

They lie in a series of concentric strata. They are equably diffused throughout the sphere. They have been irradiated into these states.

The atoms being *equably* distributed, the greater the superficial extent of any of these concentric strata or spheres, the more atoms will lie upon it. In other words, the number of atoms lying upon the surface of any one of the concentric spheres, is directly proportional to the extent of that surface.

But, in any series of concentric spheres, the surfaces are directly proportional to the squares of the distances from the centre.

Therefore the number of atoms in any stratum is directly proportional to the square of that stratum's distance from the centre.

But the number of atoms in any stratum is the measure of the force which emitted that stratum—that is to

say, is *directly proportional* to the force.

Therefore the force which irradiated any stratum is directly proportional to the square of that stratum's distance from the centre—or, generally,

The force of the irradiation has been directly proportional to the squares of the distances.

Now, Reaction, as far as we know anything of it, is Action conversed. The *general* principle of Gravity being, in the first place, understood as the reaction of an act—as the expression of a desire on the part of Matter, while existing in a state of diffusion, to return into the Unity whence it was diffused; and, in the second place, the mind being called upon to determine the *character* of the desire—the manner in which it would naturally be manifested; in other words, being called upon to conceive a probable law or *modus operandi* for the return, could not well help arriving at the conclusion that this law of return would be precisely the converse of the law of departure. That such would be the case any one at least would be abundantly justified in taking for granted, until such time as some person should suggest something like a plausible reason why it should *not* be the case—until such period as a law of return shall be imagined which the intellect can consider as preferable.

Matter, then, irradiated into space with a force varying as the squares of the distances, might *a priori* be supposed to return towards its centre of irradiation with a force varying *inversely* as the squares of the distances: and I have already shown that any principle which will explain why the atoms should tend, according to any law, to the general centre, must be admitted as satisfactorily explaining at the same time why, according to the same law, they should tend each to each. For, in fact, the tendency to the general centre is not to a centre as such, but because of its being a point in tending towards which each atom tends most directly to its real and essential centre, *Unity*—the absolute and final Union of all.

The consideration here involved presents to my own mind no embarrassment whatever—but this fact does not blind me to the possibility of its being obscure to those who may have been less in the habit of dealing with abstractions:—and, upon the whole, it may be as well to look at the matter from one or two other points of view.

The absolute, irrelative particle primarily created by the Volition of God, must have been in a condition of positive *normality*, or rightfulness—for wrongfulness implies *relation*. Right is positive; wrong is negative—is merely the negation of right; as cold is the negation of heat—darkness of light. That a thing may be wrong in *relation* to which it *is* wrong—some condition which it fails to satisfy; some law which it violates; some being whom it aggrieves. If there be no such being, law, or condition, in respect to which the thing is wrong—and, still more especially, if no beings, laws, or conditions exist at all—then the thing can*not* be wrong, and consequently must be *right*. Any deviation from normality involves a tendency to return to it. A difference from the normal—from the right—from the just—can be understood as effected only by the overcoming a difficulty; and if the force which

overcomes the difficulty be not infinitely continued, the ineradicable tendency to return will at length be permitted to act for its own satisfaction. Upon withdrawal of the force, the tendency acts. This is the principle of reaction as the inevitable consequence of finite action. Employing a phraseology of which the seeming affectation will be pardoned for its expressiveness, we may say that Reaction is the return from the condition of *as it is and ought not to be* into the condition of *as it was originally and therefore ought to be*:—and let me add here that the *absolute* force of Reaction would no doubt be always found in direct proportion with the reality—the truth—the absoluteness—of the *originality*—if ever it were possible to measure this latter:—and, consequently, the greatest of all conceivable reactions must be that produced by the tendency which we now discuss—the tendency to return into the *absolutely original*—into the *supremely* primitive. Gravity, then, *must be the strongest of forces*—an idea reached *a priori* and abundantly confirmed by induction. What use I make of the idea will be seen in the sequel.

The atoms, now, having been diffused from their normal condition of Unity, seek to return to—what? Not to any particular *point*, certainly; for it is clear that if, upon the diffusion, the whole Universe of matter had been projected, collectively, to a distance from the point of irradiation, the atomic tendency to the general centre of the sphere would not have been disturbed in the least—the atoms would not have sought the point *in absolute space* from which they were originally impelled. It is merely the *condition*, and not the point or locality at which this condition took its rise, that these atoms seek to re-establish:—it is merely *that condition which is their normality* that they desire. "But they seek a centre," it will be said, "and a centre is a point." True; but they seek this point not in its character of point—(for, were the whole sphere moved from its position, they would seek, equally, the centre; and the centre *then* would be a *new* point)—but because it so happens, on account of the form in which they collectively exist—(that of the sphere)—that only *through* the point in question—the sphere's centre—they can attain their true object, Unity. In the direction of the centre each atom perceives more atoms than in any other direction. Each atom is impelled towards the centre, because along the straight line joining it and the centre and passing on to the circumference beyond, there lie a greater number of atoms than along any other straight line—a greater number of objects that seek it, the individual atom—a greater number of tendencies to Unity—a greater number of satisfactions for its own tendency to Unity—in a word, because in the direction of the centre lies the utmost possibility of satisfaction, generally for its own individual appetite. To be brief, the *condition*, Unity, is all that is really sought; and if the atoms *seem* to seek the centre of the sphere, it is only impliedly, through implication—because such centre happens to imply, to include, or to involve, the only essential centre, Unity. But *on account of* this implication or involution, there is no possibility of practically separating the tendency to Unity in the abstract, from

the tendency to the concrete centre. Thus the tendency of the atoms to the general centre *is*, to all practical intents and for all logical purposes, the tendency each to each; and the tendency each to each *is* the tendency to the centre; and the one tendency may be assumed *as* the other; whatever will apply to the one must be thoroughly applicable to the other; and, in conclusion, whatever principle will satisfactorily explain the one, cannot be questioned as an explanation of the other.

In looking carefully around me for a rational objection to what I have advanced, I am able to discover *nothing* but of that class of objections usually urged by the doubters for Doubt's sake, I very readily perceive *three;* and proceed to dispose of them in order.

It may be said, first—"That the proof that the force of irradiation (in the case described) is directly proportional to the squares of the distances, depends upon an unwarranted assumption—that of the number of atoms in each stratum being the measure of the force with which they are emitted."

I reply, not only that I am warranted in such assumption, but that I should be utterly *un*warranted in any other. What I assume is, simply, that an effect is the measure of its cause—that every exercise of the Divine Will will be proportional to that which demands the exertion—that the means of Omnipotence, or Omniscience, will be exactly adapted to its purposes. Neither can a deficiency nor an excess of cause bring to pass any effect. Had the force which irradiated any stratum to its position, been either more or less than was needed for the purpose; that is to say, not *directly proportional* to the purpose, then to its position that stratum could not have been irradiated. Had the force, which with a view to general equability of distribution, emitted the proper number of atoms for each stratum been not *directly proportional* to the number, then the number would *not* have been the number demanded for the equable distribution.

The second supposable objection is somewhat better entitled to an answer.

It is an admitted principle in Dynamics that every body on receiving an impulse, or disposition to move, will move onward in a straight line, in the direction imparted by the impelling force, until deflected, or stopped by some other force. How then, it may be asked, is my first or external stratum of atoms to be understood as discontinuing their movement at the circumference of the imaginary glass sphere, when no second force of more than an imaginary character appears to account for the discontinuance?

I reply that the objection in this case actually does arise out of an "unwarranted assumption"—on the part of the objector—the assumption of a principle in Dynamics, at an epoch when *no* "principles" in *anything* exist. I use the word "principle," of course in the objector's understanding of the word.

"In the beginning" we can admit—indeed we can comprehend but one *First Cause*, the truly ultimate *Principle*, the volition of God. The primary *act*, that of Irradiation from Unity, must have been independent of all that which the world now calls "principle"—because all that we so designate is but a consequence of the reaction of

that primary act. I say *"primary"* act, for the creation of the absolute material particle is more properly to be regarded as a *conception* than as an *"act"* in the ordinary meaning of the term. Thus we must regard the primary act as an act for the establishment of what we now call "principles." But this primary act itself is to be considered as *continuous Volition.* The Thought of God is to be understood as originating the Diffusion—as proceeding with it—as regulating it—and finally, as being withdrawn from it upon its completion. *Then* commences Reaction, and through Reaction "Principle," as we employ the word. It will be advisable, however, to limit the application of this word to the two *immediate* results of the discontinuance of the Divine Volition—that is, to the two agents, *Attraction* and *Repulsion.* Every other Natural agent depends, either more or less, immediately upon these two, and therefore would be more conveniently designated as *sub*-principle.

It may be objected, thirdly, that in general the peculiar mode of distribution which I have suggested for the atoms is "an hypothesis and nothing more."

Now I am aware that the word hypothesis is a ponderous sledge-hammer, grasped immediately, if not lifted, by all very diminutive thinkers, upon the first appearance of any proposition, wearing in any particular, the garb of *a theory.* But "hypothesis" cannot be wielded *here* to any good purpose, even by those who succeed in lifting it—little men or great.

I maintain, first, that *only* in the mode described is it conceivable that Matter could have been diffused so as to fulfil at once the conditions of irradiation and of generally equable distribution. I maintain, secondly, that these conditions themselves have been imposed upon me as necessities, in a train of ratiocination *as rigorously logical as that which establishes any demonstration in Euclid:* and I maintain, thirdly, that even if the charge of "hypothesis" were as fully sustained as it is, in fact, unsustained and untenable, still the validity and indisputability of my result would not, even in the slightest particular, be disturbed.

To explain: The Newtonian Gravity —a law of Nature—a law whose existence as such no one out of Bedlam questions—a law whose admission as such enables us to account for nine-tenths of the Universal phenomena—a law which merely because it does so enable us to account for these phenomena, we are perfectly willing, without reference to any other considerations, to admit, and cannot help admitting as a law—a law, nevertheless, of which neither the principle nor the *modus operandi* of the principle, has ever yet been traced by the human analysis—a law, in short, which, neither in its detail nor in its generality, has been found susceptible of explanation *at all* —is at length seen to be at every point thoroughly explicable, provided we only yield our assent to—what? To an hypothesis? Why *if* an hypothesis—if the merest hypothesis—if an hypothesis for whose assumption—as in the case of that *pure* hypothesis the Newtonian law itself—no shadow of *a priori* reason could be assigned—if an hypothesis, even so absolute as all this implies, would enable us to perceive a principle for the Newtonian law—would enable

us to understand as satisfied conditions so miraculously—so ineffably complex and seemingly irreconcilable as those involved in the relations of which Gravity tells us; what rational being *could so* expose his fatuity as to call even this absolute hypothesis an hypothesis any longer—unless, indeed, he were to persist in so calling it, with the understanding that he did so simply for the sake of consistency *in words?*

But what is the true state of our present case? What is *the fact.* Not only that it is *not* an hypothesis which we are required *to adopt,* in order to admit the principle at issue explained, but that it *is* a logical conclusion which we are requested *not* to adopt if we can avoid it—which we are simply invited to *deny if we can*—a conclusion of so accurate a logicality that to dispute it would be the effort—to doubt its validity beyond our power—a conclusion from which we see no mode of escape, turn as we will; a result which confronts us either at the end of an *in*ductive journey from the phenomena of the very Law discussed, or at the close of a *de*ductive career from the most rigorously simple of all conceivable assumptions—*the assumption, in a word, of simplicity itself.*

And if here, for the mere sake of cavilling, it be urged that although my starting-point is, as I assert, the assumption of absolute Simplicity, yet Simplicity, considered merely in itself, is no axiom; and that only deductions from axioms are indisputable—it is thus that I reply:—

Every other science than Logic is the science of certain concrete relations. Arithmetic, for example, is the science of the relations of number—Geometry, of the relations of form—Mathematics in general, of the relations of quantity n general—of whatever can be increased or diminished. Logic, however, is the science of Relation in the abstract—of absolute Relation—of Relation considered solely in itself. An axiom in any particular science other than Logic, is thus merely a proposition announcing certain concrete relations which seem to be too obvious for dispute—as when we say, for instance, that the whole is greater than its part; and thus again, the principle of the *Logical axiom*—in other words, of an axiom in the abstract—is simply *obviousness of relation.* Now, it is clear, not only that what is obvious to one mind may not be obvious to another, but that what is obvious to one mind at one epoch may be anything but obvious at another epoch to the same mind. It is clear, moreover, that what to-day is obvious even to the majority of mankind, or to the majority of the best intellects of mankind, may to-morrow be to either majority more or less obvious, or in no respect obvious at all. It is seen, then, that the *axiomatic principle* itself is susceptible of variation, and of course that axioms are susceptible of similar change. Being mutable, the "truths" which grow out of them are necessarily mutable, too; or, in other words, are never to be positively depended upon as truths at all—since Truth and Immutability are one.

It will now be readily understood that no axiomatic idea—no idea founded in the fluctuating principle, obviousness of relation, can possibly be so secure, so reliable a basis for any structure erected by the Reason, as *that*

idea—(whatever it is, wherever we can find it, or *if* it be practicable to find it anywhere)—which is *ir*relative altogether—which not only presents to the understanding *no obviousness* of relation, either greater or less to be considered, but subjects the intellect, not in the slightest degree, to the necessity of even looking at *any relation at all.* If such an idea be not what we too heedlessly term "an axiom," it is at least preferable, as a Logical basis, to any axiom ever propounded or to all imaginable axioms combined; and such precisely is the idea with which my deductive process, so thoroughly corroborated by induction, commences. My *particle proper* is but *absolute Irrelation.* To sum up what has been advanced:—As a starting point I have taken it for granted, simply, that the Beginning had nothing behind it or before it—that it was a beginning in fact—that it was a beginning and nothing different from a beginning—in short, that this Beginning was—*that which it was.* If this be a "mere assumption," then a "mere assumption" let it be.

To conclude this branch of the subject:—I am fully warranted in announcing that *the law which we have been in the habit of calling Gravity exists on account of Matter's having been irradiated, at its origin, atomically, into a limited* sphere of Space, from one, individual, unconditional, irrelative, and absolute Particle Proper, by the sole process in which it was possible to satisfy at the same time the two conditions, irradiation and generally-equable distribution throughout the sphere—that is to say, by a force varying in direct proportion with the squares of the distances between the irradiated atoms respectively and the particular centre of Irradiation.*

I have already given my reasons for presuming Matter to have been diffused by a determinate rather than by a continuous or infinitely continued force. Supposing a continuous force, we should be unable, in the first place, to comprehend a reaction at all; and we should be required, in the second place, to entertain the impossible conception of an infinite extension of Matter. Not to dwell upon the impossibility of the conception, the infinite extension of Matter is an idea which, if not positively disproved, is at least not in any respect warranted by telescopic observation of the stars—a point to be explained more fully hereafter; and this empirical reason for believing in the original finity of Matter is unempirically confirmed. For example:—Admitting, for the moment, the possibility of understanding Space *filled* with the irradiated atoms—that is to say, admitting, as well as we can, for argument's sake, that the succession of the irradiated atoms had absolutely *no end*—then it is abundantly clear that, even when the Volition of God had been withdrawn from them, and thus the tendency to return into Unity permitted (abstractly) to be satisfied, this permission would have been nugatory and invalid—practically valueless and of no effect whatever. No Reaction could have taken place; no movement towards

* "Limited sphere." A sphere is *necessarily* limited. I prefer tautology to a chance of misconception.—E. A. P.

Unity could have been made; no Law of Gravity could have obtained.

To explain:—Grant the *abstract* tendency of any one atom to any one other as the inevitable result of diffusion from the normal Unity—or, what is the same thing, admit any given atom as *proposing* to move in any given direction—it is clear that, since there is an *infinity* of atoms on all sides of the atom proposing to move, it never can actually move towards the satisfaction of its tendency in the direction given, on account of a precisely equal and counter-balancing tendency in the direction diametrically opposite. In other words, exactly as many tendencies to Unity are behind the hesitating atom as before it; for it is a mere sotticism to say that one infinite line is longer or shorter than another infinite line, or that one infinite number is greater or less than another number that is infinite. Thus the atom in question must remain stationary for ever. Under the impossible circumstances which we have been merely endeavouring to conceive for argument's sake, there could have been no aggregation of Matter—no stars—no worlds—nothing but a perpetually atomic and inconsequential Universe. In fact, view it as we will, the whole idea of unlimited Matter is not only untenable, but impossible and preposterous.

With the understanding of a *sphere* of atoms, however, we perceive, at once, a *satisfiable* tendency to union. The general result of the tendency each to each, being a tendency of all to the centre, the *general* process of condensation or approximation commences immediately, by a common and simultaneous movement, on withdrawal of the Divine Volition; the *individual* approximations or coalescences—*not* coalitions—of atom with atom, being subject to almost infinite variations of time, degree, and condition, on account of the excessive multiplicity of relation, arising from the differences of form assumed as characterising the atoms at the moment of their quitting the Particle Proper; as well as from the subsequent particular inequidistance, each from each.

What I wish to impress upon the reader is the certainty of there arising, at once (on withdrawal of the diffusive force, or Divine Volition), out of the condition of the atoms as described, at innumerable points throughout the Universal sphere, innumerable agglomerations, characterized by innumerable specific differences of form, size, essential nature, and distance, each from each. The development of Repulsion (Electricity) must have commenced of course with the very earliest particular efforts at Unity, and must have proceeded constantly in the ratio of Coalescence—that is to say, *in that of condensation,* or, again, of Heterogeneity.

Thus the two Principles Proper, *Attraction and Repulsion*—the Material and the Spiritual—accompany each other, in the strictest fellowship for ever. Thus *the Body and the Soul walk hand in hand.*

If now, in fancy, we select *any one* of the agglomerations considered as in their primary stages throughout the Universal sphere, and suppose this incipient agglomeration to be taking place at that point where the centre of our Sun exists—or rather where it *did* exist originally; for the Sun is per-

petually shifting this position—we shall find ourselves met, and borne onward for a time at least, by the most magnificent of theories—by the Nebular Cosmogony of Laplace:—although "Cosmogony" is far too comprehensive a term for what he really discusses—which is the constitution of our solar system alone—of one among the myriad of similar systems which make up the Universe Proper—that Universal sphere—that all-inclusive and absolute *Cosmos* which forms the subject of my present Discourse.

Confining himself to an *obviously limited* region—that of our solar system with its comparatively immediate vicinity—and *nearly* assuming—that is to say, assuming without any basis whatever, either deductive or inductive—*much* of what I have been just endeavouring to place upon a more stable basis than assumption; assuming, for example, matter as diffused (without pretending to account for the diffusion) throughout, and somewhat beyond, the space occupied by our system—diffused in a state of heterogeneous nebulosity and obedient to that omniprevalent law of Gravity at whose principle he ventured to make no guess; assuming all this (which is quite true, although he had no logical right to its assumption) Laplace has shown, dynamically and mathematically, that the results in such case necessarily ensuing are those and those alone which we find manifested in the actually existing condition of the system itself.

To explain: Let us conceive *that* particular agglomeration of which we have just spoken—the one at the point designated by our Sun's centre—to have so far proceeded that a vast quantity of nebulous matter has here assumed a roughly globular form; its centre being of course coincident with what is now, or rather was originally, the centre of our Sun; and its periphery extending out beyond the orbit of Neptune, the most remote of our planets—in other words, let us suppose the diameter of this rough sphere to be some 6,000 millions of miles. For ages this mass of matter has been undergoing condensation, until at length it has become reduced into the bulk we imagine; having proceeded gradually of course from its atomic and imperceptible state into what we understand of visible, palpable, or otherwise appreciable nebulosity.

Now, the condition of this mass implies a rotation about an imaginary axis—a rotation which, commencing with the absolute incipiency of the aggregation, has been ever since acquiring velocity. The very first two atoms which met, approaching each other from points not diametrically opposite, would, in rushing partially past each other, form a nucleus for the rotary movement described. How this would increase in velocity, is readily seen. The two atoms are joined by others—an aggregation is formed. The mass continues to rotate while condensing. But any atom at the circumference has of course a more rapid motion than one nearer the centre. The outer atom, however, with its superior velocity, approaches the centre; carrying this superior velocity with it as it goes. Thus every atom, proceeding inwardly, and finally attaching itself to the condensed centre, adds something to the original velocity of that centre—that

is to say, increases the rotary movement of the mass.

Let us now suppose this mass so far condensed that it occupies *precisely* the space circumscribed by the orbit of Neptune, and that the velocity with which the surface of the mass moves, in the general rotation, is precisely that velocity which Neptune now revolves about the Sun. At this epoch, then, we are to understand that the constantly increasing centrifugal force, having got the better of the non-increasing centripetal, loosened and separated the exterior and least condensed stratum, or a few of the exterior and least condensed strata, at the equator of the sphere, where the tangential velocity predominated; so that these strata formed about the main body an independent ring encircling the equatorial regions—just as the exterior portion thrown off, by excessive velocity of rotation, from a grindstone, would form a ring about the grindstone, but for the solidity of the superficial material: were this caoutchouc, or anything similar in consistency, precisely the phenomenon I describe would be presented.

The ring thus whirled from the nebulous mass, *revolved* of course *as* a separate ring, with just that velocity with which, while the surface of the mass, it *rotated*. In the meantime, condensation still proceeding, the interval between the discharged ring and the main body continued to increase, until the former was left at a vast distance from the latter.

Now, admitting the ring to have possessed, by some seemingly accidental arrangement of its heterogeneous materials, a constitution nearly uniform, then this ring, *as* such, would never have ceased revolving about its primary; but, as might have been anticipated, there appears to have been enough irregularity in the disposition of the materials, to make them cluster about centres of superior solidity; and thus the annular form was destroyed.* No doubt, the band was soon broken up into several portions, and one of these portions, predominating in mass, absorbed the others into itself; the whole settling, spherically, into a planet. That this latter, *as* a planet, continued the revolutionary movement which characterised it while a ring, is sufficiently clear; and that it took upon itself, also, an additional movement in its new condition of sphere, is readily explained. The ring being understood as yet unbroken, we see that its exterior, while the whole revolves about the parent body, moves more rapidly than its interior. When the rupture occurred, then, some portion in each fragment must have been moving with greater velocity than the others. The superior movement prevailing, must have whirled each fragment round—that is to say, have caused it to rotate; and the direction of the rotation must of course have been the direction of

* Laplace assumed his nebulosity heterogeneous, merely that he might be thus enabled to account for the breaking up of the rings; for had the nebulosity been homogeneous, they would not have broken. I reach the same result—heterogeneity of the secondary masses immediately resulting from the atoms—purely from an *a priori* consideration of their general design—*Relation*.—E. A. P.

the revolution whence it arose. *All* the fragments having become subject to the rotation described, must, in coalescing, have imparted it to the one planet constituted by their coalescence.—This planet was Neptune. Its material continuing to undergo condensation, and the centrifugal force generated in its rotation, getting, at length, the better of the centripetal, as before in the case of the parent orb, a ring was whirled also from the equatorial surface of this planet: this ring, having been *un*uniform in its constitution, was broken up, and its several fragments, being absorbed by the most massive, were collectively spherified into a moon. Subsequently, the operation was repeated, and a second moon was the result. We thus account for the planet Neptune, with the two satellites which accompany him.

In throwing off a ring from its equator, the Sun reestablished that equilibrium between its centripetal and centrifugal forces which had been disturbed in the process of condensation; but, as this condensation still proceeded, the equilibrium was again immediately disturbed through the increase of rotation. By the time the mass had so far shrunk that it occupied a spherical space just that circumscribed by the orbit of Uranus, we are to understand that the centrifugal force had so far obtained the ascendency that new relief was needed: a second equatorial band was consequently thrown off, which, proving ununiform, was broken up, as before in the case of Neptune; the fragments settling into the planet Uranus; the velocity of whose actual revolution about the Sun indicates, of course, the rotary speed of that Sun's equatorial surface at the moment of the separation. Uranus, adopting a rotation from the collective rotations of the fragments composing it, as previously explained, now threw off ring after ring; each of which, becoming broken up, settled into a moon:—other moons, at different epochs, having been formed in this manner by the rupture and general spherification of as many distinct uniform rings.

By the time the Sun had shrunk until it occupied a space just that circumscribed by the orbit of Saturn, the balance, we are to suppose, between its centripetal and centrifugal forces had again become so far disturbed, through increase of rotary velocity, the result of condensation, that a third effort at equilibrium became necessary; and an annular band was therefore whirled off, as twice before; which, on rupture through ununiformity, became consolidated into the planet Saturn. This latter threw off, in the first place, seven uniform bands, which, on rupture, were spherified respectively into as many moons; but, subsequently, it appears to have discharged, at three distinct but not very distant epochs, three rings whose equability of constitution was, by apparent accident, so considerable as to present no occasion for their rupture; thus they continue to revolve as rings. I use the phrase "*apparent* accident"; for of accident in the ordinary sense there was of course nothing—the term is properly applied only to the result of indistinguishable or not immediate traceable *law*.

Shrinking still farther, until it occupied just the space circumscribed by the orbit of Jupiter, the Sun now found

need of farther effort to restore the counterbalance of its two forces, continually disarranged in the still continued increase of rotation. Jupiter, accordingly, was now thrown off; passing from the annular to the planetary condition; and, on attaining this latter, threw off in its turn, at four different epochs, four rings, which finally resolved themselves into so many moons.

Still shrinking, until its sphere occupied just the space defined by the orbit of the Asteroids, the Sun now discarded a ring which appears to have had *eight* centres of superior solidity, and, on breaking up, to have separated into eight fragments, no one of which so far predominated in mass as to absorb the others. All therefore, as distinct although comparatively small planets, proceeded to revolve in orbits whose distances, each from each, may be considered as in some degree the measure of the force which drove them asunder —all the orbits, nevertheless, being so closely coincident as to admit of our calling them *one*, in view of the other planetary orbits.

Continuing to shrink, the Sun, on becoming so small as just to fill the orbit of Mars, now discharged this planet—of course by the process repeatedly described. Having no moon, however, Mars could have thrown off no ring. In fact, an epoch had now arrived in the career of the parent body, the centre of the system. The *de*crease of its nebulosity, which is the *in*crease of its density, and which again is the *de*crease of its condensation, out of which latter arose the constant disturbance of equilibrium—must, by this period, have attained a point at which the efforts for restoration would have been more and more ineffectual just in proportion as they were less frequently needed. Thus the processes of which we have been speaking would everywhere show signs of exhaustion—in the planets first, and secondly in the original mass. We must not fall into the error of supposing the decrease of interval observed among planets as we approach the Sun to be in any respect indicative of an increase of frequency in the periods at which they were discarded. Exactly the converse is to be understood. The longest interval of time must have occurred between the discharges of the two interior; the shortest, between those of the two exterior planets. The decrease of the interval of space is, nevertheless, the measure of the density, and thus inversely of the condensation, of the Sun, throughout the processes detailed.

Having shrunk, however, so far as to fill only the orbit of our Earth, the parent sphere whirled from itself still one other body—the Earth—in a condition so nebulous as to admit of this body's discarding, in its turn, yet another, which is our Moon;—but here terminated the lunar formations.

Finally, subsiding to the orbits first of Venus and then of Mercury, the Sun discarded these two interior planets; neither of which has given birth to any moon.

Thus from his original bulk—or, to speak more accurately, from the condition in which we first considered him —from a partially spherified nebular mass, *certainly* much more than 5600 millions of miles in diameter—the great central orb and origin of our solar-planetary-lunar system, has gradually descended, by condensation, in obedience

to the law of Gravity, to a globe only 882,000 miles in diameter; but it by no means follows, either that its condensation is yet complete, or that it may not still possess the capacity of whirling from itself another planet.

I have here given—in outline, of course, but still with all the detail necessary for distinctness—a view of the Nebular Theory as its author himself conceived it. From whatever point we regard it, we shall find it *beautifully true*. It is by far too beautiful, indeed, *not* to possess Truth as its essentiality—and here I am very profoundly serious in what I say. In the revolution of the satellites of Uranus, there does appear something *seemingly* inconsistent with the assumptions of Laplace; but that *one* apparent inconsistency can invalidate a theory constructed from a million of intricate consistencies, is a fancy fit only for the fantastic. In prophesying, confidently, that the apparent anomaly to which I refer, will, sooner or later, be found one of the strongest possible corroborations of the general hypothesis, I pretend to no especial spirit of divination. It is a matter which the only difficulty seems *not* to foresee.*

The bodies whirled off in the processes described, would exchange, it has been seen, the superficial *rotation* of the orbs whence they originated, for a *revolution* of equal velocity about these orbs as distant centres; and the revolution thus engendered must proceed, so long as the centripetal force, or that with which the discarded body gravitates towards its parent, is neither greater nor less than that by which it was discarded—that is, than the centrifugal, or far more properly, than the tangential, velocity. From the unity, however, of the origin of these two forces, we might have expected to find them as they are found—the one accurately counterbalancing the other. It has been shown, indeed, that the act of whirling-off is, in every case, merely an act for the preservation of the counter-balance.

After referring, however, the centripetal force to the omniprevalent law of Gravity, it has been the fashion with astronomical treaties, to seek beyond the limits of mere Nature—that is to say, of *Secondary* Cause—a solution of the phenomenon of tangential velocity. This latter they attribute directly to a *First Cause*—to God. The force which carries a stellar body around its primary they assert to have originated in an impulse given immediately by the finger—this is the childish phraseology employed—by the finger of Deity itself. In this view, the planets, fully formed, are conceived to have been hurled from the Divine hand, to a position in the vicinity of the suns, with an impetus mathematically adapted to the masses, or attractive capacities, of the suns themselves. An idea so grossly unphilosophical, although so supinely adopted, could have arisen only from the difficulty of otherwise accounting for the absolutely accurate adaptation, each to each, of two forces so seemingly independent one of the other, as are the gravitating and tangential. But it should be remembered that, for a long

* I am prepared to show that the anomalous revolution of the satellites of Uranus is a simply perspective anomaly arising from the inclination of the axis of the planet.—E. A. P.

time, the coincidence between the moon's rotation and her sidereal revolution—two matters seemingly far more independent than those now considered—was looked upon as positively miraculous; and there was a strong disposition, even among astronomers, to attribute the marvel to the direct and continual agency of God—who, in this case, it was said, had found it necessary to interpose, specially among his general laws, a set of subsidiary regulations, for the purpose of for ever concealing from mortal eyes the glories, or perhaps the horrors, of the other side of the Moon—of that mysterious hemisphere which has always avoided, and must perpetually avoid, the telescopic scrutiny of mankind. The advance of Science, however, soon demonstrated—what to the philosophical instinct needed *no* demonstration—that the one movement is but a portion—something more even than a consequence—of the other.

For my part, I have no patience with fantasies at once so timorous, so idle, and so awkward. They belong to the veriest *cowardice* of thought. That Nature and the God of Nature are distinct, no thinking being can long doubt. By the former we imply merely the laws of the latter. But with the very idea of God, omnipotent, omniscient, we entertain also the idea of *the infallibility* of his laws. With Him there being neither Past nor Future—with Him all being *Now*—do we not insult him in supposing his laws so contrived as not to provide for every possible contingency?—or rather, what idea *can* we have of *any* possible contingency, except that it is at once a result and a manifestation of his laws? He who, divesting himself of prejudice, shall have the rare courage to think absolutely for himself, cannot fail to arrive, in the end, at the condensation of *laws* into *Law*—cannot fail of reaching the conclusion that *each law of Nature is dependent at all points upon all other laws,* and that all are but consequences of one primary exercise of the Divine Volition. Such is the principle of the Cosmogony which, with all necessary deference, I here venture to suggest and to maintain.

In this view, it will be seen that, dismissing as frivolous, and even impious, the fancy of the tangential force having been imparted to the planets immediately by "the finger of God," I consider this force as originating in the rotation of the stars—this rotation as brought about by the in-rushing of the primary atoms towards their respective centres of aggregation—this in-rushing as the consequence of the law of Gravity—this law as but the mode in which is necessarily manifested the tendency of the atoms to return into imparticularity—this tendency to return as but the inevitable reaction of the first and most sublime of Acts—that act by which a God, self-existing and alone existing, became all things at once through dint of his volition, while all things were thus constituted a portion of God.

The radical assumptions of this Discourse suggest to me, and in fact imply, certain important *modifications* of the Nebular Theory as given by Laplace. The efforts of the repulsive power I have considered as made for the purpose of preventing contact among the atoms, and thus as made in the ratio of the approach to contact—that is to say, in the ratio of condensation. In other words, *electricity,* with its invo-

lute phenomena, heat, light, and magnetism, is to be understood as proceeding as condensation proceeds, and of course, inversely, as destiny proceeds, or the *cessation to condense*. Thus the Sun in the process of its aggregation, must soon, in developing repulsion, have become excessively heated—perhaps incandescent; and we can perceive how the operation of discarding its rings must have been materially assisted by the slight incrustation of its surface consequent on cooling. Any common experiment shows us how readily a crust of the character suggested, is separated, through heterogeneity, from the interior mass. But on every successive rejection of the crust, the new surface would appear incandescent as before; and the period at which it would again become so far incrusted as to be readily loosened and discharged, may well be imagined as exactly coincident with that at which a new effort would be needed, by the whole mass, to restore the equilibrium of its two forces, disarranged through condensation. In other words —by the time the electric influence (Repulsion) has prepared the surface for rejection, we are to understand that the gravitating influence (Attraction) is precisely ready to reject it. Here then, as everywhere, *the Body and the soul walk hand in hand.*

These ideas are empirically confirmed at all points. Since condensation can never, in any body, be considered as absolutely at an end, we are warranted in anticipating that, whenever we have an opportunity of testing the matter, we shall find indications of resident luminosity in *all* the stellar bodies—moons and planets as well as suns. That our Moon is strongly self-luminous, we see at every total eclipse, when, if not so, she would disappear. On the dark part of the satellite, too, during her phases, we often observe flashes like our own Auroras; and that these latter, with our various other so-called electrical phenomena, without reference to any more steady radiance, must give our Earth a certain appearance of luminosity to an inhabitant of the Moon, is quite evident. In fact, we should regard all the phenomena referred to as mere manifestations, in different moods and degrees, of the Earth's feebly-continued condensation.

If my views are tenable, we should be prepared to find the newer planets —that is to say, those nearer the Sun—more luminous than those older and more remote—and the extreme brilliancy of Venus (on whose dark portions, during her phases, the Auroras are frequently visible) does not seem to be altogether accounted for by her mere proximity to the central orb. She is no doubt vividly self-luminous, although less so than Mercury; while the luminosity of Neptune may be comparatively nothing.

Admitting what I have urged, it is clear that, from the moment of the Sun's discarding a ring, there must be a continuous diminution both of his heat and light on account of the continuous incrustation of his surface; and that a period would arrive—the period immediately previous to a new discharge—when a *very material* decrease of both light and heat must become apparent. Now, we know that tokens of such changes are distinctly recognisable. On the Melville islands—to adduce merely one out of a hundred examples—we find traces of *ultra-tropi-*

cal vegetation—of plants that never could have flourished without immensely more light and heat than are at present afforded by our Sun to any portion of the surface of the Earth. Is such vegetation referable to an epoch immediately subsequent to the whirling-off of Venus? At this epoch must have occurred to us our greatest access of solar influence; and, in fact, this influence must then have attained its maximum—leaving out of view of course the period when the Earth itself was discarded—the period of its mere organization.

Again:—we know that there exist *non-luminous suns*—that is to say, suns whose existence we determine through the movements of others, but whose luminosity is not sufficient to impress us. Are these suns invisible merely on account of the length of time elapsed since their discharge of a planet? And yet again:—may we not—at least in certain cases—account for the sudden appearances of suns where none had been previously suspected, by the hypothesis that, having rolled with incrusted surfaces throughout the few thousand years of our astronomical history, each of these suns, in whirling off a new secondary, has at length been enabled to display the glories of its still incandescent interior?—To the well-ascertained fact of the proportional increase of heat as we descend into the Earth, I need of course do nothing more than refer—it comes in the strongest possible corroboration of all that I have said on the topic now at issue.

In speaking, not long ago, of the repulsive or electrical influence, I remarked that "the important phenomena of vitality, consciousness, and thought, whether we observe them generally or in detail, seem to proceed at least in the ratio of the *heterogeneous*."

I mentioned, too, that I would recur to the suggestion—and this is the proper point at which to do so. Looking at the matter first in detail, we perceive that not merely the *manifestation* of vitality, but its importance, consequences, and elevation of character keep pace very closely with the heterogeneity or complexity of the animal structure. Looking at the question, now in its generality, and referring to the first movements of the atoms towards mass-constitution, we find that heterogeneousness, brought about directly through condensation, proportional with it for ever. We thus reach the proposition that *the importance of the development of the terrestrial vitality proceeds equably with the terrestrial condensation.*

Now this is in precise accordance with what we know of the succession of animals on the Earth. As it has proceeded in its condensation, superior and still superior races have appeared. Is it impossible that the successive geological revolutions which have attended at least, if not immediately caused, these successive elevations of vitalic character—is it improbable that these revolutions have themselves been produced by the successive planetary discharges from the Sun—in other words, by the successive variations in the solar influence on the Earth? Were this idea tenable, we should not be unwarranted in the fancy that the discharge of yet a new planet, interior to Mercury, may give rise to yet a new modification of the terrestrial surface—a modification from which may spring a race both materially and spiritually superior to Man.

These thoughts impress me with all the force of truth—but I throw them out of course merely in their obvious character of suggestion.

The Nebular Theory of Laplace has lately received far more confirmation than it needed, at the hands of the philosopher Comte. These two have thus together shown—*not*, to be sure, that Matter at any period actually existed as described, in a state of nebular diffusion, but that, admitting it so to have existed throughout the space and much beyond the space now occupied by our solar system, *and to have commenced a movement towards a centre*—it must gradually have assumed the various forms and motions which are now seen, in that system, to obtain. A demonstration such as this—a dynamical and mathematical demonstration, as far as demonstration can be—unquestionable and unquestioned—unless, indeed, by that unprofitable and disreputable tribe, the professional questioners—the mere madmen who deny the Newtonian law of Gravity on which the results of the French mathematicians are based—a demonstration, I say, such as this, would to most intellects be conclusive—and I confess that it is so to mine—of the validity of the nebular hypothesis upon which the demonstration depends.

That the demonstration does not *prove* the hypothesis according to the common understanding of the word "proof," I admit, of course. To show that certain existing results—that certain established facts—may be, even mathematically, accounted for by the assumption of a certain hypothesis, is by no means to establish the hypothesis itself. In other words:—to show that certain *data* being given, a certain existing result might, or even *must*, have ensued, will fail to prove that this result *did* ensue *from the data*, until such time as it shall be also shown that there are, *and can be*, no other *data* from which the result in question might *equally* have ensued. But in the case now discussed, although all must admit the deficiency of what we are in the habit of terming "proof," still there are many intellects, and those of the loftiest order, to which *no* proof could bring one iota of additional *conviction*. Without going into details which might impinge upon the Cloud-Land of Metaphysics, I may as well here observe that the force of conviction, in cases such as this, will always with the right-thinking be proportional to the amount of *complexity* intervening between the hypothesis and the result. To be less abstract:—The greatness of the complexity found existing among cosmical conditions, by rendering great in the same proportion the difficulty of accounting for all these conditions, *at once* strengthens also in the same proportion our faith in that hypothesis which does in such manner satisfactorily account for them; and as *no* complexity can well be conceived greater than that of the astronomical conditions, so no conviction can be stronger, to *my* mind at least, than that with which I am impressed by an hypothesis that not only reconciles these conditions with mathematical accuracy, and reduces them into a consistent and intelligible whole, but is at the same time the *sole* hypothesis, by means of which the human intellect has been ever enabled to account for them *at all*.

A most unfounded opinion has been latterly current in gossiping and even

in scientific circles, the opinion that the so-called Nebular Cosmogony has been overthrown. This fancy has arisen from the report of late observations made among what hitherto have been termed the "nebulæ," through the large telescope of Cincinnati, and the world-renowned instrument of Lord Rosse. Certain spots in the firmament which presented, even to the most powerful of the old telescopes, the appearance of nebulosity or haze, had been regarded for a long time as confirming the theory of Laplace. They were looked upon as stars in that very process of condensation which I have been attempting to describe. Thus it was supposed that we "had ocular evidence"—an evidence by the way which has always been found very questionable—of the truth of the hypothesis, and although certain telescopic improvements every now and then enabled us to perceive that a spot here and there, which we had been classing among the nebulæ was, in fact, but a cluster of stars deriving its nebular character only from its immensity of distance, still it was thought that no doubt could exist as to the actual nebulosity of numerous other masses, the strongholds of the nebulists, bidding defiance to every effort at segregation. Of these latter the most interesting was the great nebula in the constellation Orion, but this, with innumerable other miscalled "nebulæ," when viewed through the magnificent modern telescopes, has become resolved into a simple collection of stars. Now this fact has been very generally understood as conclusive against the Nebular Hypothesis of Laplace, and on announcement of the discoveries in question the most enthusiastic defender and most eloquent populariser of the theory, Dr. Nichol, went so far as to "admit the necessity of abandoning" an idea which had formed the material of his most praiseworthy book.

Many of my readers will no doubt be inclined to say that the result of these new investigations *has* at least a strong tendency to overthrow the hypothesis, while some of them, more thoughtful, will suggest that although the theory is by no means disproved through the segregation of the particular nebulæ alluded to, still a *failure* to segregate them with such telescopes might well have been understood as a triumphant *corroboration* of the theory, and this latter class will be surprised perhaps to hear me say that even with *them* I disagree.' If the propositions of this Discourse have been comprehended, it will be seen that in my view a failure to segregate the nebulæ would have tended to the refutation rather than to the confirmation of the Nebular Hypothesis.

Let me explain:—The Newtonian Law of Gravity we may of course assume as demonstrated. This law, it will be remembered, I have referred to the reaction of the first Divine Act—to the reaction of an exercise of the Divine Volition temporarily over-coming a difficulty. This difficulty is that of forcing the normal into the abnormal—of impelling that whose originality, and therefore whose rightful condition, was *One*, to take upon itself the wrongful condition of Many. It is only by conceiving this difficulty as *temporarily* overcome that we can comprehend a reaction. There could have been no reaction had the act been infinitely continued. So long as the act *lasted* no

reaction of course could commence; in other words, no *gravitation* could take place, for we have considered the one as but the manifestation of the other. But gravitation *has* taken place, therefore the act of Creation has ceased, and gravitation has long ago taken place, therefore the act of Creation has long ago ceased. We can no more expect, then, to observe *the primary processes* of Creation, and to these primary processes the condition of nebulosity has already been explained to belong.

Through what we know of the propagation of light, we have direct proof that the more remote of the stars have existed under the forms in which we now see them for an inconceivable number of years. So far back *at least*, then, as the period when these stars underwent condensation, must have been the epoch at which the mass-constitutive processes began. That we may conceive these processes, then, as still going on in the case of certain nebulæ, while in all other cases we find them thoroughly at an end, we are forced into assumptions for which we have really *no* basis whatever—we have to thrust in again upon the revolting Reason the blasphemous idea of special interposition—we have to suppose that in the particular instances of these nebulæ, an unerring God found it necessary to introduce certain supplementary regulations, certain improvements of the general law, certain re-touchings and emendations, in a word, which had the effect of deferring the completion of these individual stars for centuries of centuries beyond the era during which all the other stellar bodies had time, not only to be fully constituted, but to grow hoary with an unspeakable old age.

Of course, it will be immediately objected that since the light by which we recognised the nebulæ now must be merely that which left their surfaces a vast number of years ago, the processes at present observed, or supposed to be observed, are, in fact, *not* processes now actually going on, but the phantoms of processes completed long in the Past—just as I maintain all these mass-constitutive processes *must* have been.

To this I reply that neither is the now-observed condition of the condensed stars their actual condition, but a condition completed long in the Past, so that my argument drawn from the *relative* condition of the stars and the nebulæ is in no manner disturbed. Moreover, those who maintain the existence of nebulæ do *not* refer the nebulosity to extreme distance, they declare it a real and not merely a perspective nebulosity. That we may conceive indeed a nebular mass as visible at all, we must conceive it as *very near us* in comparison with the condensed stars brought into view by the modern telescopes. In maintaining the appearances in question, then, to be really nebulous we maintain their comparative vicinity to our point of view. Thus, their condition, as we see them now, must be referred to an epoch *far less remote* than that to which we may refer the now-observed condition of at least the majority of the stars. In a word, should Astronomy ever demonstrate a nebula, in the sense at present intended, I should consider the Nebular Cosmogony, *not* indeed as corroborated by the demonstration, but as thereby irretrievably overthrown.

By way, however, of rendering unto Cæsar *no more* than the things that are Cæsar's, let me here remark that the assumption of the hypothesis which led him to so glorious a result seems to have been suggested to Laplace in great measure by a misconception—by the very misconception of which we have just been speaking—by the generally prevalent misunderstanding of the character of the nebulæ, so misnamed. These he supposed to be, in reality, what their designation implies. The fact is, this great man had very properly an inferior faith in his own merely *perceptive* powers. In respect, therefore, to the actual existence of nebulæ, an existence so confidently maintained by his telescopic contemporaries, he depended less upon what he saw than upon what he heard.

It will be seen that the only valid objections to his theory are those made to its hypothesis *as* such, to what suggested it, not to what it suggests, to its propositions rather than to its results. His most unwarranted assumption was that of giving the atoms a movement towards a centre, in the very face of his evident understanding that these atoms, in unlimited succession, extended throughout the Universal space. I have already shown that under such circumstances there could have occurred no movement at all, and Laplace consequently assumed one on no more philosophical ground than that something of the kind was necessary for the establishment of what he intended to establish.

His original idea seems to have been a compound of the true Epicurean atoms with the false nebulæ of his contemporaries, and thus his theory presents us with the singular anomaly of absolute truth deduced, as a mathematical result, from a hybrid *datum* of ancient imagination intertangled with modern inacumen. Laplace's real strength lay, in fact, in an almost miraculous mathematical instinct:—on this he relied, and in no instance did it fail or deceive him:—in the case of the Nebular Cosmogony it led him, blindfolded, through a labyrinth of Error into one of the most luminous and stupendous temples of Truth.

Let us now fancy, for the moment, that the ring first thrown off by the Sun, that is to say the ring whose breaking-up constituted Neptune, did not, in fact, break up until the throwing-off of the ring out of which Uranus arose; that this latter ring again remained perfect until the discharge of that out of which sprang Saturn; that this latter again remained entire until the discharge of that form which originated Jupiter—and so on. Let us imagine, in a word, that no dissolution occurred among the rings until the final rejection of that which gave birth to Mercury. We thus paint to the eye of the mind a series of co-existent concentric circles, and looking as well at *them* as at the processes by which, according to Laplace's hypothesis, they were constructed, we perceive at once a very singular analogy with the atomic strata and the process of the original irradiation as I have described it. Is it impossible that on measuring the *forces*, respectively, by which each successive planetary circle was thrown off —that is to say, on measuring the successive excesses of rotation over gravitation which occasioned the successive discharges—we should find the analogy

in question more decidedly confirmed? *Is it improbable that we should discover these forces to have varied, as in the original radiation—proportionally to the squares of the distances?*

Our solar system, consisting, in chief, of one sun, with sixteen planets certainly, and possibly a few more, revolving about it at various distances, and attended by seventeen moons assuredly, but *very* probably by several others—is now to be considered as *an example* of the innumerable agglomerations which proceeded to take place throughout the Universal Sphere of atoms on withdrawal of the Divine Volition. I mean to say that our solar system is to be understood as affording a *generic instance* of these agglomerations, or, more correctly, of the ulterior conditions at which they arrived. If we keep our attention fixed on the idea of *the utmost possible Relation* as the Omnipotent design, and on the precautions taken to accomplish it through difference of form, among the original atoms, and particular inequidistance, we shall find it impossible to suppose for a moment that even any two of the incipient agglomerations reached precisely the same result in the end. We shall rather be inclined to think that no *two* stellar bodies in the Universe—whether suns, planets or moons—are particularly, while *all* are generally, similar. Still less, then, can we imagine any two *assemblages* of such bodies—any two "systems"—as having more than a general resemblance.* Our telescopes, at this point, thoroughly confirm our deductions. Taking our own solar system, then, as merely a loose or general type of all, we have so far proceeded in our subject as to survey the universe under the aspect of a spherical space, throughout which, dispersed with merely general equability, exist a number of but generally similar *systems*.

Let us now, expanding our conceptions, look upon each of these systems as in itself an atom; which in fact it is, when we consider it as but one of the countless myriads of systems which constitute the Universe. Regarding all, then, as but colossal atoms, each with the same ineradicable tendency to Unity which characterises the actual atoms of which it consists—we enter at once upon a new order of aggregation. The smaller systems, in the vicinity of a larger one, would inevitably be drawn into still closer vicinity. A thousand would assemble here; a million there—perhaps here, again, even a billion—leaving, thus, immeasurable vacancies in space. And if, now, it be demanded why, in the case of these systems—of these merely Titanic atoms—I speak simply of an "assemblage," and not, as in the case of the actual atoms, of a more or less consolidated agglomeration:—if it be asked, for instance, why I do not carry what I suggest to its legitimate conclusion, and describe at once these assemblages of system-atoms as rushing to consolidation in spheres—

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* It is not *impossible* that some unlooked-for optical improvement may disclose to us, among innumerable varieties of systems, a luminous sun, encircled by luminous and non-luminous rings, within and without and between which revolve luminous and non-luminous planets, attended by moons having moons—and even these latter again having moons.—E. A. P.

as each becoming condensed into one magnificent sun—my reply is that mellonta tauta*—I am but pausing for a moment on the threshold of *the Future*. For the present, calling these assemblages "clusters," we see them in the incipient stages of their consolidation. Their *absolute* consolidation is to *come*.

We have now reached a point from which we behold the Universe as a spherical space interspersed, *unequably*, with *clusters*. It will be noticed that I here prefer the adverb "unequably" to the phrase "with a merely general equability," employed before. It is evident, in fact, that the equability of distribution will diminish in the ratio of the agglomerative processes—that is to say, as the things distributed diminish in number. Thus the increase of *in*equability—an increase which must continue until, sooner or later, an epoch will arrive at which the largest agglomeration will absorb all the others—should be viewed as, simply, a corroborative indication of the *tendency to One*.

And here, at length, it seems proper to inquire whether the ascertained *facts* of Astronomy confirm the general arrangement which I have thus, deductively, assigned to the Heavens. Thoroughly they *do*. Telescopic observation, guided by the laws of perspective, enables us to understand that the perceptible Universe exists as a *cluster of clusters, irregularly disposed*.

The "clusters" of which this Universal "*cluster of clusters*" consists, are merely what we have been in the practice of designating "nebulæ"—and of these nebulæ *one* is of paramount interest to mankind. I allude to the Galaxy or Milky Way. This interests us, first and most obviously, on account of its great superiority in apparent size, not only to any one other cluster in the firmament, but to all the other clusters taken together. The largest of these latter occupies a mere point comparatively, and is distinctly seen only with the aid of a telescope. The Galaxy sweeps throughout the Heaven and is brilliantly visible to the naked eye. But it interests man chiefly, although less immediately, on account of its being his home; the home of the Earth on which he exists; the home of the Sun about which this Earth revolves; the home of that "system" of orbs of which the Sun is the centre and primary—the Earth one of sixteen secondaries, or planets—the Moon one of seventeen tertiaries, or satellites. The Galaxy, let me repeat, is but one of the *clusters* which I have been describing—but one of the miscalled "nebulæ" revealed to us—by the telescope alone, sometimes—as faint hazy spots in various quarters of the sky. We have no reason to suppose the Milky Way *really* more extensive than the least of these nebulæ. Its vast superiority in size is but an apparent superiority arising from our position in regard to it—that is to say, from our position in its midst. However strange the assertion may at first appear to those unversed in Astronomy, still the astronomer himself has no hesitation in asserting that we are *in the midst* of that inconceivable host of stars—of suns—of systems—which constitute the Galaxy. Moreover, not only have *we*—not only has *our* Sun a right to claim the Galaxy as its own especial cluster, but, with slight reservation, it may be said that all the distinctly vis-

* See Tale bearing this title—Ed.

ible stars of the firmament—all the stars visible to the naked eye—have equally a right to claim it as *their* own.

There has been a great deal of misconception in respect to the *shape* of the Galaxy; which, in nearly all our astronomical treatises, is said to resemble that of a capital Y. The cluster in question has, in reality, a certain general—*very* general resemblance to the planet Saturn, with its encompassing triple ring. Instead of the solid orb of that planet, however, we must picture to ourselves a lenticular star-island, or collection of stars; our Sun lying excentrically —near the shore of the island—on that side of it which is nearest the constellation of the Cross and farthest from that of Cassiopeia. The surrounding ring, where it approaches our position, has in it a longitudinal *gash*, which does, in fact, cause *the ring in our vicinity* to assume, loosely, the appearance of a capital Y.

We must not fall into the error, however, of conceiving the somewhat indefinite girdle as at all *remote*, comparatively speaking, from the also indefinite lenticular cluster which it surrounds; and thus, for mere purpose of explanation, we may speak of our Sun as actually situated at that point of the Y where its three component lines unite; and, conceiving this letter to be of a certain solidity—of a certain thickness, very trivial in comparison with its length—we may even speak of our position as *in the middle* of this thickness. Fancying ourselves thus placed, we shall no longer find difficulty in accounting for the phenomena presented—which are perspective altogether. When we look upwards or downwards—that is to say, when we cast our eyes in the direction of the letter's *thickness*—we look through fewer stars than when we cast them in the direction of its *length* or *along* either of the three component lines. Of course, in the former case the stars appear scattered—in the latter crowded. To reverse this explanation: —An inhabitant of the Earth when looking, as we commonly express ourselves, *at* the Galaxy, *is* then beholding it in some of the directions of its length—is looking *along* the lines of the Y—but when, looking out into the general Heaven, he turns his eyes *from* the Galaxy, he is then surveying it in the direction of the letter's thickness; and on this account the stars seem to him scattered; while, in fact, they are as close together, on an average, as in the mass of the cluster. *No* consideration could be better adapted to convey an idea of this cluster's stupendous extent.

If, with a telescope of high space-penetrating power, we carefully inspect the firmament, we shall become aware of *a belt of clusters*—of what we have hitherto called "nebulæ"—a *band*, of varying breadth, stretching from horizon to horizon, at right angles to the general course of the Milky Way. This band is the ultimate *cluster of clusters*. This belt is *The Universe*. Our Galaxy is but one, and perhaps one of the most inconsiderable of the clusters which go to the constitution of this ultimate Universal *belt* or *band*. The appearance of this cluster of clusters to our eyes, *as* a belt or band, is altogether a perspective phenomenon of the same character as that which causes us to behold our own individual and roughly-spherical cluster, the Galaxy, under guise also of a belt, traversing the Heavens at right angles to the Universal one. The

shape of the all-inclusive cluster is of course *generally* that of each individual cluster which it includes. Just as the scattered stars which, on looking *from* the Galaxy, we see in the general sky, are in fact but a portion of that Galaxy itself, and as closely intermingled with it as any of the telescopic points in what seems the densest portion of its mass—so are the scattered nebulæ which on casting our eyes *from* the Universal *belt,* we perceive at all points of the firmament—so, I say, are these scattered nebulæ to be understood as only perspectively scattered, and as part and parcel of the one supreme and Universal *sphere.*

No astronomical fallacy is more untenable, and none has been more pertinaciously adhered to, than that of the absolute *illimitation* of the Universe of Stars. The reasons for limitation, as I have already assigned them, *a priori,* seem to me unanswerable; but, not to speak of these, *observation* assures us that there is, in numerous directions around us, certainly if not in all, a positive limit—or, at the very least, affords us no basis whatever for thinking otherwise. Were the succession of stars endless, then the background of the sky would present us an uniform luminosity like that displayed by the Galaxy—*since there could be absolutely no point, in all that background, at which would not exist a star.* The only mode, therefore, in which, under such a state of affairs, we could comprehend the *voids* which our telescopes find in innumerable directions, would be by supposing the distance of the invisible background so immense that no ray from it has yet been able to reach us at all. That this *may* be so, who shall venture to deny? I maintain, simply, that we have not even the shadow of a reason for believing that it *is* so.

When speaking of the vulgar propensity to regard all bodies on the Earth as tending merely to the Earth's centre, I observed that, "with certain exceptions to be specified hereafter, every body on the Earth tended not only to the Earth's centre, but in every conceivable direction." The "exceptions" refer to those frequent gaps in the Heavens, where our utmost scrutiny can detect not only no stellar bodies, but no indications of their existence—where yawning chasms, blacker than Erebus, seem to afford us glimpses, through the boundary walls of the Universe of Stars, into the illimitable Universe of Vacancy, beyond. Now as any body, existing on the Earth, chances to pass, either through its own movement or the Earth's, into a line with any one of these voids or cosmical abysses, it clearly is no longer attracted *in the direction of that void,* and for the moment, consequently, is "heavier" than at any period either after or before. Independently of the consideration of these voids, however, and looking only at the generally unequable distribution of the stars, we see that the absolute tendency of bodies on the Earth to the Earth's centre is in a state of perpetual variation.

We comprehend, then, the insulation of our Universe. We perceive the isolation of *that*—of *all* that which we grasp with the senses. We know that there exists one *cluster of clusters*—a collection around which, on all sides, extend the immeasurable wildernesses of a Space *to all human perception* untenanted. But *because* upon the confines of this Universe of Stars we are com-

pelled to pause, through want of further evidence from the senses, is it right to conclude that, in fact, there *is* no material point beyond that which we have thus been permitted to attain? Have we, or have we not, an analogical right to the inference that this perceptible Universe—that this cluster of clusters—is but one of *a series* of clusters, the rest of which are invisible through distance—through the diffusion of their light being so excessive, ere it reaches us, as not to produce upon our retinas a light impression—or from there being no such emanation as light at all in these unspeakably distant worlds—or, lastly, from the mere interval being so vast that the electric tidings of their presence in Space have not yet—through the lapsing myriads of years—been enabled to traverse that interval?

Have we any right to inferences—have we any ground whatever for visions such as these? If we have a right to them in *any* degree, we have a right to their infinite extension.

The human brain has obviously a leaning to the *"Infinite,"* and fondles the phantom of the idea. It seems to long with a passionate fervour for this impossible conception, with the hope of intellectually believing it when conceived. What is general among the whole race of Man, of course no individual of that race can be warranted in considering abnormal; neverthless, there *may* be a class of superior intelligences, to whom the human bias alluded to may wear all the character of monomania.

My question, however, remains unanswered:—Have we any right to infer—let us say rather, to imagine—an interminable succession of the "clusters of clusters," or of "Universes" more or less similar?

I reply that the "right," in a case such as this, depends absolutely upon the hardihood of that imagination which ventures to claim the right. Let me declare only that, as an individual, I myself feel impelled to *fancy*—without daring to call it more—that there *does* exist a *limitless* succession of Universes, more or less similar to that of which we have cognisance—to that of which *alone* we shall ever have cognisance—at the very least until the return of our own particular Universe into Unity. *If* such clusters of clusters exist, however—*and they do*—it is abundantly clear that, having had no part in our origin, they have no portion in our laws. They neither attract us, nor we them. Their material—their spirit is not ours—is not that which obtains in any part of our Universe. They could not impress our senses or our souls. Among them and us—considering all, for the moment, collectively—there are no influences in common. Each exists, apart and independently, *in the bosom of its proper and particular God.*

In the conduct of this discourse, I am aiming less at physical than at metaphysical order. The clearness with which even material phenomena are presented to the understanding depends very little, I have long since learned to perceive, upon a merely natural, and almost altogether upon a moral, arrangement. If then I seem to step somewhat too discursively from point to point of my topic, let me suggest that I do so in the hope of thus the better keeping unbroken that chain of *graduated impression* by which alone

the intellect of Man can expect to encompass the grandeurs of which I speak, and in their majestic totality, to comprehend them.

So far our attention has been directed almost exclusively to a general and relative grouping of the stellar bodies in space. Of specification there has been little; and whatever ideas of *quantity* have been conveyed—that is to say, of number, magnitude, and distance—have been conveyed incidentally and by way of preparation for more definitive conceptions. These latter let us now attempt to entertain.

Our solar system, as has been already mentioned, consists in chief, of one sun and sixteen planets certainly, but in all probability a few others, revolving around it as a centre, and attended by seventeen moons of which we know, with possibly several more of which as yet we know nothing. These various bodies are not true spheres, but oblate spheroids—spheres flattened at the poles of the imaginary axes about which they rotate—the flattening being a consequence of the rotation. Neither is the Sun absolutely the centre of the system; for this Sun itself, with all the planets, revolves about a perpetually shifting point of space, which is the system's general centre of gravity. Neither are we to consider the paths through which these different spheroids move—the moons about the planets, the planets about the Sun, or the Sun about the common centre—as circles in an accurate sense. They are, in fact, *ellipses —one of the foci being the point about which the revolution is made.* An ellipse is a curve, returning into itself, one of whose diameters is longer than the other. In the longer diameter are two points equidistant from the middle of the line, and so situated otherwise that, if from each of them a straight line be drawn to any one point of the curve, the two lines taken together will be equal to the long diameter itself. Now let us conceive such an ellipse. At one of the points mentioned, which are the *foci,* let us fasten an orange. By an elastic thread let us connect this orange with a pea; and let us place this latter on the circumference of the ellipse. Let us now move the pea continuously around the orange—keeping always on the circumference of the ellipse. The elastic thread, which of course varies in length as we move the pea, will form what in geometry is called a *radius vector.* Now if the orange be understood as the sun, and the pea as a planet revolving about it, then the revolution should be made at such a rate—with a velocity so varying —that the *radius vector* may pass over *equal areas of space in equal times.* The progress of the pea *should be*— in other words, the progress of the planet—*is* of course slow in proportion to its distance from the Sun—swift in proportion to its proximity. Those planets, moreover, move the more slowly which are the farther from the Sun; *the squares of their periods of revolution having the same proportion to each other as have to each other the cubes of their mean distances from the Sun.*

The wonderfully complex laws of revolution here described, however, are not to be understood as obtaining in our system alone. They *everywhere* prevail where Attraction prevails. They control *the Universe.* Every shining speck in the firmament is, no doubt, a luminous

Sun, resembling our own, at least in its general features, and having in attendance upon it a greater or less number of planets, greater or less, whose still lingering luminosity is not sufficient to render them visible to us at so vast a distance, but which, nevertheless, revolve, moon-attended, about their starry centres, in obedience to the principles just detailed—in obedience to the three omniprevalent laws of revolution—the three immortal laws *guessed* by the imaginative Kepler, and but subsequently demonstrated and accounted for by the patient and mathematical Newton. Among a tribe of philosophers who pride themselves excessively upon matter of fact, it is far too fashionable to sneer at all speculation under the comprehensive *sobriquet*, "guess-work." The point to be considered is, *who* guesses. In guessing with Plato, we spend our time to better purpose, now and then, than in hearkening to a demonstration by Alcmæon.

In many works on Astronomy, I find it distinctly stated that the laws of Kepler are *the basis* of the great principle, Gravitation. This idea must have arisen from the fact that the suggestion of these laws by Kepler, and his proving them *a posteriori* to have an actual existence, led Newton to account for them by the Hypothesis of Gravitation, and finally, to demonstrate them *a priori*, as necessary consequences of the hypothetical principle. Thus so far from the laws of Kepler being the basis of Gravity, Gravity is the basis of these laws—as it is, indeed, of all the laws of the material Universe, which are not referable to Repulsion alone.

The mean distance of the Earth from the Moon—that is to say, from the heavenly body in our closest vicinity—is 237,000 miles. Mercury, the planet nearest the Sun, is distant from him 37 millions of miles. Venus, the next, revolves at a distance of 68 millions:—the Earth, which comes next, at a distance of 95 millions:—Mars, then, at a distance of 144 millions. Now come the eight Asteroids (Ceres, Juno, Vesta, Pallas, Astræa, Flora, Iris, and Hebe), at an average distance of about 250 millions. Then we have Jupiter, distant 490 millions; then Saturn, 900 millions; then Uranus, 19 hundred millions; finally Neptune, lately discovered, and revolving at a distance, say of 28 hundred millions. Leaving Neptune out of the account—of which as yet we know little accurately, and which is possibly one of a system of Asteroids—it will be seen that, within certain limits, there exists an *order of interval* among the planets. Speaking loosely, we may say that each outer planet is twice as far from the Sun as is the next inner one. May not the *order* here mentioned—*may not the law of Bode—be deduced from consideration of the analogy suggested by me as having place between the solar discharge of rings and the mode of the atomic irradiation?*

The numbers hurriedly mentioned in this summary of distance, it is folly to attempt comprehending, unless in the light of abstract arithmetical facts. They are not practically tangible ones. They convey no precise ideas. I have stated that Neptune, the planet farthest from the Sun, revolves about him at a distance of 28 hundred millions of miles. So far good:—I have stated a mathematical fact; and, without comprehending it in the least, we may put it to use—mathematically. But in

mentioning, even, that the Moon revolves about the Earth at the comparatively trifling distance of 237,000 miles, I entertained no expectation of giving any one to understand—to know—to feel—how far from the Earth the Moon actually *is*. 237,000 *miles*. There are, perhaps, few of my readers who have not crossed the Atlantic ocean; yet how many of them have a distinct idea of even the 3000 miles intervening between shore and shore? I doubt, indeed, whether the man lives who can force into his brain the most remote conception of the interval between one milestone and its next neighbour upon the turnpike. We are in some measure aided, however, in our consideration of distance, by combining this consideration with the kindred one of velocity. Sound passes through 1100 feet of space in a second of time. Now were it possible for an inhabitant of the Earth to see the flash of a cannon discharged in the Moon, and to hear the report, he would have to wait, after perceiving the former, more than 13 entire days and nights before getting any intimation of the latter.

However feeble be the impression, even thus conveyed, of the Moon's real distance from the Earth, it will, nevertheless, effect a good object in enabling us more clearly to see the futility of attempting to grasp such intervals as that of the 28 hundred millions of miles between our Sun and Neptune; or even that of the 95 millions between the Sun and the Earth we inhabit. A cannon-ball, flying at the greatest velocity with which such a ball has ever been known to fly, could not traverse the latter interval in less than 20 years; while for the former it would require 590.

Our Moon's real diameter is 2160 miles; yet she is comparatively so trifling an object that it would take nearly 50 such orbs to compose one as great as the Earth.

The diameter of our own globe is 7912 miles—but from the enunciation of these numbers what positive idea do we derive?

If we ascend an ordinary mountain and look around us from its summit, we behold a landscape stretching, say 40 miles, in every direction, forming a circle 250 miles in circumference, and including an area of 5000 square miles. The extent of such a prospect, on account of the *successiveness* with which its portions necessarily present themselves to view, can be only very feebly and very partially appreciated—yet the entire panorama would comprehend no more than one 40,000th part of the mere *surface* of our globe. Were this panorama, then, to be succeeded, after the lapse of an hour, by another of equal extent; this again by a third, after the lapse of an hour; this again by a fourth after lapse of another hour—and so on, until the scenery of the whole Earth were exhausted; and were we to be engaged in examining these various panoramas for twelve hours of every day; we should, nevertheless, be 9 years and 48 days in completing the general survey.

But if the mere surface of the Earth eludes the grasp of the imagination, what are we to think of its cubical contents? It embraces a mass of matter equal in weight to at least two sextillions, two hundred quintillions of tons. Let us suppose it in a state of quies-

cence; and now let us endeavour to conceive a mechanical force sufficient to set it in motion! Not the strength of all the myriads of beings whom we may conclude to inhabit the planetary worlds of our system—not the combined physical strength of *all* these beings—even admitting all to be more powerful than man—would avail to stir the ponderous mass *a single inch* from its position.

What are we to understand, then, of the force which, under similar circumstances, would be required to move the *largest of our planets*, Jupiter? This is 86,000 miles in diameter, and would include within its periphery more than a thousand orbs of the magnitude of our own. Yet this stupendous body is actually flying around the sun at the rate of 29,000 miles an hour—that is to say, with a velocity forty times greater than that of a cannon-ball! The thought of such a phenomenon cannot well be said to *startle* the mind—it palsies and appals it. Not unfrequently we task our imagination in picturing the capacities of an angel. Let us fancy such a being at a distance of some hundred miles from Jupiter—a close eye-witness of this planet as it speeds on its annual revolution. Now, *can* we, I demand, fashion for ourselves any conception so distinct of this ideal being's spiritual exaltation, as *that* involved in the supposition that, even by this immeasurable mass of matter, whirled immediately before his eyes, with a velocity so unutterable, he—an angel—angelic though he be—is not at once struck into nothingness and overwhelmed?

At this point, however, it seems proper to suggest that, in fact, we have been speaking of comparative trifles. Our Sun—the central and controlling orb of the system to which Jupiter belongs—is not only greater than Jupiter, but greater by far than all the planets of the system taken together. This fact is an essential condition indeed of the stability of the system itself. The diameter of Jupiter has been mentioned; it is 86,000 miles—that of the Sun is 882,000 miles. An inhabitant of the latter, travelling ninety miles a day, would be more than eighty years in going round a great circle of its circumference. It occupies a cubical space of 681 quadrillions, 472 trillions of miles. The Moon, as has been stated, revolves about the earth at a distance of 237,000 miles—in an orbit, consequently, of nearly a million and a half. Now, were the Sun placed upon the Earth, centre over centre, the body of the former would extend, in every direction, not only to the line of the Moon's orbit but beyond it, a distance of 200,000 miles.

And here, once again, let me suggest that, in fact, we have *still* been speaking of comparative trifles. The distance of the planet Neptune from the Sun has been stated; it is 28 hundred millions of miles; the circumference of its orbit, therefore, is about 17 billions. Let this be borne in mind while we glance at some one of the brightest stars. Between this and the star of *our* system (the Sun), there is a gulf of space, to convey any idea of which we should need the tongue of an archangel. From *our* system, then, and from *our* Sun, or star, the star at which we suppose ourselves glancing, is a thing altogether apart:—still, for the moment, let us imagine it placed upon our Sun,

centre over centre, as we just now imagined this Sun itself placed upon the Earth. Let us now conceive the particular star we have in mind, extending, in every direction, beyond the orbit of Mercury—of Venus—of the Earth:—still *on*, beyond the orbit of Mars—of Jupiter—of Uranus—until, finally, we fancy it filling the circle—*seventeen billions of miles in circumference*—which is described by the revolution of Leverrier's planet. When we have conceived all this, we shall have entertained no extravagant conception. There is the very best reason for believing that many of the stars are even far larger than the one we have imagined. I mean to say, that we have the very best *empirical* basis for such belief—and, in looking back at the original, atomic arrangements for *diversity*, which have been assumed as a part of the Divine plan in the constitution of the Universe, we shall be enabled easily to understand and to credit the existence of even far vaster disproportions in stellar size than any to which I have hitherto alluded. The largest orbs of course we must expect to find rolling through the widest vacancies of Space.

I remarked, just now, that to convey an idea of the interval between our Sun and any one of the other stars, we should require the eloquence of an archangel. In so saying, I should not be accused of exaggeration; for, in simple truth, these are topics on which it is scarcely possible to exaggerate. But let us bring the matter more distinctly before the eye of the mind.

In the first place, we may get a general, *relative* conception of the interval referred to by comparing it with the inter-planetary spaces. If, for example, we suppose the Earth, which is in reality 95 millions of miles from the Sun, to be only *one foot* from that luminary, then Neptune would be forty feet distant, *and the star Alpha Lyræ, at the very least, one hundred and fifty-nine.*

Now I presume that, in the termination of my last sentence, few of my readers have noticed anything especially objectionable—particularly wrong. I said that the distance of the Earth from the Sun being taken at *one foot*, the distance of Neptune would be forty feet, and that of Alpha Lyræ one hundred and fifty-nine. The proportion between one foot and one hundred and fifty-nine has appeared, perhaps, to convey a sufficiently definite impression of the proportion between the two intervals—that of the Earth from the Sun, and that of Alpha Lyræ from the same luminary. But my account of the matter should in reality have run thus:—The distance of the Earth from the Sun being taken at one foot, the distance of Neptune would be forty feet, and that of Alpha Lyræ one hundred and fifty-nine —*miles*:—that is to say, I had assigned to Alpha Lyræ, in my first statement of the case, only the 528*th part* of that distance which is the *least distance possible* at which it can actually lie.

To proceed:—However distant a mere *planet* is, yet when we look at it through a telescope, we see it under a certain form—of a certain appreciable size. Now I have already hinted at the probable bulk of many of the stars; nevertheless, when we view any one of them, even through the most powerful telescope, it is found to present us with *no form*, and consequently with *no magnitude* whatever. We see it as a point, and nothing more.

Again:—Let us suppose ourselves walking at night on a highway. In a field on one side of the road is a line of tall objects, say trees, the figures of which are distinctly defined against the background of the sky. This line of objects extends at right angles to the road, and from the road to the horizon. Now, as we proceed along the road, we see these objects changing their positions, respectively, in relation to a certain fixed point in that portion of the firmament which forms the background of the view. Let us suppose this fixed point—sufficiently fixed for our purpose—to be the rising moon. We become aware, at once, that while the tree nearest us so far alters its position in respect to the moon, as to seem flying behind us, the tree in the extreme distance has scarcely changed at all its relative position with the satellite. We then go on to perceive that the farther the objects are from us, the less they alter their positons; and the converse. Then we begin, unwittingly, to estimáte the distances of individual trees by the degrees in which they evince the relative alteration. Finally, we come to understand how it might be possible to ascertain the actual distance of any given tree in the line, by using the amount of relative alteration as a basis in a simple geometrical problem. Now, this relative alteration is what we call "parallax"; and by parallax we calculate the distances of the heavenly bodies. Applying the principle to the trees in question, we should of course be very much at a loss to comprehend the distance of *that* tree, which, however far we proceeded along the road, should evince *no* parallax at all. This in the case described is a thing impossible; but impossible only because all distances on our Earth are trivial indeed:—in comparison with the vast cosmical quantities, we may speak of them as absolutely nothing.

Now, let us suppose the star Alpha Lyræ directly overhead; and let us imagine that, instead of standing on the Earth, we stand at one end of a straight road stretching through Space to a distance equalling the diameter of the Earth's orbit—that is to say, to a distance of *one hundred and ninety millions of miles*. Having observed, by means of the most delicate micrometrical instruments, the exact position of the star, let us now pass along this inconceivable road, until we reach the other extremity. Now, once again, let us look at the star. It is *precisely* where we left it. Our instruments, however delicate, assure us that its relative position is absolutely—is identically the same, as at the commencement of our unutterable journey. *No* parallax—none whatever—has been found.

The fact is that, in regard to the distance of the fixed stars—of any one of the myriads of suns glistening on the farther side of that awful chasm which separates our system from its brothers in the cluster to which it belongs—astronomical science, until very lately, could speak only with a negative certainty. Assuming the brightest as the nearest, we could say, even of *them*, only that there is a certain incomprehensible distance on the *hither* side of which they cannot be:—how far they are beyond it we had in no case been able to ascertain. We perceived, for example, that Alpha Lyræ cannot be nearer to us than 19 trillions, 200 billions of miles; but, for all we knew, and

indeed for all we now know, it may be distant from us the square, or the cube, or any other power of the number mentioned. By dint, however, of wonderfully minute and cautious observations, continued with novel instruments, for many laborious years, Bessel, not long ago deceased, has lately succeeded in determining the distance of six or seven stars; among others, that of the star numbered 61 in the constellation of the Swan. The distance in this latter instance ascertained is 670,000 times that of the Sun; which last, it will be remembered, is 95 millions of miles. The star 61 Cygni, then, is nearly 64 trillions of miles from us—or more than three times the distance assigned, *as the least possible*, for Alpha Lyræ.

In attempting to appreciate this interval by the aid of any considerations of *velocity*, as we did in endeavouring to estimate the distance of the moon, we must leave out of sight altogether such nothings as the speed of a cannon ball, or of sound. Light, however, according to the latest calculations of Struve, proceeds at the rate of 167,000 miles in a second. Thought itself cannot pass through this interval more speedily—if, indeed, thought can traverse it at all. Yet, in coming from 61 Cygni to us, even at this inconceivable rate, light occupies more than *ten years;* and, consequently, were the star this moment blotted out from the Universe, still, *for ten years*, would it continue to sparkle on, undimmed in its paradoxical glory.

Keeping now in mind whatever feeble conception we may have attained of the interval between our Sun and 61 Cygni, let us remember that this interval, however unutterably vast, we are permitted to consider as but the *average* interval among the countless host of stars composing that cluster, or "nebula," to which our system, as well as that of 61 Cygni, belongs. I have, in fact, stated the case with great moderation. We have excellent reason for believing 61 Cygni to be one of the *nearest* stars, and thus for concluding, at least for the present, that its distance from us is *less* than the average distance between star and star in the magnificent cluster of the Milky Way.

And here, once again and finally, it seems proper to suggest that even as yet we have been speaking of trifles. Ceasing to wonder at the space between star and star in our own or in any particular cluster, let us rather turn our thoughts to the intervals between cluster and cluster in the all-comprehensive cluster of the Universe.

I have already said that light proceeds at the rate of 167,000 miles in a second—that is about 10 millions of miles in a minute, or about 600 millions of miles in an hour:—yet so far removed from us are some of the nebulæ, that even light, speeding with this velocity, could not and does not reach us, from those mysterious regions, in less than 3 *millions of years*. This calculation, moreover, is made by the elder Herschel, and in reference merely to those comparatively proximate clusters within the scope of his own telescope. There *are* nebulæ, however, which, through the magical tube of Lord Rosse, are this instant whispering in our ears the secrets of *a million of ages* by-gone. In a word, the events which we behold now—at this moment—in those worlds—are the identical events which interested

their inhabitants *ten hundred thousand centuries ago*. In intervals—in distance such as this suggestion forces upon the *soul*—rather than upon the mind—we find at length a fitting climax to all hitherto frivolous considerations of *quantity*.

Our fancies thus occupied with the cosmical distances, let us take the opportunity of referring to the difficulty which we have so often experienced, while pursuing *the beaten path* of astronomical reflection *in accounting* for the immeasurable voids alluded to—in comprehending why chasms so totally unoccupied, and therefore apparently so needless, have been made to intervene between star and star—between cluster and cluster—in understanding, to be brief, a sufficient reason for the Titanic scale, in respect of mere *Space*, on which the Universe is seen to be constructed. A rational cause for the phenomenon, I maintain that Astronomy has palpably failed to assign—but the considerations through which, in this Essay, we have proceeded step by step, enable us clearly and immediately to perceive that *Space and Duration are one*. That the Universe might *endure* throughout an era at all commensurate with the grandeur of its component material portions and with the high majesty of its spiritual purposes, it was necessary that the original atomic diffusion be made to so inconceivable an extent as to be only not infinite. It was required, in a word, that the stars should be gathered into visibility from invisible nebulosity—proceed from nebulosity to consolidation—and so grow grey in giving birth and death to unspeakably numerous and complex variations of vitalic development:—it was required that the stars should do all this—should have time thoroughly to accomplish all these Divine purposes—*during the period* in which all things were effecting their return into Unity with a velocity accumulating in the inverse proportion of the squares of the distances at which lay the inevitable End.

Throughout all this we have no difficulty in understanding the absolute accuracy of the Divine *adaptation*. The density of the stars, respectively, proceeds of course as their condensation diminishes; condensation and heterogeneity keep pace with each other, through the latter, which is the index of the former, we estimate the vitalic and spiritual development. Thus in the density of the globes, we have the measure in which their purposes are fulfilled. *As* density proceeds—*as* the divine intentions *are* accomplished—*as* less and still less remains *to be* accomplished—so, in the same ratio, should we expect to find an acceleration of *the End*:—and thus the philosophical mind will easily comprehend that the Divine designs in constituting the stars advance, *mathematically*, to their fulfillment; and more, it will readily give the advance a mathematical expression; it will decide that this advance is inversely proportional to the squares of the distances of all created things from the starting-point and goal of their creation.

Not only is this Divine adaptation, however, mathematically accurate, but there is that about it which stamps it *as divine*, in distinction from that which is merely the work of human constructiveness. I allude to the complete *mutuality* of adaptation. For example: in human constructions a particular cause has a

particular effect; a particular intention brings to pass a particular object; but this is all; we see no reciprocity. The effect does not re-act upon the cause; the intention does not change relations with the object. In Divine constructions, the object is either design or object as we choose to regard it—and we may take at any time a cause for an effect, or the converse—so that we can never absolutely decide which is which.

To give an instance:—In polar climates the human frame, to maintain its animal heat, requires for combustion in the capillary system an abundant supply of highly azotised food, such as train-oil. But again:—in polar climates nearly the sole food afforded man is the oil of abundant seals and whales. Now, whether is oil at hand because imperatively demanded, or the only thing demanded because the only thing to be obtained? It is impossible to decide. There is an absolute *reciprocity of adaptation.*

The pleasure which we derive from any display of human ingenuity is in the ratio of *the approach* to this species of reciprocity. In the construction of *plot,* for example, in fictitious literature, we should aim at so arranging the incidents that we shall not be able to determine, of any one of them, whether it depends from any one other or upholds it. In this sense, of course, *perfection of plot* is really or practically unattainable—but only because it is a finite intelligence that constructs. The plots of God are perfect. The Universe is a plot of God.

And now we have reached a point at which the intellect is forced, again, to struggle against its propensity for analogical inference—against its monomaniac grasping at the infinite. Moons have been seen *revolving* about planets; planets about stars; and the poetical instinct of humanity—its instinct of the symmetrical, if the symmetry be but a symmetry of surface;—this *instinct,* which the Soul, not only of Man but of all created beings, took up in the beginning from the *geometrical* basis of the Universal irradiation—impels us to the fancy of an endless extension of this system of *cycles.* Closing our eyes equally to *de*duction and *in*duction, we insist upon imagining a *revolution* of all the orbs of the Galaxy about some gigantic globe which we take to be the central pivot of the whole. Each cluster in the great cluster of clusters is imagined of course to be similarly supplied and constructed; while, that the "analogy" may be wanting at no point, we go on to conceive these clusters themselves, again, *as revolving* about some still more august sphere:—this latter, still again, *with* its incircling clusters, as but one of a yet more magnificent series of agglomerations, *gyrating* about yet another orb central *to them*—some orb still more unspeakably sublime—some orb, let us rather say, of infinite sublimity endlessly multiplied by the infinitely sublime. Such are the conditions, continued in perpetuity, which the voice of what some people term "analogy" calls upon the Fancy to depict and the Reason to contemplate, if possible, without becoming dissatisfied with the picture. Such, in *general,* is the interminable gyration beyond gyration which we have been instructed by Philosophy to comprehend and to account for, at least in the best manner we can. Now and then, however, a

philosopher proper—one whose frenzy takes a very determinate turn—whose genius, to speak more reverentially, has a strongly-pronounced washer-woman-ish bias, doing everything up by the dozen—enables us to see *precisely* that point out of sight, at which the revolutionary processes in question do, and of right ought to, come to an end.

It is hardly worth while, perhaps, even to sneer at the reveries of Fourier:—but much has been said latterly of the hypothesis of Madler—that there exists in the centre of the Galaxy a stupendous globe about which all the systems of the cluster revolve. The *period* of our own, indeed, has been stated—117 millions of years.

That our Sun has a motion in space, independently of its rotation and its revolution about the system's centre of gravity has long been suspected. This motion, granting it to exist, would be manifested perspectively. The stars in that firmamental region which we were leaving behind us, would, in a very long series of years, become crowded; those in the opposite quarter, scattered. Now, by means of astronomical History, we ascertain, cloudily, that some such phenomena have occurred. On this ground it has been declared that our system is moving to a point in the heavens diametrically opposite the star Zeta Herculis;—but this inference is, perhaps, the maximum to which we have any logical right. Madler, however, has gone so far as to designate a particular star, Alcyone in the Pleiades, as being at or about the very spot around which a general *revolution* is performed.

Now, since by "analogy" we are led, in the first instance, to these dreams, it is no more than proper that we should abide by analogy, at least in some measure, during their development; and that analogy which suggests the revolution suggests at the same time a central orb about which it should be performed:—so far the astronomer was consistent. This central orb, however, should, dynamically, be greater than all the orbs taken together which surround it. Of these there are about 100 millions. "Why, then," it was of course demanded, "do we not *see* this vast central sun—*at least equal* in mass to 100 millions of such suns as ours—why do we not *see* it—*we*, especially, who occupy the mid-region of the cluster—the very locality *near* which, at all events, must be situated this incomparable star?" The reply was ready—"It must be non-luminous, as are our planets." Here, then, to suit a purpose, analogy is suddenly let fall. "Not so," it may be said; "we know that non-luminous suns actually exist." It is true that we have reason at least for supposing so; but we have certainly no reason whatever for supposing that the non-luminous suns in question are encircled by *luminous* suns, while these again are surrounded by non-luminous planets:—and it is precisely all this with which Madler is called upon to find anything analogous in the heavens—for it is precisely all this which he imagines in the case of the Galaxy. Admitting the thing to be so, we cannot help here picturing to ourselves how sad a puzzle the *why is it so* must prove to all *a priori* philosophers.

But granting, in the very teeth of analogy and of everything else, the non-luminosity of the vast central orb, we may still inquire how this orb, so enormous, could fail of being rendered

visible by the flood of light thrown upon it from the 100 millions of glorious suns glaring in all directions about it. Upon the urging of this question, the idea of an actually solid central sun appears in some measure to have been abandoned; and speculation proceeded to assert that the systems of the cluster perform their revolutions merely about an immaterial centre of gravity common to all. Here again, then, to suit a purpose, analogy is let fall. The planets of our system revolve, it is true, about a common centre of gravity; but they do this in connection with, and in consequence of, a material sun whose mass more than counterbalances the rest of the system.

The mathematical circle is a curve composed of an infinity of straight lines. But this idea of the circle—an idea which, in view of all ordinary geometry, is merely the mathematical, as contradistinguished from the practical, idea—is, in sober fact, the *practical* conception which alone we have any right to entertain in regard to the majestic circle with which we have to deal, at least in fancy, when we suppose our system revolving about a point in the centre of the Galaxy. Let the most vigorous of human imaginations attempt but to take a single step towards the comprehension of a sweep so ineffable! It would scarcely be paradoxical to say that a flash of lightning itself, travelling *for ever* upon the circumference of this unutterable circle, would still, *for ever*, be travelling in a straight line. That the path of our Sun in such an orbit would, to any human perception, deviate in the slightest degree from a straight line, even in a million of years, is a proposition not to be entertained; yet we are required to believe that a curvature has become apparent during the brief period of our astronomical history—during a mere point—during the utter nothingness of two or three thousand years.

It may be said that Madler *has* really ascertained a curvature in the direction of our system's now well-established progress through Space. Admitting, if necessary, this fact to be in reality such, I maintain that nothing is thereby shown except the reality of this fact—the fact of a curvature. For its *thorough* determination, ages will be required; and, when determined, it will be found indicative of some binary or other multiple relation between our Sun and some one or more of the proximate stars. I hazard nothing, however, in predicting that, after the lapse of many centuries, all efforts at determining the path of our Sun through Space will be abandoned as fruitless. This is easily conceivable when we look at the infinity of perturbation it must experience from its perpetually-shifting relations with other orbs, in the common approach of all to the nucleus of the Galaxy.

But in examining other nebulæ than that of the Milky Way—in surveying, generally, the clusters which overspread the heavens—do we or do we not find confirmation of Madler's hypothesis? We do *not*. The forms of the clusters are exceedingly diverse when casually viewed; but on close inspection, through powerful telescopes, we recognize the sphere very distinctly as at least the proximate form of all—their constitution in general being at variance with the idea of revolution about a common centre.

"It is difficult," says Sir John Her-

schel, "to form any conception of the dynamical state of such systems. On one hand, without a rotary motion and a centrifugal force, it is hardly possible not to regard them as in a state of *progressive collapse*. On the other, granting such a motion and such a force, we find it no less difficult to reconcile their forms with the rotation of the whole system [meaning cluster] around any single axis, without which internal collision would appear to be inevitable."

Some remarks lately made about the nebulæ by Dr. Nichol, in taking quite a different view of the cosmical conditions from any taken in this Discourse—have a very peculiar applicability to the point now at issue. He says:

"When our greatest telescopes are brought to bear upon them, we find that those which were thought to be irregular are not so; they approach nearer to a globe. Here is one that looked oval; but Lord Rosse's telescope brought it into a circle. . . . Now there occurs a very remarkable circumstance in reference to these comparatively speaking circular masses of nebulæ. We find they are not entirely circular, but the reverse; and that all around them, on every side, there are volumes of stars, *stretching out apparently as if they were rushing towards a great central mass in consequence of the action of some great power.*"*

Were I to describe, in my own words, what must necessarily be the existing condition of each nebula on the hypothesis that all matter is, as I suggest, now returning to its original Unity, I should simply be going over, nearly verbatim, the language here employed by Dr. Nichol, without the faintest suspicion of that stupendous truth which is the key to these nebular phenomena.

And here let me fortify my position still farther, by the voice of a greater than Madler—of one, moreover, to whom all the data of Madler have long been familiar things, carefully and thoroughly considered. Referring to the elaborate calculations of Argelander—the very researches which form Madler's basis—*Humboldt*, whose generalising powers have never perhaps been equaled, has the following observation:

"When we regard the real, proper, or non-perspective motions of the stars, we find *many groups of them moving in opposite directions;* and the data as yet in hand render it not necessary at least to conceive that the systems composing the Milky Way, or the clusters generally composing the Universe, are revolving about any particular centre unknown, whether luminous or non-luminous. It is but Man's longing for a fundamental First Cause that impels both his intellect and fancy to the adoption of such an hypothesis."

The phenomenon here alluded to—that of "many groups moving in opposite directions"—is quite inexplicable by Madler's idea; but arises, as a necessary consequence, from that which forms the basis of this Discourse. While the *merely general direction* of each atom—of each moon, planet, star or cluster—would, on my hypothesis,

*I must be understood as denying, *especially*, only the *revolutionary* portion of Madler's hypothesis. Of course, if no great central orb exists *now* in our cluster, such will exist hereafter. Whenever existing, it will be merely the *nucleus* of the consolidation.—E. A. P.

be of course absolutely rectilinear, while the *general* path of all bodies would be a right line leading to the centre of all; it is clear, nevertheless, that this general rectilinearity would be compounded of what, with scarcely any exaggeration, we may term an infinity of particular curves—an infinity of local deviations from rectilinearity—the result of continuous differences of relative position among the multitudinous masses, as each proceeded on its own proper journey to the End.

I quoted just now from Sir John Herschel the following words, used in reference to the clusters:—"On one hand, without a rotary motion and a centrifugal force, it is hardly possible not to regard them as in a state of *progressive collapse*." The fact is, that in surveying the "nebulæ" with a telescope of high power, we shall find it quite impossible, having once conceived this idea of "collapse," not to gather, at all points, corroboration of the idea. A nucleus is always apparent in the direction of which the stars seem to be precipitating themselves; nor can these nuclei be mistaken for merely perspective phenomena—the clusters are *really* denser near the centre, sparser in the regions more remote from it. In a word, we see everything as we *should* see it were a collapse taking place; but, in general, it may be said of these clusters, that we can fairly entertain, while looking at them, the idea of *orbitual movement about a centre*, only by admitting the *possible* existence, in the distant domains of space, of dynamical laws with which *we* are unacquainted.

On the part of Herschel, however, there is evidently *a reluctance* to regard the nebulæ as in "a state of progressive collapse." But if facts—if even appearances justify the supposition of their being in this state, *why*, it may well be demanded, is he disinclined to admit it? Simply on account of a prejudice; merely because the suspicion is at war with a pre-conceived and utterly baseless notion—that of the endlessness—that of the eternal stability of the Universe.

If the propositions of this Discourse are tenable, the "state of progressive collapse" is *precisely* that state in which alone we are warranted in considering All Things; and, with due humility, let me here confess that, for my part, I am at a loss to conceive how any *other* understanding of the existing condition of affairs could ever have made its way into the human brain. "The tendency to collapse" and "the attraction of gravitation" are convertible phrases. In using either, we speak of the reaction of the First Act. Never was necessity less obvious than that of supposing matter imbued with an ineradicable *quality* forming part of its material nature—a quality or instinct *for ever* inseparable from it, and by dint of which inalienable principle every atom is *perpetually* impelled to seek his fellow-atom. Never was necessity less obvious than that of entertaining this unphilosophical idea. Going boldly behind the vulgar thought, we have to conceive, metaphysically, that the gravitating principle appertains to Matter *temporarily*—only while diffused—only while existing as Many instead of as One—appertains to it by virtue of its state of irradiation alone—appertains, in a word, altogether to its *condition*, and not in the slightest degree to *itself*.

In this view, when the irradiation shall have returned into its source—when the reaction shall be completed—the gravitating principle will no longer exist. And, in fact, astronomers, without at any time reaching the idea here suggested, seem to have been approximating it, in the assertion that, "if there were but one body in the universe, it would be impossible to understand how the principle Gravity could obtain"; that is to say, from a consideration of Matter as they find it, they reach a conclusion at which I deductively arrive. That so pregnant a suggestion as the one quoted should have been permitted to remain so long unfruitful is, nevertheless, a mystery which I find it difficult to fathom.

It is, perhaps, in no little degree, however, our propensity for the continuous—for the analogical—in the present case more particularly for the symmetrical—which has been leading us astray. And, in fact, the sense of the symmetrical is an instinct which may be depended upon with an almost blindfold reliance. It is the poetical essence of the Universe—*of the Universe* which, in the supremeness of its symmetry, is but the most sublime of poems. Now symmetry and consistency are convertible terms:—thus Poetry and Truth are one. A thing is consistent in the ratio of its truth—true in the ratio of its consistency. *A perfect consistency, I repeat, can be nothing but an absolute truth.* We may take it for granted, then, that Man cannot long or widely err if he suffer himself to be guided by his poetical, which I have maintained to be his truthful, in being his symmetrical, instinct. He must have a care, however, lest, in pursuing too heedlessly the superficial symmetry of forms and motions, he leave out of sight the really essential symmetry of the principles which determine and control them.

That the stellar bodies would finally be merged in one, that at last all would be drawn into the substance of *one stupendous central orb already existing*, is an idea which for some time past seems vaguely and indeterminately to have held possession of the fancy of mankind. It is an idea, in fact, which belongs to the class of the *excessively obvious*. It springs, instantly, from a superficial observation of the cyclic and seemingly *gyrating* or *vortical* movements of those individual portions of the Universe which come most immediately and most closely under our observation. There is not perhaps a human being of ordinary education and of average reflective capacity to whom, at some period, the fancy in question has not occurred, as if spontaneously, or intuitively, and wearing all the character of a very profound and very original conception. This conception, however, so commonly entertained, has never, within my knowledge, arisen out of any abstract considerations; being, on the contrary, always suggested, as I say, by the vortical movements about centres, a reason for it also—a *cause* for the ingathering of all the orbs into one, *imagined to be already existing*, was naturally sought in the same direction, among these cyclic movements themselves.

Thus it happened that on announcement of the gradual and perfectly regular decrease observed in the orbit of Encke's comet, at every successive revolution about our Sun, astronomers were nearly unanimous in the opinion

that the cause in question was found—that a principle was discovered sufficient to account, physically, for that final, universal agglomeration which, I repeat, the analogical, symmetrical, or poetical instinct of man had predetermined to understand as something more than a simple hypothesis.

This cause, this sufficient reason for the final ingathering, was declared to exist in an exceedingly rare but still material medium pervading space; which medium, by retarding in some degree the progress of the comet, perpetually weakened its tangential force, thus giving a predominance to the centripetal, which, of course, drew the comet nearer and nearer at each revolution, and would eventually precipitate it upon the Sun.

All this was strictly logical—admitting the medium or ether, but this ether was assumed most illogically, on the ground that no *other* mode than the one spoken of could be discovered of accounting for the observed decrease in the orbit of the comet:—as if from the fact that we could *discover* no other mode of accounting for it, it followed, in any respect, that no other mode of accounting for it existed. It is clear that innumerable causes might operate, in combination, to diminish the orbit, without even a possibility of our ever becoming acquainted with one of them. In the meantime, it has never been fairly shown, perhaps, why the retardation occasioned by the skirts of the Sun's atmosphere, through which the comet passes at perihelion, is not enough to account for the phenomenon. That Encke's comet will be absorbed into the Sun is probable; that all the comets of the system will be absorbed is more than merely possible; but in such case the principle of absorption must be referred to eccentricity of orbit—to the close approximation to the Sun of the comets at their perihelia; and is a principle not affecting in any degree the ponderous *spheres* which are to be regarded as the true material constituents of the Universe. Touching comets in general, let me here suggest, in passing, that we cannot be far wrong in looking upon them as the *lightning flashes of the cosmical Heaven.*

The idea of a retarding ether, and through it of a final agglomeration of all things, seemed at one time, however, to be confirmed by the observation of a positive decrease in the orbit of the solid moon. By reference to eclipses recorded 2500 years ago, it was found that the velocity of the satellite's revolution *then* was considerably less than it is *now;* that on the hypothesis that its motions in its orbit are uniformly in accordance with Kepler's law, and were accurately determined *then,* 2500 years ago, it is now in advance of the position it *should* occupy by nearly 9000 miles. The increase of velocity proved of course a diminution of orbit, and astronomers were fast yielding to a belief in an ether as the sole mode of accounting for the phenomenon when Lagrange came to the rescue. He showed that owing to the configurations of spheroids the shorter axis of their ellipses are subject to variation in length; the longer axis being permanent; and that this variation is continuous and vibratory, so that every orbit is in a state of transition either from circle to ellipse or from ellipse to circle. In the case of the moon,

where the shorter axis is *de*creasing, the orbit is passing from circle to ellipse, and consequently is *de*creasing too; but after a long series of ages the ultimate eccentricity will be attained, then the shorter axis will proceed to increase until the orbit becomes a circle, when the process of shortening will again take place, and so on for ever. In the case of the Earth the orbit is passing from ellipse to circle. The facts thus demonstrated do away of course with all necessity for supposing an ether, and with all apprehension of the system's instability on the ether's account.

It will be remembered that I have myself assumed what we may term *an ether*. I have spoken of a subtle *influence* which we know to be ever in attendance upon matter, although becoming manifest only through matter's heterogeneity. To this *influence*, without daring to touch it at all in any effort at explaining its awful *nature*, I have referred the various phenomena of electricity, heat, light, magnetism, and more—of vitality, consciousness, and thought—in a word, of spirituality. It will be seen at once, then, that the ether thus conceived is radically distinct from the ether of the astronomers, inasmuch as theirs is *matter* and mine *not*.

With the idea of material ether seems, thus, to have departed altogether the thought of that universal agglomeration so long predetermined by the poetical fancy of mankind—an agglomeration in which a sound Philosophy might have been warranted in putting faith, at least to a certain extent, if for no other reason than that by this poetical fancy it *had* been so predetermined. But so far as Astronomy—so far as mere Physics has yet spoken, the cycles of the Universe have no conceivable end. Had an end been demonstrated, however, from so purely collateral a cause as an ether, Man's instinct of the Divine *capacity to adapt* would have rebelled against the demonstration. We should have been forced to regard the Universe with some such sense of dissatisfaction as we experience in contemplating an unnecessarily complex work of human art. Creation would have affected us as an imperfect *plot* in a romance, where the *denouement* is awkwardly brought about by interposed incidents external and foreign to the main subject, instead of springing out of the bosom of the thesis, out of the heart of the ruling idea, instead of arising as a result of the primary proposition, as inseparable and inevitable part and parcel of the fundamental conception of the book.

What I mean by the symmetry of mere surface will now be more clearly understood. It is simply by the blandishment of this symmetry that we have been beguiled into the general idea of which Madler's hypothesis is but a part—the idea of the vortical indrawing of the orbs. Dismissing this nakedly physical conception, the symmetry of principle sees the end of all things metaphysically involved in the thought of a beginning; seeks and finds in this origin of all things the *rudiment* of this end; and perceives the impiety of supposing this end likely to be brought about less simply—less directly—less obviously — less artistically — than through *the reaction of the originating Act*.

Recurring, then, to a previous sug-

gestion, let us understand the systems—let us understand each star with its attendant planets—as but a Titanic atom existing in space with precisely the same inclination for Unity which characterised, in the beginning, the actual atoms after their irradiation throughout the Universal sphere. As these original atoms rushed towards each other in generally straight lines, so let us conceive as at least generally rectilinear, the paths of the system-atoms towards their respective centres of aggregation:—and in this direct drawing together of the systems into clusters, with a similar and simultaneous drawing together of the clusters themselves while undergoing consolidation, we have at length attained the great *Now*—the awful Present—the Existing Condition of the Universe.

Of the still more awful Future a not irrational analogy may guide us in framing an hypothesis. The equilibrium between the centripetal and centrifugal forces of each system, being necessarily destroyed upon attainment of a certain proximity to the nucleus of the cluster to which it belongs, there must occur, at once, a chaotic or seemingly chaotic precipitation, of the moons upon the planets, of the planets upon the suns, and of the suns upon the nuclei; and the general result of this precipitation must be the gathering of the myriad now-existing stars of the firmament into an almost infinitely less number of almost infinitely superior spheres. In being immeasurably fewer, the worlds of that day will be immeasurably greater than our own. Then, indeed, amid unfathomable abysses, will be glaring unimaginable suns. But all this will be merely a climatic magnificence foreboding the great End. Of this End the new genesis described can be but a very partial postponement. While undergoing consolidation, the clusters themselves, with a speed prodigiously accumulative, have been rushing towards their own general centre—and now, with a thousand-fold electric velocity, commensurate only with their material grandeur and with the spiritual passion of their appetite for oneness, the majestic remnants of the tribe of Stars flash at length into a common embrace. The inevitable catastrophe is at hand.

But this catastrophe—what is it? We have seen accomplished the ingathering of the orbs. Henceforward, are we not to understand *one material globe of globes* as constituting and comprehending the Universe? Such a fancy would be altogether at war with every assumption and consideration of this Discourse.

I have already alluded to that absolute *reciprocity of adaptation* which is the idiosyncrasy of the divine Art—stamping it divine. Up to this point of our reflections, we have been regarding the electrical influence as a something by dint of whose repulsion alone Matter is enabled to exist in that state of diffusion demanded for the fulfilment of its purposes:—so far, in a word, we have been considering the influence in question as ordained for Matter's sake to subserve the objects of matter. With a perfectly legitimate reciprocity, we are now permitted to look at Matter as created *solely for the sake of this influence*—solely to serve the objects of this spiritual Ether. Through the aid—by the means—through the agency of matter, and by

dint of its heterogeneity—is this Ether manifested—is *Spirit individualised*. It is merely in the development of this Ether, through heterogeneity, that particular masses of Matter become animate—sensitive—and in the ratio of their heterogeneity;—some reaching a degree of sensitiveness involving what we call *Thought*, and thus attaining Conscious Intelligence.

In this view, we are enabled to perceive Matter as a Means not as an End. Its purposes are thus seen to have been comprehended in its diffusion; and with the return into Unity these purposes cease. The absolutely consolidated globe of globes would be *objectless*—therefore not for a moment could it continue to exist. Matter, created for an end, would unquestionably, on fulfilment of that end, be Matter no longer. Let us endeavour to understand that it would disappear, and that God would remain all in all.

That every work of Divine conception must coexist and coexpire with its particular design, seems to me especially obvious; and I make no doubt that, on perceiving the final globe of globes to be *objectless*, the majority of my readers will be satisfied with my "*therefore* it cannot continue to exist." Nevertheless, as the startling thought of its instantaneous disappearance is one which the most powerful intellect cannot be expected readily to entertain on grounds so decidedly abstract, let us endeavour to look at the idea from some other and more ordinary point of view; let us see how thoroughly and beautifully it is corroborated in an *a posteriori* consideration of Matter as we actually find it.

I have before said that "Attraction and Repulsion being undeniably the sole properties by which Matter is manifested to Mind, we are justified in assuming that Matter *exists* only as Attraction and Repulsion—in other words, that Attraction and Repulsion *are* Matter; there being no conceivable case in which we may not employ the term Matter and the terms 'Attraction' and 'Repulsion' taken together, as equivalent, and therefore convertible, expressions of Logic."

Now the very definition of Attraction implies particularity—the existence of parts, particles, or atoms; for we define it as the tendency of "each atom, etc., to every other atom," etc., according to a certain law. Of course where there are *no* parts—where there is absolute Unity—where the tendency to oneness is satisfied—there can be no Attraction:—this has been fully shown, and all philosophy admits it. When, on fulfilment of its purposes, then, Matter shall have returned into its original condition of *One*—a condition which presupposes the expulsion of the separative ether, whose province and whose capacity are limited to keeping the atoms apart until that great day when, this ether being no longer needed, the overwhelming pressure of the finally collective Attraction shall at length just sufficiently predominate and expel it:—when, I say, Matter, finally expelling the Ether, shall have returned into absolute Unity—it will then (to speak paradoxically for the moment) be Matter without Attraction and without Repulsion—in other words, Matter without Matter—in other words, again, *Matter no more*. In sinking into Unity, it will sink at once into that Nothingness which, to all Finite Perception,

Unity must be—into that Material Nihility from which alone we can conceive it to have been evoked—to have been *created* by the Volition of God.

I repeat, then, let us endeavour to comprehend that the final globe of globes will instantaneously disappear, and that God will remain all in all.

But are we here to pause? Not so. On the Universal agglomeration and dissolution, we can readily conceive that a new and perhaps totally different series of conditions may ensue—another creation and irradiation, returning into itself—another action and reaction of the Divine Will. Guiding our imagination by that omniprevalent law of laws, the law of periodicity, are we not, indeed, more than justified in entertaining a belief—let us say, rather, in indulging a hope—that the processes we have here ventured to contemplate will be renewed for ever, and for ever, and for ever; a novel Universe swelling into existence, and then subsiding into nothingness, at every throb of the Heart Divine?

And now—this Heart Divine—what is it? *It is our own.*

Let not the merely seeming irreverence of this idea frighten our souls from that cool exercise of consciousness—from that deep tranquillity of self-inspection—through which alone we can hope to attain the presence of this, the most sublime of truths, and look it leisurely in the face.

The *phenomena* on which our conclusions must at this point depend are merely spiritual shadows, but not the less thoroughly substantial.

We walk about, amid the destinies of our world-existence, encompassed by dim but ever present *Memories* of a Destiny more vast—very distant in the by-gone time, and infinitely awful.

We live out a Youth peculiarly haunted by such dreams; yet never mistaking them for dreams. As Memories we *know* them. *During our Youth* the distinction is too clear to deceive us even for a moment.

So long as this Youth endures, the feeling *that we exist* is the most natural of all feelings. We understand it *thoroughly*. That there was a period at which we did *not* exist—or that it might so have happened that we never had existed at all—are the considerations, indeed, which *during this youth* we find difficulty in understanding. Why we should *not* exist is, *up to the epoch of our Manhood*, of all queries the most unanswerable. Existence—self-existence—existence from all Time and to all Eternity—seems, up to the epoch of Manhood, a normal and unquestionable condition:—*seems, because it is.*

But now comes the period at which a conventional World-Reason awakens us from the truth of our dream. Doubt, Surprise, and Incomprehensibility arrive at the same moment. They say:—"You live, and the time was when you lived not. You have been created. An Intelligence exists greater than your own; and it is only through this Intelligence you live at all." These things we struggle to comprehend and cannot—*cannot*, because these things, being untrue, are thus, of necessity, incomprehensible.

No thinking being lives who, at some luminous point of his life of thought, has not felt himself lost amid the surges of futile efforts at understanding or believing that anything exists *greater*

than his own soul. The utter impossibility of any one soul feeling itself inferior to another; the intense, overwhelming dissatisfaction and rebellion at the thought;—these, with the omni-prevalent aspirations at perfection, are but the spiritual, coincident with the material, struggles towards the original Unity—are, to my mind at least, a species of proof far surpassing what Man terms demonstration, that no one soul *is* inferior to another—that nothing is, or can be, superior to any one soul—that each soul is, in part, its own God—its own Creator:—in a word, that God—the material *and* spiritual God—*now* exists solely in the diffused Matter and Spirit of the Universe; and that the re-gathering of this diffused Matter and Spirit will be but the reconstitution of the *purely* Spiritual and Individual God.

In this view, and in this view alone, we comprehend the riddles of Divine Injustice—of Inexorable Fate. In this view alone the existence of Evil becomes intelligible; but in this view it becomes more—it becomes endurable. Our souls no longer rebel at a *Sorrow* which we ourselves have imposed upon ourselves, in furtherance of our own purposes—with a view—if even with a futile view—to the extension of our own *Joy*.

I have spoken of *Memories* that haunt us during our youth. They sometimes pursue us even in our Manhood:—assume gradually less and less indefinite shapes:—now and then speak to us with low voices, saying:

"There was an epoch in the Night of Time when a still-existent Being existed—one of an absolutely infinite number of similar Beings that people the absolutely infinite domains of the absolutely infinite space. It was not and is not in the power of this Being—any more than it is in your own—to extend, by actual increase, the joy of his Existence; but just as it *is* in your power to expand or to concentrate your pleasures (the absolute amount of happiness remaining always the same) so did and does a similar capability appertain to this divine being, who thus passes his Eternity in perpetual variation of Concentrated Self and almost Infinite Self-Diffusion. What you call The Universe is but his present expansive existence. He now feels his life through an infinity of imperfect pleasures—the partial and pain-intertangled pleasures of those inconceivably numerous things which you designate as his creatures, but which are really but infinite individualisations of Himself. All these creatures—*all*—those which you term animate, as well as those to whom you deny life for no better reason than that you do not behold it in operation—*all* these creatures have, in a greater or less degree, a capacity for pleasure and for pain:—*but the general sum of their sensations is precisely that amount of Happiness which appertains by right to the Divine Being when concentrated within Himself.* These creatures are all, too, more or less conscious Intelligences; conscious, first, of a proper identity; conscious, secondly, and by faint indeterminate glimpses, of an identity with the Divine Being of whom we speak—of an identity with God. Of the two classes of consciousness, fancy that the former will grow weaker, the latter stronger, during the long succession of ages which must elapse before these myriads of in-

dividual Intelligences become blended—when the bright stars become blended—into One. Think that the sense of individual identity will be gradually merged in the general consciousness—that Man, for example, ceasing imperceptibly to feel himself Man, will at length attain that awfully triumphant epoch when he shall recognize his existence as that of Jehovah. In the meantime bear in mind that all is Life—Life—Life within Life—the less within the greater, and all within the *Spirit Divine.*"

Many of the so-called "Unpublished Notes" to Eureka are contained verbatim in the tale The Unparalleled Adventures of One, Hans Pfaall.—Ed.

VOLUME IX

Maelzel's Chess-Player

(Published in *Southern Literary Messenger,* April, 1836.—Ed.)

PERHAPS no exhibition of the kind has ever elicited so general attention as the Chess-Player of Maelzel. Wherever seen it has been an object of intense curiosity to all persons who think. Yet the question of its *modus operandi* is still undetermined. Nothing has been written on this topic which can be considered as decisive—and accordingly we find everywhere men of mechanical genius, of great general acuteness and discriminative understanding, who make no scruple in pronouncing the Automaton a *pure machine,* unconnected with human agency in its movements, and consequently, beyond all comparison, the most astonishing of the inventions of mankind. And such it would undoubtedly be, were they right in their supposition. Assuming this hypothesis, it would be grossly absurd to compare with the Chess-player any similar thing of either modern or ancient days. Yet there have been many and wonderful automata. In Brewster's "Letters on Natural Magic," we have an account of the most remarkable. Among these may be mentioned, as having beyond doubt existed, firstly, the coach invented by M. Camus for the amusement of Louis XIV. when a child. A table was placed a carriage six inches troduced into the room and appropriated for the exhibition. Upon this table was placed a carriage six inches in length, made of wood, and drawn by two horses of the same material. One window being down, a lady was seen on the back seat. A coachman held the reins on the box, and a footman and page were in their places behind. M. Camus now touched a spring; whereupon the coachman smacked his whip, and the horses proceeded in a natural manner along the edge of the table, drawing after them the carriage. Having gone as far as possible in this direction, a sudden turn was made to the left, and the vehicle was driven at right angles to its former course, and still closely along the edge of the table. In this way the coach proceeded until it arrived opposite the chair of the young prince. It then stopped, the page descended and opened the door, the lady alighted and presented a petition to her sovereign. She then reentered. The page put up the steps, closed the door, and resumed his station. The coachman whipped his horses, and the carriage was driven back to its original position.

The Magician of M. Maillardet is also worthy of notice. We copy the following account of it from the "Letters" before mentioned of Dr. B., who derived his information principally from the "Edinburgh Encylopædia."

"One of the most popular pieces of mechanism which we have seen is the Magician constructed by M. Maillardet, for the purpose of answering certain given questions. A figure, dressed like a magician, appears seated at the bot-

tom of a wall, holding a wand in one hand, and a book in the other. A number of questions, ready prepared, are inscribed on oval medallions, and the spectator takes any of these he chooses, and to which he wishes an answer, and having placed it in a drawer ready to receive it, the drawer shuts with a spring till the answer is returned. The magician then arises from his seat, bows his head, describes circles with his wand, and consulting the book as if in deep thought, he lifts it toward his face. Having thus appeared to ponder over the proposed question, he raises his wand, and striking with it the wall above his head, two folding-doors fly open, and display an appropriate answer to the question. The doors again close, the magician resumes his original position, and the drawer opens to return the medallion. There are twenty of these medallions, all containing different questions, to which the magician returns the most suitable and striking answers. The medallions are thin plates of brass, of an elliptical form, exactly resembling each other. Some of the medallions have a question inscribed on each side, both of which the magician answers in succession. If the drawer is shut without a medallion being put in it, the magician rises, consults his book, shakes his head, and resumes his seat; the folding doors remain shut, and the drawer is returned empty. If two medallions are put into the drawer together, an answer is returned only to the lower one. When the machinery is wound up, the movements continue about an hour, during which time about fifty persons may be answered. The inventor stated that the means by which the different medallions acted upon the machinery, so as to produce the proper answers to the questions which they contained, were extremely simple."

The Duck of Vaucanson was still more remarkable. It was of the size of life, and so perfect an imitation of the living animal that all the spectators were deceived. It executed, says Brewster, all the natural movements and gestures, it ate and drank with avidity, performed all the quick motions of the head and throat which are peculiar to the duck, and like it muddled the water which it drank with its bill. It produced also the sound of quacking in the most natural manner. In the anatomical structure the artists exhibited the highest skill. Every bone in the real duck had its representative in the automaton, and its wings were anatomically exact. Every cavity, apophysis, and curvature was imitated, and each bone executed its proper movements. When corn was thrown down before it, the duck stretched out its neck to pick it up, swallowed, and digested it.

But if these machines were ingenious, what shall we think of the calculating machine of Mr. Babbage? What shall we think of an engine of wood and metal which can not only compute astronomical and navigation tables to any given extent, but render the exactitude of its operations mathematically certain through its power of correcting its possible errors? What shall we think of the machine which can not only accomplish all this, but actually print off its elaborate results, when obtained, without the slightest intervention of the intellect of man? It will, perhaps, be said in reply, that a machine such as we have described is altogether above

comparison with the Chess-Player of Maelzel. By no means—it is altogether beneath it—that is to say, provided we assume (what should never for a moment be assumed) that the Chess-Player is a *pure machine*, and performs its operations without any immediate human agency. Arithmetical or algebraical calculations are, from their very nature, fixed and determinate. Certain *data* being given, certain results necessarily and inevitably follow. These results have dependence upon nothing, and are influenced by nothing but the *data* originally given. And the question to be solved proceeds, or should proceed, to its final determination, by a succession of unerring steps liable to no change, and subject to no modification. This being the case, we can without difficulty conceive the *possibility* of so arranging a piece of mechanism, that upon starting it in accordance with the *data* of the question to be solved, it should continue its movements regularly, progressively, and undeviatingly toward the required solution, since these movements, however complex, are never imagined to be otherwise than finite and determinate. But the case is widely different with the Chess-Player. With him there is no determinate progression. No one move in chess necessarily follows upon any one other. From no particular disposition of the men at one period of a game can we predicate their disposition at a different period. Let us place the *first move* in a game of chess, in juxtaposition with the *data* of an algebraical question, and their great difference will be immediately perceived. From the latter—from the *data*—the second step of the question, dependent thereupon, inevitably follows. It is modelled by the *data*. It must be *thus* and not otherwise. But from the first move in the game of chess no especial second move follows of necessity. In the algebraical question, as it proceeds toward solution, the *certainty* of its operations remains altogether unimpaired. The second step having been a consequence of the *data*, the third step is equally a consequence of the second, the fourth of the third, the fifth of the fourth, and so on, *and not possibly otherwise*, to the end. But in proportion to the progress made in a game of chess, is the *uncertainty* of each ensuing move. A few moves having been made, *no* step is certain. Different spectators of the game would advise different moves. All is then dependent upon the variable judgment of the players. Now even granting (what should not be granted) that the movements of the Automaton Chess-Player were in themselves determinate, they would be necessarily interrupted and disarranged by the indeterminate will of his antagonist. There is then no analogy whatever between the operations of the Chess-Player and those of the calculating machine of Mr. Babbage, and if we choose to call the former a *pure machine* we must be prepared to admit that it is, beyond all comparison, the most wonderful of the inventions of mankind. Its original projector, however, Baron Kempelen, had no scruple in declaring it to be a "very ordinary piece of mechanism—a *bagatelle* whose effects appeared so marvellous only from the boldness of the conception, and the fortunate choice of the methods adopted for promoting the illusion." But it is needless to dwell upon this point. It is quite

certain that the operations of the Automaton are regulated by *mind*, and by nothing else. Indeed this matter is susceptible of a mathematical demonstration, *a priori*. The only question then is of the *manner* in which human agency is brought to bear. Before entering upon this subject it would be as well to give a brief history and description of the Chess-Player for the benefit of such of our readers as may never have had an opportunity of witnessing Mr. Maelzel's exhibition.

The Automaton Chess-Player was invented in 1769 by Baron Kempelen, a nobleman of Presburg, in Hungary, who afterward disposed of it, together with the secret of its operations, to its present possessor.* Soon after its completion it was exhibited in Presburg, Paris, Vienna, and other continental cities. In 1783 and 1784 it was taken to London by Mr. Maelzel. Of late years it has

visited the principal towns in the United States. Wherever seen, the most intense curiosity was excited by its appearance, and numerous have been the attempts, by men of all classes, to fathom the mystery of its evolutions.

The cut on this page gives a tolerable representation of the figure as seen by the citizens of Richmond a few weeks ago. The right arm, however, should lie more at length upon the box, a chess-board should appear upon it, and the cushion should not be seen while the pipe is held. Some immaterial alterations have been made in the costume of the player since it came into the possession of Maelzel—the plume, for example, was not originally worn.

At the hour appointed for exhibition, a curtain is withdrawn, or folding-doors are thrown open, and the machine rolled to within about twelve feet of the nearest of the spectators, between whom and it (the machine) a rope is stretched. A figure is seen habited as a Turk, and seated, with its legs crossed, at a large box apparently of maple-wood, which serves it as a table. The exhibitor will, if requested, roll the machine to any portion of the room, suffer it to remain altogether on any designated spot, or even shift its location repeatedly during the progress of a game. The bottom of the box is elevated considerably above the floor by means of the castors or brazen rollers on which it moves, a clear view of the surface immediately beneath the Automaton being thus afforded to the spectators. The chair on which the figure sits is affixed permanently to the box. On the top of this latter is a chess-board, also permanently affixed. The right arm of the Chess-Player is extended at full length before him, at right angles with his body, and lying, in an apparently careless position, by the side of the board. The back of the hand is upward. The board itself is eighteen inches square. The left arm of the

* See *Contents*, tale, Von Kempelen and His Discovery.—Ed.

figure is bent at the elbow, and in the left hand is a pipe. A green drapery conceals the back of the Turk, and falls partially over the front of both shoulders. To judge from the external appearance of the box, it is divided into five compartments—three cupboards of equal dimensions and two drawers occupying that portion of the chest lying beneath the cupboards. The foregoing observations apply to the appearance of the Automaton upon its first introduction into the presence of the spectators.

Maelzel now informs the company that he will disclose to their view the mechanism of the machine. Taking from his pocket a bunch of keys, he unlocks with one of them a door marked 1 in the cut on page 894 and throws the cupboard fully open to the inspection of all present. Its whole interior is apparently filled with wheels, pinions, levers, and other machinery, crowded very closely together, so that the eye can penetrate but a little distance into the mass. Leaving this door open to its full extent, he goes now round to the back of the box, and raising the drapery of the figure, opens another door situated precisely in the rear of the one first opened. Holding a lighted candle at this door, and shifting the position of the whole machine repeatedly at the same time, a bright light is thrown entirely through the cupboard, which is now clearly seen to be full, completely full, of machinery. The spectators being satisfied of this fact, Maelzel closes the back door, locks it, takes the key from the lock, lets fall the drapery of the figure, and comes round to the front. The door marked 1, it will be remembered, is still open. The exhibitor now proceeds to open the drawer which lies beneath the cupboards at the bottom of the box—for although there are apparently two drawers, there is really only one—the two handles and two key-holes being intended merely for ornament. Having opened this drawer to its full extent, a small cushion, and a set of chessmen, fixed in a framework made to support them perpendicularly, are discovered. Leaving this drawer, as well as cupboard No. 1, open, Maelzel now unlocks door No. 2, and door No. 3, which are discovered to be folding-doors, opening into one and the same compartment. To the right of this compartment, however (that is to say to the spectators' right), a small division, six inches wide, and filled with machinery, is partitioned off. The main compartment itself (in speaking of that portion of the box visible upon opening doors 2 and 3, we shall always call it the main compartment) is lined with dark cloth and contains no machinery whatever beyond two pieces of steel, quadrant-shaped, and situated one in each of the rear top corners of the compartment. A small protuberance about eight inches square, and also covered with dark cloth, lies on the floor of the compartment near the rear corner on the spectators' left hand. Leaving doors No. 2 and No. 3 open, as well as the drawer and door No. 1, the exhibitor now goes round to the back of the main compartment, and, unlocking another door there, displays clearly all the interior of the main compartment, by introducing a candle behind it and within it. The whole box being thus apparently disclosed to the scrutiny of the company, Maelzel, still leaving the doors and drawer open, rolls the Autom-

aton entirely round, and exposes the back of the Turk by lifting up the drapery. A door about ten inches square is thrown open in the loins of the figure, and a smaller one also in the left thigh. The interior of the figure, as seen through these apertures, appears to be crowded with machinery. In general, every spectator is now thoroughly satisfied of having beheld and completely scrutinized, at one and the same time, every individual portion of the Automaton, and the idea of any person being concealed in the interior, during so complete an exhibition of that interior, if ever entertained, is immediately dismissed as preposterous in the extreme.

M. Maelzel, having rolled the machine back into its original position, now informs the company that the Automaton will play a game of chess with any one disposed to encounter him. This challenge being accepted, a small table is prepared for the antagonist, and placed close by the rope, but on the spectators' side of it, and so situated as not to prevent the company from obtaining a full view of the Automaton. From a drawer in this table is taken a set of chess-men, and Maelzel arranges them generally, but not always, with his own hands, on the chess-board, which consists merely of the usual number of squares painted upon the table. The antagonist having taken his seat, the exhibitor approaches the drawer of the box, and takes therefrom the cushion, which, after removing the pipe from the hand of the Automaton, he places under its left arm as a support. Then taking also from the drawer the Automaton's set of chess-men, he arranges them upon the chess-board before the figure. He now proceeds to close the doors and to lock them—leaving the bunch of keys in door No. 1. He also closes the drawer, and, finally, winds up the machine, by applying a key to an aperture in the left end (the spectators' left) of the box. The game now commences—the Automaton taking the first move. The duration of the contest is usually limited to half an hour, but if it be not finished at the expiration of this period, and the antagonist still contends that he can beat the Automaton, M. Maelzel has seldom any objection to continue it. Not to weary the company is the ostensible and no doubt the real object of the limitation. It will, of course, be understood that when a move is made at his own table, by the antagonist, the corresponding move is made at the box of the Automaton, by Maelzel himself, who then acts as the representative of the antagonist. On the other hand, when the Turk moves, the corresponding move is made at the table of the antagonist, also by M. Maelzel, who then acts as the representative of the Automaton. In this manner it is necessary that the exhibitor should often pass from one table to the other. He also frequently goes in the rear of the figure to remove the chess-men which it has taken, and which it deposits, when taken, on the box to the left (to its own left) of the board. When the Automaton hesitates in relation to its move, the exhibitor is occasionally seen to place himself very near its right side, and to lay his hand now and then, in a careless manner, upon the box. He has also a peculiar shuffle with his feet, calculated to induce suspicion of collusion with the machine in minds which are more cunning than sagacious.

These peculiarities are, no doubt, mere mannerisms of M. Maelzel, or, if he is aware of them at all, he puts them in practice with a view of exciting in the spectators a false idea of the pure mechanism in the Automaton.

The Turk plays with his left hand. All the movements of the arm are at right angles. In this manner, the hand (which is gloved and bent in a natural way), being brought directly above the piece to be moved, descends finally upon it, the fingers receiving it, in most cases, without difficulty. Occasionally, however, when the piece is not precisely in its proper situation the Automaton fails in his attempt at seizing it. When this occurs, no second effort is made, but the arm continues its movements in the direction originally intended, precisely as if the piece were in the fingers. Having thus designated the spot whither the move should have been made, the arm returns to its cushion, and Maelzel performs the evolution which the Automaton pointed out. At every movement of the figure machinery is heard in motion. During the progress of the game, the figure now and then rolls its eyes, as if surveying the board, moves its head, and pronounces the word *echec* (check) when necessary. If a false move be made by his antagonist, he raps briskly on the box with the fingers of his right hand, shakes his head roughly, and replacing the piece falsely moved, in its former situation, assumes the next move himself. Upon beating the game, he waves his head with an air of triumph, looks around complacently upon the spectators, and drawing his left arm farther back than usual, suffers his fingers alone to rest upon the cushion. In general, the Turk is victorious —once or twice he has been beaten. The game being ended, Maelzel will again, if desired, exhibit the mechanism of the box, in the same manner as before. The machine is then rolled back, and a curtain hides it from the view of the company.

There have been many attempts at solving the mystery of the Automaton. The most general opinion in relation to it, an opinion too not unfrequently adopted by men who should have known better, was, as we have before said, that no immediate human agency was employed—in other words, that the machine was purely a machine and nothing else. Many, however, maintained that the exhibitor himself regulated the movements of the figure by mechanical means operating through the feet of the box. Others, again, spoke confidently of a magnet. Of the first of these opinions we shall say nothing at present more than we have already said. In relation to the second it is only necessary to repeat what we have before stated, that the machine is rolled about on castors, and will, at the request of a spectator, be moved to and fro to any portion of the room, even during the progress of the game. The supposition of the magnet is also untenable—for if a magnet were the agent, any other magnet in the pocket of a spectator would disarrange the entire mechanism. The exhibitor, however, will suffer the most powerful loadstone to remain even upon the box during the whole of the exhibition.

The first attempt at a written explanation of the secret, at least the first attempt of which we ourselves have any knowledge, was made in a

large pamphlet printed at Paris in 1785. The author's hypothesis amounted to this—that a dwarf actuated the machine. This dwarf he supposed to conceal himself during the opening of the box by thrusting his legs into two hollow cylinders, which were represented to be (but which are not) among the machinery in the cupboard No. 1, while his body was out of the box entirely, and covered by the drapery of the Turk. When the doors were shut, the dwarf was enabled to bring his body within the box—the noise produced by some portion of the machinery allowing him to do so unheard, and also to close the door by which he entered. The interior of the Automaton being then exhibited, and no person discovered, the spectators, says the author of this pamphlet, are satisfied that no one is within any portion of the machine. The whole hypothesis was too obviously absurd to require comment or refutation, and accordingly we find that it attracted very little attention.

In 1789 a book was published at Dresden by M. I. F. Freyhere in which another endeavor was made to unravel the mystery. Mr. Freyhere's book was a pretty large one, and copiously illustrated by colored engravings. His supposition was that "a well taught boy, very thin and tall of his age (sufficiently so that he could be concealed in a drawer almost immediately under the chess-board)" played the game of chess and effected all the evolutions of the Automaton. This idea, although even more silly than that of the Parisian author, met with a better reception, and was in some measure believed to be the true solution of the wonder, until the inventor put an end to the discussion by suffering a close examination of the top of the box.

These bizarre attempts at explanation were followed by others equally bizarre. Of late years, however, an anonymous writer, by a course of reasoning exceedingly unphilosophical, has contrived to blunder upon a plausible solution—although we cannot consider it altogether the true one. His Essay was first published in a Baltimore weekly paper, was illustrated by cuts, and was entitled "An Attempt to Analyze the Automaton Chess-Player of M. Maelzel." This Essay we suppose to have been the original of the *pamphlet* to which Sir David Brewster alludes in his "Letters on Natural Magic," and which he has no hesitation in declaring a thorough and satisfactory explanation. The *results* of the analysis are undoubtedly, in the main, just; but we can only account for Brewster's pronouncing the Essay a thorough and satisfactory explanation, by supposing him to have bestowed upon it a very cursory and inattentive perusal. In the compendium of the Essay, made use of in the "Letters on Natural Magic," it is quite impossible to arrive at any distinct conclusion in regard to the adequacy or inadequacy of the analysis, on account of the gross misarrangement and deficiency of the letters of reference employed. The same fault is to be found in the "Attempt," etc., as we originally saw it. The solution consists in a series of minute explanations, (accompanied by wood-cuts, the whole occupying many pages,) in which the object is to show the *possibility* of *so shifting the partitions* of the box as to allow a human being, concealed in the interior, to move portions of his body

from one part of the box to another, during the exhibition of the mechanism —thus eluding the scrutiny of the spectators. There can be no doubt, as we have before observed, and as we will presently endeavor to show, that the principle, or rather the result of this solution is the true one. Some person *is* concealed in the box during the whole time of exhibiting the interior. We object, however, to the whole verbose description of the *manner* in which the partitions are shifted, to accommodate the movements of the person concealed. We object to it as a mere theory assumed in the first place, and to which circumstances are afterward made to adapt themselves. It was not, and could not have been, arrived at by any inductive reasoning. In whatever way the shifting is managed, it is of course concealed at every step from observation. To show that certain movement might possibly be effected in a certain way, is very far from showing that they are actually so effected. There may be an infinity of other methods by which the same results may be obtained. The probability of the one assumed proving the correct one is then as unity to infinity. But, in reality, this particular point, the shifting of the partitions, is of no consequence whatever. It was altogether unnecessary to devote seven or eight pages for the purpose of proving what no one in his senses would deny—viz.: that the wonderful mechanical genius of Baron Kempelen could invent the necessary means for shutting a door or slipping aside a panel, with a human agent too at his service in actual contact with the panel or the door, and the whole operations carried on, as the author of the Essay himself shows, and as we shall attempt to show more fully hereafter, entirely out of reach of the observation of the spectators.

In attempting ourselves an explanation of the Automaton, we will, in the first place, endeavor to show how its operations are effected, and afterward describe, as briefly as possible, the nature of the *observations* from which we have deduced our result.

It will be necessary for a proper understanding of the subject, that we repeat here in a few words, the routine adopted by the exhibitor in disclosing the interior of the box—a routine from which he *never* deviates in any material particular. In the first place he opens the door No. 1. Leaving this open, he goes round to the rear of the box, and opens a door precisely at the back of door No. 1. To this back door he holds a lighted candle. He then *closes the back door,* locks it, and, coming round to the front, opens the drawer to its full extent. This done, he opens the doors No. 2 and No. 3 (the folding-doors), and displays the interior of the main compartment. Leaving open the main compartment, the drawer, and the front door of cupboard No. 1, he now goes to the rear again, and throws open the back door of the main compartment. In shutting up the box no particular order is observed, except that the folding-doors are always closed before the drawer.

Now, let us suppose that when the machine is first rolled into the presence of the spectators, a man is already within it. His body is situated behind the dense machinery in cupboard No. 1 (the rear portion of which machinery

is so contrived as to slip *en masse* from the main compartment to the cupboard No. 1, as occasion may require), and his legs lie at full length in the main compartment. When Maelzel opens the door No. 1, the man within is not in any danger of discovery, for the keenest eye cannot penetrate more than about two inches into the darkness within. But the case is otherwise when the back door of the cupboard No. 1, is opened. A bright light then pervades the cupboard, and the body of the man would be discovered if it were there. But it is not. The putting the key in the lock of the back door was a signal on hearing which the person concealed brought his body forward to an angle as acute as possible—throwing it altogether, or nearly so, into the main compartment. This, however, is a painful position, and cannot be long maintained. Accordingly we find that Maelzel *closes the back door*. This being done, there is no reason why the body of the man may not resume its former situation—for the cupboard is again so dark as to defy scrutiny. The drawer is now opened, and the legs of the person within drop down behind it in the space it formerly occupied.* There is, consequently, now no longer any part of the man in the main compartment—his body being behind the machinery in cupboard No. 1, and his legs in the space occupied by the drawer. The exhibitor, therefore, finds himself at liberty to display the main compartment. This he does—opening both its back and front doors—and no person is discovered. The spectators are now satisfied that the whole of the box is exposed to view—and exposed, too, all portions of it at one and the same time. But of course this is not the case. They neither see the space behind the drawer, nor the interior of cupboard No. 1—the front door of which latter the exhibitor virtually shuts in shutting its back door. Maelzel, having now rolled the machine around, lifted up the drapery of the Turk, opened the doors in its back and thigh, and shown his trunk to be full of machinery, brings the whole back into its original position, and closes the doors. The man within is now at liberty to move about. He gets up into the body of the Turk just so high as to bring his eyes above the level of the chess-board. It is very probable that he seats himself upon the little square block or protuberance which is seen in a corner of the main compartment when the doors are open. In this position he sees the chess-board through the bosom of the Turk, which is of gauze. Bringing his right arm across his breast he actuates the little machinery necessary to guide the left arm and the fingers of the figure. This machinery is situated just beneath the left shoulder of the Turk, and is consequently easily reached by the right hand of the man concealed, if we sup-

* Sir David Brewster supposes that there is always a large space behind this drawer even when shut—in other words, that the drawer is a "false drawer," and does not extend to the back of the box. But the idea is altogether untenable. So commonplace a trick would be immediately discovered—especially as the drawer is always opened to its full extent, and an opportunity thus offered of comparing its depth with that of the box.—E. A. P.

pose his right arm brought across the breast. The motion of the head and eyes, and of the right arm of the figure, as well as the sound *echec*, are produced by other mechanism in the interior, and actuated at will by the man within. The whole of this mechanism—that is to say, all the mechanism essential to the machine—is most probably contained within the little cupboard (of about six inches in breadth) partitioned off at the right (the spectators' right) of the main compartment.

In this analysis of the operations of the Automaton, we have purposely avoided any allusion to the manner in which the partitions are shifted, and it will now be readily comprehended that this point is a matter of no importance, since, by mechanism within the ability of any common carpenter, it might be effected in an infinity of different ways, and since we have shown that, however performed, it is performed out of the view of the spectators. Our result is founded upon the following *observations* taken during frequent visits to the exhibition of Maelzel.*

1. The moves of the Turk are not made at regular intervals of time, but accommodate themselves to the moves of the antagonist—although this point (of regularity), so important in all kinds of mechanical contrivance, might have been readily brought about by limiting the time allowed for the moves of the antagonist. For example, if this limit were three minutes, the moves of the Automaton might be made at any given intervals longer than three minutes. The fact then of irregularity, when regularity might have been so easily attained, goes to prove that regularity is unimportant to the action of the Automaton—in other words, that the Automaton is not *a pure machine*.

2. When the Automaton is about to move a piece, a distinct motion is observable just beneath the left shoulder, and which motion agitates in a slight degree the drapery covering the front of the left shoulder. This motion invariably precedes, by about two seconds, the movement of the arm itself; and the arm never, in any instance, moves without this preparatory motion in the shoulder. Now let the antagonist move a piece, and let the corresponding move be made by Maelzel, as usual, upon the board of the Automaton. Then let the antagonist narrowly watch the Automaton, until he detect the preparatory motion in the shoulder. Immediately upon detecting this motion, and before the arm itself begins to move, let him withdraw his piece, as if perceiving an error in his manœuvre. It will then be seen that the movement of the arm, which, in all other cases, immediately succeeds the motion in the shoulder, is withheld —is not made—although Maelzel has not yet performed, on the board of the Automaton, any move corresponding to the withdrawal of the antagonist. In

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* Some of these *observations* are intended merely to prove that the machine must be regulated *by mind*, and it may be thought a work of supererogation to advance further arguments in support of what has been already fully decided. But our object is to convince, in especial, certain of our friends upon whom a train of suggestive reasoning will have more influence than the most positive *a priori* demonstration.—E. A. P.

this case, that the Automaton was about to move is evident; and that he did not move was an effect plainly produced by the withdrawal of the antagonist, and without any intervention of Maelzel.

This fact fully proves (1) that the intervention of Maelzel, in performing the moves of the antagonist on the board of the Automaton, is not essential to the movements of the Automaton; (2) that its movements are regulated by *mind*—by some person who sees the board of the antagonist; (3) that its movements are not regulated by the mind of Maelzel, whose back was turned toward the antagonist at the withdrawal of his move.

3. The Automaton does not invariably win the game. Were the machine a pure machine, this would not be the case—it would always win. The *principle* being discovered by which a machine can be made to *play* a game of chess, an extension of the same principle would enable it to *win* a game; a further extension would enable it to *win all* games—that is, to beat any possible game of an antagonist. A little consideration will convince any one that the difficulty of making a machine beat all games is not in the least degree greater, as regards the principle of the operations necessary, than that of making it beat a single game. If, then, we regard the Chess-Player as a machine, we must suppose (what is highly improbable) that its inventor preferred leaving it incomplete to perfecting it—a supposition rendered still more absurd when we reflect that the leaving it incomplete would afford an argument against the possibility of its being a pure machine—the very argument we now adduce.

4. When the situation of the game is difficult or complex, we never perceive the Turk either shake his head or roll his eyes. It is only when his next move is obvious, or when the game is so circumstanced that to a man in the Automaton's place there would be no necessity for reflection. Now, these peculiar movements of the head and eyes are movements customary with persons engaged in meditation, and the ingenious Baron Kempelen would have adapted these movements (were the machine a pure machine) to occasions proper for their display—that is, to occasions of complexity. But the reverse is seen to be the case, and this reverse applies precisely to our supposition of a man in the interior. When engaged in meditation about the game he has no time to think of setting in motion the mechanism of the Automaton by which are moved the head and the eyes. When the game, however, is obvious, he has time to look about him, and, accordingly, we see the head shake and the eyes roll.

5. When the machine is rolled round to allow the spectators an examination of the back of the Turk, and when his drapery is lifted up and the doors in the trunk and thigh thrown open, the interior of the trunk is seen to be crowded with machinery. In scrutinizing this machinery while the Automaton was in motion—that is to say, while the whole machine was moving on the castors—it appeared to us that certain portions of the mechanism changed their shape and position in a degree too great to be accounted for by the simple laws of perspective; and subsequent

examinations convinced us that these undue alterations were attributable to mirrors in the interior of the trunk. The introduction of mirrors among the machinery could not have been intended to influence, in any degree, the machinery itself. Their operation—whatever that operation should prove to be—must necessarily have reference to the eye of the spectator. We at once concluded that these mirrors were so placed to multiply to the vision some few pieces of machinery within the trunk so as to give it the appearance of being crowded with mechanism. Now the direct inference from this is that the machine is not a pure machine. For if it were, the inventor, so far from wishing its mechanism to appear complex, and using deception for the purpose of giving it this appearance, would have been especially desirous of convincing those who witnessed his exhibition of the *simplicity* of the means by which results so wonderful were brought about.

6. The external appearance, and, especially, the deportment of the Turk, are, when we consider them as imitations of *life* but very indifferent imitations. The countenance evinces no ingenuity, and is surpassed, in its resemblance to the human face, by the very commonest of wax-works. The eyes roll unnaturally in the head, without any corresponding motions of the lids or brows. The arm, particularly, performs its operations in an exceedingly stiff, awkward, jerking, and rectangular manner. Now, all this is the result either of inability in Maelzel to do better, or of intentional neglect—accidental neglect being out of the question, when we consider that the whole time of the ingenious proprietor is occupied in the improvement of his machines. Most assuredly we must not refer the unlife-like appearances to inability—for all the rest of Maelzel's automata are evidence of his full ability to copy the notions and peculiarities of life with the most wonderful exactitude. The rope-dancers, for example, are inimitable. When the clown laughs, his lips, his eyes, his eyebrows, and eyelids—indeed, all the features of his countenance—are imbued with their appropriate expressions. In both him and his companion, every gesture is so entirely easy, and free from the semblance of artificiality, that, were it not for the diminutiveness of their size, and the fact of their being passed from one spectator to another previous to their exhibition on the rope, it would be difficult to convince any assemblage of persons that these wooden automata were not living creatures. We cannot, therefore, doubt Mr. Maelzel's ability, and we must necessarily suppose that he intentionally suffered his Chess-Player to remain the same artificial and unnatural figure which Baron Kempelen (no doubt also through design) originally made it. What this design was it is not difficult to conceive. Were the Automaton life-like in its motions, the spectator would be more apt to attribute its operations to their true cause (that is, to human agency within), than he is now, when the awkward and rectangular manœuvres convey the idea of pure and unaided mechanism.

7. When, a short time previous to the commencement of the game, the Automaton is wound up by the exhibitor as usual, an ear in any degree accustomed to the sounds produced in wind-

ing up a system of machinery, will not fail to discover, instantaneously, that the axis turned by the key in the box of the Chess-Player cannot possibly be connected with either a weight, a spring, or any system of machinery whatever. The inference here is the same as in our last observation. The winding up is inessential to the operations of the Automaton, and is performed with the design of exciting in the spectators the false idea of mechanism.

8. When the question is demanded explicitly of Maelzel: "Is the Automaton a pure machine or not?" his reply is invariably the same: "I will say nothing about it." Now the notoriety of the Automaton, and the great curiosity it has everywhere excited, are owing more especially to the prevalent opinion that it *is* a pure machine, than to any other circumstance. Of course, then, it is the interest of the proprietor to represent it as a pure machine. And what more obvious, and more effectual method could there be of impressing the spectators with this desired idea, than a positive and explicit declaration to that effect? On the other hand, what more obvious and effectual method could there be of exciting a disbelief in the Automaton's being a pure machine than by withholding such explicit declaration? For, people will naturally reason thus: It is Maelzel's interest to represent this thing a pure machine; he refuses to do so, directly, in words, although he does not scruple and is evidently anxious to do so indirectly, by actions; were it actually what he wishes to represent it by actions, he would gladly avail himself of the more direct testimony of words; the inference is, that the consciousness of its *not* being a pure machine is the reason of his silence; his actions cannot implicate him in a falsehood, his words may.

9. When, in exhibiting the interior of the box, Maelzel has thrown open the door No. 1, and also the door immediately behind it, he holds a lighted candle at the back door (as before mentioned) and moves the entire machine to and fro with a view of convincing the company that the cupboard No. 1 is entirely filled with machinery. When the machine is thus moved about, it will be apparent to any careful observer, that whereas that portion of the machinery near the front door No. 1 is perfectly steady and unwavering, the portion farther within fluctuates, in a very slight degree, with the movements of the machine. This circumstance first aroused in us the suspicion that the more remote portion of the machinery was so arranged as to be easily slipped, *en masse*, from its position when occasion should require it. This occasion we have already stated to occur when the man concealed within brings his body into an erect position upon the closing of the back door.

10. Sir David Brewster states the figure of the Turk to be of the size of life—but in fact it is far above the ordinary size. Nothing is more easy than to err in our notions of magnitude. The body of the Automaton is generally insulated, and, having no means of immediately comparing it with any human form, we suffer ourselves to consider it as of ordinary dimensions. This mistake may, however, be corrected by observing the Chess-Player when, as is sometimes the case, the exhibitor approaches it. Mr. Maelzel, to be sure, is not very tall, but upon drawing

near the machine his head will be found at least eighteen inches below the head of the Turk, although the latter, it will be remembered, is in a sitting position.

11. The box, behind which the Automaton is placed, is precisely three feet six inches long, two feet four inches deep, and two feet six inches high. These dimensions are fully sufficient for the accommodation of a man very much above the common size—and the main compartment alone is capable of holding any ordinary man in the position we have mentioned as assumed by the person concealed. As these are facts, which any one who doubts them may prove by actual calculation, we deem it unnecessary to dwell upon them. We will only suggest that, although the top of the box is apparently a board of about three inches in thickness, the spectator may satisfy himself, by stooping and looking up at it when the main compartment is open, that it is in reality very thin. The height of the drawer also will be misconceived by those who examine it in a cursory manner. There is a space of about three inches between the top of the drawer as seen from the exterior, and the bottom of the cupboard—a space which must be included in the height of the drawer. These contrivances to make the room within the box appear less than it actually is are referable to a design on the part of the inventor, to impress the company again with a false idea, viz., that no human being can be accommodated within the box.

12. The interior of the main compartment is lined throughout with *cloth*. This cloth we suppose to have a twofold object. A portion of it may form, when tightly stretched, the only partitions which there is any necessity for removing during the changes of the man's position, viz., the partition between the rear of the main compartment and the rear of cupboard No. 1, and the partition between the main compartment and the space behind the drawer when open. If we imagine this to be the case, the difficulty of shifting the partitions vanishes at once, if indeed any such difficulty could be supposed under any circumstances to exist. The second object of the cloth is to deaden and render indistinct all sounds occasioned by the movements of the person within.

13. The antagonist (as we have before observed) is not suffered to play at the board of the Automaton, but is seated at some distance from the machine. The reason which, most probably, would be assigned for this circumstance, if the question were demanded, is that, were the antagonist otherwise situated, his person would intervene between the machine and the spectators, and preclude the latter from a distinct view. But this difficulty might be easily obviated, either by elevating the seats of the company, or by turning the end of the box toward them during the game. The true cause of the restriction is, perhaps, very different. Were the antagonist seated in contact with the box, the secret would be liable to discovery, by his detecting, with the aid of a quick ear, the breathings of the man concealed.

14. Although M. Maelzel, in disclosing the interior of the machine, sometimes slightly deviates from the *routine* which we have pointed out, yet *never* in any instance does he *so* deviate from it

as to interfere with our solution. For example, he has been known to open, first of all, the drawer—but he never opens the main compartment without first closing the back door of cupboard No. 1—he never opens the main compartment without first pulling out the drawer—he never shuts the drawer without first shutting the main compartment—he never opens the back door of cupboard No. 1 while the main compartment is open—and the game of chess is never commenced until the whole machine is closed. Now, if it were observed that *never, in any single instance,* did M. Maelzel differ from the routine we have pointed out as necessary to our solution, it would be one of the strongest possible arguments in corroboration of it; but the argument becomes infinitely strengthened if we duly consider the circumstances that he *does occasionally* deviate from the routine, but never does *so* deviate as to falsify the solution.

15. There are six candles on the board of the Automaton during exhibition. The question naturally arises: "Why are so many employed, when a single candle, or, at farthest, two, would have been amply sufficient to afford the spectators a clear view of the board, in a room otherwise so well lit up as the exhibition room always is—when, moreover, if we suppose the machine a *pure machine,* there can be no necessity for so much light, or indeed any light at all, to enable *it* to perform its operations—and when, especially, only a single candle is placed upon the table of the antagonist?" The first and most obvious inference is, that so strong a light is requisite to enable the man within to see through the transparent material (probably fine gauze) of which the breast of the Turk is composed. But when we consider the *arrangement* of the candles, another reason immediately presents itself. There are six lights (as we have said before) in all. Three of these are on each side of the figure. Those most remote from the spectators are the longest—those in the middle are about two inches shorter—and those nearest the company about two inches shorter still—and the candles on one side differ in height from the candles respectively opposite on the other, by a ratio different from two inches—that is to say, the longest candle on one side is about three inches shorter than the longest candle on the other, and so on. Thus it will be seen that no two of the candles are of the same height, and thus also the difficulty of ascertaining the *material* of the breast of the figure (against which the light is especially directed) is greatly augmented by the dazzling effect of the complicated crossings of the rays—crossings which are brought about by placing the centres of radiation all upon different levels.

16. While the Chess-Player was in possession of Baron Kempelen, it was more than once observed, first, that an Italian in the suite of the Baron was never visible during the playing of a game at chess by the Turk; and, secondly, that the Italian being taken seriously ill, the exhibition was suspended until his recovery. This Italian professed a *total* ignorance of the game of chess, although all others of the suite played well. Similar observations have been made since the Automaton has been purchased by Maelzel. There is

a man, *Schlumberger*, who attends him wherever he goes, but who has no ostensible occupation other than that of assisting in the packing and unpacking of the Automaton. This man is about the medium size, and has a remarkable stoop in the shoulders. Whether he professes to play chess or not, we are not informed. It is quite certain, however, that he is never to be seen during the exhibition of the Chess-Player, although frequently visible just before and just after the exhibition. Moreover, some years ago Maelzel visited Richmond with his automata, and exhibited them, we believe, in the house now occupied by M. Bossieux as a dancing academy. *Schlumberger* was suddenly taken ill, and during his illness there was no exhibition of the Chess-Player. These facts are well known to many of our citizens. The reason assigned for the suspension of the Chess-Player's performances was *not* the illness of *Schlumberger*. The inferences from all this we leave, without farther comment, to the reader.

17. The Turk plays with his *left* arm. A circumstance so remarkable cannot be accidental. Brewster takes no notice of it whatever, beyond a mere statement, we believe, that such is the fact. The early writers of treatises on the Automaton seem not to have observed the matter at all, and have no reference to it. The author of the pamphlet alluded to by Brewster mentions it, but acknowledges his inability to account for it. Yet it is obviously from such prominent discrepancies or incongruities as this that deductions are to be made (if made at all) which shall lead us to the truth.

The circumstance of the Automaton's playing with his left hand cannot have connection with the operations of the machine, considered merely as such. Any mechanical arrangement which would cause the figure to move, in any given manner, the left arm, could, if reversed, cause it to move, in the same manner, the right. But these principles cannot be extended to the human organization, wherein there is a marked and radical difference in the construction, and, at all events, in the powers, of the right and left arms. Reflecting upon this latter fact, we naturally refer the incongruity noticeable in the Chess-Player to this peculiarity in the human organization. If so we must imagine some *reversion*—for the Chess-Player plays precisely as a man *would not*. These ideas, once entertained, are sufficient of themselves to suggest the notion of a man in the interior. A few more imperceptible steps lead us, finally, to the result. The Automaton plays with his left arm, because under no other circumstances could the man within play with his right—a *desideratum* of course. Let us, for example, imagine the Automaton to play with his right arm. To reach the machinery which moves the arm, and which we have before explained to lie just beneath the shoulder, it would be necessary for the man within either to use his right arm in an exceedingly painful and awkward position (viz., brought up close to his body and tightly compressed between his body and the side of the Automaton), or else to use his left arm brought across his breast. In neither case could he act with the requisite

ease of precision. On the contrary, the Automaton playing, as it actually does, with the left arm, all difficulties vanish. The right arm of the man within is brought across his breast, and his right fingers act, without any constraint, upon the machinery in the shoulder of the figure.

We do not believe that any reasonable objections can be urged against this solution of the Automaton Chess-Player.

Cryptography

(Poe's writings on Cryptography formed the basis for deciphering one of the most important secret code messages of the Germans during the World War. Also named Secret Writing.—Ed.)

As we can scarcely imagine a time when there did not exist a necessity, or at least a desire, of transmitting information from one individual to another in such manner as to elude general comprehension, so we may well suppose the practice of writing in cipher to be of great antiquity, De la Guilletiere, therefore, who, in his "Lacedæmon Ancient and Modern," maintains that the Spartans were the inventors of Cryptography, is obviously in error. He speaks of the *scytala* as being the origin of the art; but he should only have cited it as one of its earliest instances, so far as our records extend. The *scytala* were two wooden cylinders, precisely similar in all respects. The general of an army, in going upon any expedition, received from the *ephori* one of these cylinders, while the other remained in their possession. If either party had occasion to communicate with the other, a narrow strip of parchment was so wrapped around the *scytala* that the edges of the skin fitted accurately each to each. The writing was then inscribed longitudinally, and the epistle unrolled and despatched. If, by mischance, the messenger was intercepted, the letter proved unintelligible to his captors. If he reached his destination safely, however, the party addressed had only to involve the second cylinder in the strip to decipher the inscription. The transmission to our own times of this obvious mode of cryptography is due, probably, to the *historical* uses of the *scytala* rather than to anything else. Similar means of secret inter-communication must have existed almost contemporaneously with the invention of letters.

It may be as well to remark, in passing, that in none of the treatises on the subject of this paper which have fallen under our cognisance have we observed any suggestion of a method—other than those which apply alike to all ciphers—for the solution of the cipher by *scytala*. We read of instances, indeed, in which the intercepted parchments were deciphered; but we are not informed that this was ever done except accidentally. Yet a solution might be obtained with absolute certainty in this manner. The strip of skin being intercepted, let there

be prepared a cone of great length comparatively—say six feet long—and whose circumference at base shall at least equal the length of the strip. Let this latter be rolled upon the cone near the base, edge to edge, as above described; then, still keeping edge to edge, and maintaining the parchment close upon the cone, let it be gradually slipped towards the apex. In this process, some of those words, syllables, or letters, whose connection is intended, will be sure to come together at that point of the cone where its diameter equals that of the *scytala* upon which the cipher was written. And as in passing up the cone to its apex all possible diameters are passed over, there is no chance of a failure. The circumference of the *scytala* being thus ascertained, a similar one can be made, and the cipher applied to it.

Few persons can be made to believe that it is not quite an easy thing to invent a method of secret writing which shall baffle investigation. Yet it may be roundly asserted that human ingenuity cannot concoct a cipher which human ingenuity cannot resolve. In the facility with which such writing is deciphered, however, there exist very remarkable differences in different intellects. Often, in the case of two individuals of acknowledged equality as regards ordinary mental efforts, it will be found that, while one cannot unriddle the commonest cipher, the other will scarcely be puzzled by the most abstruse. It may be observed generally that in such investigations the analytic ability is very forcibly called into action; and, for this reason, cryptographical solutions might with great propriety be introduced into academies as the means of giving tone to the most important of the powers of mind.

Were two individuals, totally unpractised in cryptography, desirous of holding by letter a correspondence which should be unintelligible to all but themselves, it is most probable that they would at once think of a peculiar alphabet, to which each should have a key. At first it would, perhaps, be arranged that *a* should stand for *z*, *b* for *y*, *c* for *x*, *d* for *w*, etc., etc.; that is to say, the order of the letters would be reversed. Upon second thoughts, this arrangement appearing too obvious, a more complex mode would be adopted. The first thirteen letters might be written beneath the last thirteen, thus:

n o p q r s t u v w x y z
a b c d e f g h i j k l m,

and, so placed, *a* might stand for *n* and *n* for *a*, *o* for *b* and *b* for *o*, etc., etc. This, again, having an air of regularity which might be fathomed, the key alphabet might be constructed absolutely at random.

Thus, a might stand for p
b " " " x
c " " " n
d " " " o, etc.

The correspondents, unless convinced of their error by the solution of their cipher, would no doubt be willing to rest in this latter arrangement as affording full security. But if not, they would be likely to hit upon the plan of arbi-

trary marks used in place of the usual characters. For example,

(might be employed for a
. " " b
: " " c
; " " d
) " " e, etc.

A letter composed of such characters would have an intricate appearance unquestionably. If still, however, it did not give full satisfaction, the idea of a perpetually shifting alphabet might be conceived, and thus effected. Let two circular pieces of pasteboard be prepared, one about half-an-inch in diameter less than the other. Let the centre of the smaller be placed upon the centre of the larger, and secured for a moment from slipping; while *radii* are drawn from the common centre to the circumference of the smaller circle, and thus extended to the circumference of the greater. Let there be twenty-six of these *radii,* forming on each pasteboard twenty-six spaces. In each of these spaces on the under circle write one of the letters of the alphabet, so that the whole alphabet be written—if at random so much the better. Do the same with the upper circle. Now run a pin through the common centre, and let the upper circle revolve, while the under one is held fast. Now stop the revolution of the upper circle, and, while both lie still, write the epistle required; using for *a* that letter in the smaller circle which tallies with *a* in the larger, for *b* that letter in the smaller circle which tallies with *b* in the larger, etc., etc. In order that an epistle thus written may be read by the person for whom it is intended, it is only necessary that he should have in his possession circles constructed as those just described, and that he should know any two of the characters (one in the under and one in the upper circle) which were in juxtaposition when his correspondent wrote the cipher. Upon this latter point he is informed by looking at the two initial letters of the document which serve as a key. Thus, if he sees *a m* at the beginning, he concludes that, by turning his circles so as to put these characters in conjunction, he will arrive at the alphabet employed.

At a cursory glance, these various modes of constructing a cipher seem to have about them an air of inscrutable secrecy. It appears almost an impossibility to unriddle what has been put together by so complex a method. And to some persons the difficulty might be great; but to others—to those skilled in deciphering—such enigmas are very simple indeed. The reader should bear in mind that the basis of the whole art of solution, as far as regards these matters, is found in the general principles of the formation of language itself, and thus is altogether independent of the particular laws which govern any cipher, or the construction of its key. The difficulty of reading a cryptographical puzzle is by no means always in accordance with the labour or ingenuity with which it has been constructed. The sole use of the key, indeed, is for those *au fait* to the cipher; in its perusal by a third party, no reference is had to it at all. The lock of the secret is picked. In the different methods of cryptography specified above, it will be observed that there is a gradually increasing complexity. But this complexity is only in shadow. It has no sub-

stance whatever. It appertains merely to the formation, and has no bearing upon the solution of the cipher. The last mode mentioned is not in the least degree more difficult to be deciphered than the first—whatever may be the difficulty of either.

In the discussion of an analogous subject, in one of the weekly papers* of this city, about eighteen months ago, the writer of this article had occasion to speak of the application of a rigorous *method* in all forms of thought—of its advantages—of the extension of its use even to what is considered the operation of pure fancy—and thus, subsequently, of the solution of cipher. He even ventured to assert that no cipher, of the character above specified, could be sent to the address of the paper, which he would not be able to resolve. This challenge excited, most unexpectedly, a very lively interest among the numerous readers of the journal. Letters were poured in upon the editor from all parts of the country; and many of the writers of these epistles were so convinced of the impenetrability of their mysteries as to be at great pains to draw him into wagers on the subject. At the same time, they were not always scrupulous about sticking to the point. The cryptographs were, in numerous instances, altogether beyond the limits defined in the beginning. Foreign languages were employed. Words and sentences were run together without interval. Several alphabets were used in the same cipher. One gentleman, but moderately endowed with consciousness, inditing us a puzzle composed of pothooks and hangers to which the wildest typography of the office could afford nothing similar, went even so far as to jumble together no less than *seven distinct alphabets,* without intervals between the letters, *or between the lines.* Many of the cryptographs were dated in Philadelphia, and several of those which urged the subject of a bet were written by gentlemen of this city. Out of, perhaps, one hundred ciphers altogether received, there was only one which we did not immediately succeed in solving. This one we *demonstrated* to be an imposition—that is to say, we fully proved it a jargon of random characters, having no meaning whatever. In respect to the epistle of the seven alphabets, we had the pleasure of completely *nonplussing* its inditer by a prompt and satisfactory translation.

The weekly paper mentioned was, for a period of some months, greatly occupied with the hieroglyphic and cabalistic-looking solutions of the cryptographs sent us from all quarters. Yet with the exception of the writers of the ciphers, we do not believe that any individuals could have been found among the readers of the journal who regarded the matter in any other light than in that of a desperate humbug. We mean to say that no one really believed in the authenticity of the answers. One party averred that the mysterious figures were only inserted to give a *queer* air to the paper, for the purpose of attracting attention. Another thought it more probable that we not only solved the ciphers, but put them together ourselves for solution. This having been the state of affairs at the period when it was thought expe-

*Alexander's *Weekly (Express) Messenger,* Philadelphia.—Ed.)

dient to decline further dealings in necromancy, the writer of this article avails himself of the present opportunity to maintain the truth of the journal in question—to repel the charges of rigmarole by which it was assailed—and to declare in his own name, that the ciphers were all written in good faith, and solved in the same spirit.

A very common and somewhat too obvious mode of secret correspondence is the following. A card is interspersed, at irregular intervals with oblong spaces, about the length of ordinary words of three syllables in a bourgeois type. Another card is made exactly coinciding. One is in possession of each party. When a letter is to be written, the key-card is placed upon the paper and words conveying the true meaning inscribed in the spaces. The card is then removed and the blanks filled up, so as to make out a signification different from the real one. When the person addressed receives the cipher, he has merely to apply to it his own card, when the superfluous words are concealed, and the significant ones alone appear. The chief objection to this cryptography is the difficulty of so filling the blanks as not to give a forced appearance to the sentences. Differences also in the handwriting between the words written in the spaces, and those inscribed upon removal of the card, will always be detected by a close observer.

A pack of cards is sometimes made the vehicle of a cipher, in this manner. The parties determine, in the first place, upon certain arrangements of the pack. For example: it is agreed that, when a writing is to be commenced, a natural sequence of the spots shall be made; with spades at top, hearts next, diamonds next, and clubs last. This order being obtained, the writer proceeds to inscribe upon the top card the first letter of his epistle, upon the next the second, upon the next the third, and so on until the pack is exhausted, when, of course, he will have written fifty-two letters. He now shuffles the pack according to a preconcerted plan. For example: he takes three cards from the bottom and places them at top, then one from top, placing it at bottom, and so on, for a given number of times. This done, he again inscribes fifty-two characters as before, proceeding thus until his epistle is written. The pack being received by the correspondent, he has only to place the cards in the order agreed upon for commencement, to read letter by letter, the first fifty-two characters as intended. He has then only to shuffle in the manner prearranged for the second perusal, to decipher the series of the next fifty-two letters—and so on to the end. The objection to this cryptograph lies in the nature of the missive. *A pack* of *cards* sent from one party to another would scarcely fail to excite suspicion, and it cannot be doubted that it is far better to secure ciphers from being considered as such than to waste time in attempts at rendering them scrutiny-proof when intercepted. Experience shows that the most cunningly constructed cryptograph, if suspected, can and will be unriddled.

An unusually secure mode of secret intercommunication might be thus devised. Let the parties each furnish themselves with a copy of the same edition of a book—the rarer the edition the better—as also the rarer the book.

In the cryptograph, numbers are used altogether, and these numbers refer to the locality of letters in the volume. For example—a cipher is received commencing, 121-6-8. The party addressed refers to page 121, and looks at the sixth letter from the left of the page in the eighth line from the top. Whatever letter he there finds is the initial letter of the epistle—and so on. This method is very secure; yet it is *possible* to decipher any cryptograph written by its means—and it is greatly objectionable otherwise, on account of the time necessarily required for its solution, even with the key-volume.

It is not to be supposed that Cryptography, as a serious thing, as the means of imparting important information, has gone out of use at the present day. It is still commonly practised in diplomacy; and there are individuals, even now, holding office in the eye of various foreign governments, whose real business is that of deciphering. We have already said that a peculiar mental action is called into play in the solution of cryptographical problems, at least, in those of the higher order. Good cryptographists are rare indeed; and thus their services, although seldom required, are necessarily well requited.

An instance of the modern employment of writing in cipher is mentioned in a work lately published by Messieurs Lea and Blanchard of this city—"Sketches of Conspicuous Living Characters of France." In a notice of Berryer, it is said that a letter being addressed by the Duchess de Berri to the Legitimists of Paris, to inform them of her arrival, it was accompanied by a long note in cipher, the key of which she had forgotten to give. "The penetrating mind of Berryer," says the biographer, "soon discovered it. It was this phrase substituted for the twenty-four letters of the alphabet —*Le gouvernement provisoire.*"

The assertion that Berryer "soon discovered the key-phrase," merely proves that the writer of these memoirs is entirely innocent of cryptographical knowledge. Monsieur B. no doubt ascertained the key-phrase; but it was merely to satisfy his curiosity, *after the riddle had been read.* He made no use of the key in deciphering. The lock was picked.

In our notice of the book in question (published in the April number of this magazine), we alluded to this subject thus—

"The phrase *'Le gouvernement provisoire'* is French, and the note in cipher was addressed to Frenchmen. The difficulty of deciphering may well be supposed much greater, had the key been in a foreign tongue; yet any one who will take the trouble may address us a note, in the same manner as here proposed, and the key-phrase may be either in French, Italian, Spanish, German, Latin or Greek (or in any of the dialects of these languages), and we pledge ourselves for the solution of the riddle."

This challenge has elicited but a single response, which is embraced in the following letter. The only quarrel we have with the epistle, is that its writer has declined giving us his name in full. We beg that he will take an early opportunity of doing this, and thus relieve us of the chance of that suspicion which was attached to the cryptography of the weekly journal above mentioned—the suspicion of in-

diting ciphers to ourselves. The postmark of the letter is *Stonington, Conn.*

S———, Ct., April 21, 1841.

To the Editor of Graham's Magazine.

Sir,—In the April number of your magazine, while reviewing the translation by Mr. Walsh of "Sketches of Conspicuous Living Characters of France," you invite your readers to address you a note in cipher, "the key-phrase to which may be either in French, Italian, Spanish, German, Latin or Greek," and pledge yourself for its solution. My attention being called, by your remarks, to this species of cipher-writing, I composed for my own amusement the following exercises, in the first part of which the key-phrase is in English—in the second in Latin. As I did not see (by the number for May), that any of your correspondents had availed himself of your offer, I take the liberty to send the enclosed, on which, if you should think it worth your while, you can exercise your ingenuity.

I am, yours respectfully,

S. D. L.

No. 1

Cauhiif aud ftd sdftirf ithot tacd wdde rdchfdr tiu fuaefshffheo fdoudf hetiusafhie tuis ied herhchriai fi aeiftdu wn sdaef it iuhfheo hiidohwid fi aen deodsf ths tiu itis hf iaf iuhoheaiin rdffhedr; aer td auf it ftif fdoudfin oissiehoafheo hefdiihodeod taf wdde odeduaiin fdusdr ounsfiouastn. Saen fsdohdf it fdoudf iuhfheo idud weiie fi ftd aeohdeff. Fisdfhsdf a fiacdf tdar iaf ftacdr aer ftd ouiie iuhffde isie ihft fisd herdihwid oiiiiuheo tiihr; atfdu ithot ftd tahu wdheo sdushffdr fi ouii aoahe, hetiusafhie oiiir wd fuaefshffdr ihft ihffid raeodu ftaf rhfoicdun iir defid iefhi ftd aswiiafiun dshffid fatdin udaotdr hff rdffheafhie. Ounsfiouastn, tiidcdu siud, suisduin dswuaodf ftifd sirdf it iuhfheo ithot aud uderdudr idohwid iein wn sdaef it fisd desiaeafiun wdn ithot sawdf weiie ftd udai fhoehthoafhie it ftd ohstduf dssiindr fi hff siffdffiu.

No. 2

Ofoiioiiaso ortsii sov eodisoioe afduiostifoi ft iftvi si tri oistoiv oiniafetsorit ifeov rsri afotiiiiv ridiiot irio rivvio eovit atrotfetsoria aioriti iitri tf oitovin tri aetifei ioreitit sov usttoi oioittstifo dfti afdooitior trso ifeov tri dfit otftfeov softriedi ft oistoiv oriofiforiti suitteii viireiiitifoi ft tri iarfoisiti iiti trir uet otiiiotiv uitfti rid io tri eoviieeiiiv rfasueostr ft rii dftrit tfoeei.

In the solution of the first of these ciphers we had little more than ordinary trouble. The second proved to be exceedingly difficult, and it was only by calling every faculty into play that we could read it at all. The first runs thus:

"Various are the methods which have been devised for transmitting secret information, from one individual to another by means of writing, illegible to any except him for whom it was originally destined; and the art of thus secretly communicating intelligence has been generally termed *cryptography*. Many species of secret writing were known to the ancients. Sometimes a slave's head was shaved and the crown written upon; with some indelible colouring fluid; after which the hair being permitted to grow again, infor-

mation could be transmitted with little danger that discovery would ensue until the ambulatory epistle safely reached its destination. Cryptography, however pure, properly embraces those modes of writing which are rendered legible only by means of some explanatory key which makes known the real signification of the ciphers employed to its possessor."

The key-phrase of this cryptograph is—"A word to the wise is sufficient."

The second is thus translated—

"Nonsensical phrases and unmeaning combinations of words, as the learned lexicographer would have confessed himself, when hidden under cryptographic ciphers, serve to *perpdex* the curious enquirer, and baffle penetration more completely than would the most profound *apothegms* of learned philosophers. Abstruse disquisitions of the scholiasts were they but presented before him in the undisguised vocabulary of his mother tongue"——

The last sentence here (as will be seen) is broken off short. The spelling we have strictly adhered to. *D*, by mistake, has been put for *l* in *perplex.*

The key-phrase is—*"Suaviter in modo, fortiter in re."*

In the ordinary cryptograph, as will be seen in reference to most of those we have specified above, the artificial alphabet agreed upon by the correspondents is employed, letter for letter, in place of the usual or natural one. For example—two parties wish to communicate secretly. It is arranged before parting that

)	shall stand for		a
(	„	„	b
—	„	„	c
*	shall stand for		d
.	„	„	e
'	„	„	f
;	„	„	g
:	„	„	h
?	„	„	i or j
!	„	„	k
&	„	„	l
o	„	„	m
‘	„	„	n
†	„	„	0
‡	„	„	p
¶	„	„	q
☞	„	„	r
]	„	„	s
[	„	„	t
£	„	„	u or v
$	„	„	w
¿	„	„	x
¡	„	„	y
☜	„	„	z

Now the following note is to be communicated—

"We must see you immediately upon a matter of great importance. Plots have been discovered, and the conspirators are in our hands. Hasten!"

These words would be written thus—

$.o£][]..¡†£?oo.*?)[.&¡£‡†‘)o)[[.☞†’;☞.)[²o‡†☞()‘—.‡&†[]:)£.(..‘*.]—†£.☞.*)‘*[:.—†‘]‡?☞)[†☞])☞.?‘†£☞:)‘*]:)][.‘

This certainly has an intricate appearance, and would prove a most difficult cipher to any one not conversant with cryptography. But it will be observed that *a*, for example, is never

represented by any other character than), *b* never by any other character than (, and so on. Thus by the discovery, accidental or otherwise, of any one letter, the party intercepting the epistle would gain a permanent and decided advantage, and could apply his knowledge to all the instances in which the character in question was employed throughout the cipher.

In the cryptographs, on the other hand, which have been sent us by our correspondent at Stonington, and which are identical in conformation with the cipher resolved by Berryer, no such permanent advantage is to be obtained.

Let us refer to the second of these puzzles. Its key-phrase runs thus.—

Suaviter in modo, fortiter in re.

Let us now place the alphabet beneath this phrase, letter beneath letter—

S	u	a	v	i	t	e	r	i	n	m	o		d	o				
A	b	c	d	e	f	g	h	i	j	k	l	m	n					

f	o	r	t	i	t	e	r	i	n	r	e							
o	p	q	r	s	t	u	v	w	x	y	z							

We here see that

a	stands for	c
d	"	m
e	"	g, u, and z
f	"	o
i	"	e, i, s and w
m	"	k
n	"	j and x
o	"	l, n, and p
r	"	h, q, v, and y
s	"	a
t	"	f, r, and t
u	"	b
v	"	d

In this manner *n* stands for two letters, and *e*, *o* and *t* for three *each*, while *i* and *r* represent each as many as four. Thirteen characters are made to perform the operations of the whole alphabet. The result of such a key-phrase upon the cipher is to give it the appearance of a mere medley of the letters *e*, *o*, *t*, *r*, and *i*, the latter character greatly predominating through the accident of being employed for letters, which, themselves, are inordinately prevalent in most languages—we mean *e* and *i*.

A letter thus written being intercepted, and the key-phrase unknown, the individual who should attempt to decipher it may be imagined *guessing*, or otherwise attempting to convince himself, that a certain character (*i*, for example) represented the letter *e*. Looking throughout the cryptograph for confirmation of this idea he would meet with nothing but a negation of it. He would see the character in situations where it could not possibly represent *e*. He might, for instance, be puzzled by four *i*'s forming of themselves a single word, without the intervention of any other character, in which case, of course, they could not be *all e*'s. It will be seen that the word *wise* might be thus constructed. We say this may be seen *now*, by us, in possession of the key-phrase, but the question will no doubt occur, how, *without* the key-phrase and without cognisance of any single letter in the cipher, it would be possible for the interceptor of such a cryptograph to make anything of such a word as *iiii?*

But again. A key-phrase might easily be constructed in which one character would represent seven, eight,

or ten letters. Let us then imagine the word *iiiiiiiii* presenting itself in a cryptograph to an individual *without* the proper key-phrase, or, if this be a supposition somewhat too perplexing, let us suppose it occurring to the person for whom the cipher is designed, and who *has* the key-phrase. What is he to do with such a word as *iiiiiiiii*? In any of the ordinary books upon Algebra will be found a very concise *formula* (we have not the necessary type for its insertion here) for ascertaining the number of arrangements in which *m* letters may be placed, taken *n* at a time. But no doubt there are none of our readers ignorant of the innumerable combinations which may be made from these ten *i*'s. Yet, unless it occur otherwise by accident, the correspondent receiving the cipher would have to write down all these combinations before attaining the word intended, and even when he had written them he would be inexpressibly perplexed in selecting the word designed from the vast number of other words arising in the couse of the permutation.

To obviate, therefore, the exceeding difficulty of deciphering this species of cryptograph, on the part of the possessors of the key-phrase, and to confine the deep intricacy of the puzzle to those for whom the cipher was not designed, it becomes necessary that some *order* should be agreed upon by the parties corresponding—some order in reference to which those characters are to be read which represent more than one letter—and this *order* must be held in view by the writer of the cryptograph. It may be agreed, for example, that the *first* time an *i* occurs in the cipher it is to be understood as representing that character which stands against the *first i* in the key-phrase, that the *second* time an *i* occurs it must be supposed to represent that letter which stands opposed to the *second i* in the key-phrase, etc., etc. Thus the *location* of each cipherical letter must be considered in connection with the character itself in order to determine its exact signification.

We say that some preconcerted *order* of this kind is necessary lest the cipher prove too intricate a lock to yield even to its true key. But it will be evident, upon inspection, that our correspondent at Stonington has inflicted upon us a cryptograph in which *no* order has been preserved, in which many characters respectively stand, at absolute random, for many others. If, therefore, in regard to the gauntlet we threw down in April, he should be half inclined to accuse us of braggadocio, he will yet admit that we have *more* than acted up to our boast. If what we then said was not said *suaviter in modo*, what we now do is at least done *fortiter in re*.

In these cursory observations we have by no means attempted to exhaust the subject of Cryptography. With such object in view a folio might be required. We have indeed mentioned only a few of the ordinary modes of Cipher. Even two thousand years ago Æneas Tacticus detailed twenty distinct methods, and modern ingenuity has added much to the science. Our design has been chiefly suggestive, and perhaps we have already bored the readers of the Magazine. To those who desire further information upon this topic we may say that there are

extant treatises by Trithemius, Cap. Porta, Vignere, and P. Niceron. The works of the two latter may be found, we believe, in the library of the Harvard University. If, however, there should be sought in these disquisitions, or in any, *rules for the solution* of cipher, the seeker will be disappointed. Beyond some hints in regard to the general structure of language, and some minute exercises in their practical application, he will find nothing upon record which he does not in his own intellect possess.

Philosophy of Furniture

(First published in *Burton's Gentleman's Magazine*, May, 1840.—Ed.)

In the internal decoration, if not in the external architecture of their residences, the English are supreme. The Italians have but little sentiment beyond marbles and colours. In France, *meliora probant deteriora sequuntur*—the people are too much a race of gadabouts to maintain those household properties of which, indeed, they have a delicate appreciation, or at least the elements of a proper sense. The Chinese and most of the Eastern races have a warm but inappropriate fancy. The Scotch are *poor* decorists. The Dutch have perhaps an indeterminate idea that a curtain is not a cabbage. In Spain they are *all* curtains—a nation of hangmen. The Russians do not furnish. The Hottentots and Kickapoos are very well in their way. The Yankees alone are preposterous.

How this happens it is not difficult to see. We have no aristocracy of blood, and having therefore as a natural, and indeed as an inevitable thing, fashioned for ourselves an aristocracy of dollars, the *display of wealth* has here to take the place and perform the office of the heraldic display in monarchical countries. By a transition readily understood, and which might have been as readily foreseen, we have been brought to merge in simple *show* our notions of taste itself.

To speak less abstractly. In England, for example, no mere parade of costly appurtenances would be so likely as with us, to create an impression of the beautiful in respect to the appurtenances themselves—or of taste as regards the proprietor:—this for the reason, first, that wealth is not in England, the loftiest object of ambition as constituting a nobility; and secondly, that there, the true nobility of blood, confining itself within the strict limits of legitimate taste, rather avoids than affects that mere costliness in which a *parvenu* rivalry may at any time be successfully attempted. The people *will* imitate the nobles, and the result is a thorough diffusion of the proper feeling. But in America, the coins current being the sole arms of the aristocracy, their display, may be said, in general, to be the sole means of aristocratic distinction; and the populace, looking always upward for models, are insensibly led to confound the two entirely separate ideas of magnificence

and beauty. In short, the cost of an article of furniture has at length come to be with us nearly the sole test of its merit in a decorative point of view —and this test, once established, has led the way to many analogous errors, readily traceable to the one primitive folly.

There could be nothing more directly offensive to the eye of an artist than the interior of what is termed in the United States—that is to say, in Appalachia—a well-furnished apartment. Its most usual defect is a want of keeping. We speak of the keeping of a room as we would of the keeping of a picture—for both the picture and the room are amenable to those undeviating principles which regulate all varieties of art; and very nearly the same laws by which we decide on the higher merits of a painting, suffice for decision on the adjustment of a chamber.

A want of keeping is observable sometimes in the character of the several pieces of furniture, but generally in their colours or modes of adaptation to use. *Very* often the eye is offended by their inartistic arrangement. Straight lines are too prevalent —too uninterruptedly continued—or clumsily interrupted at right angles. If curved lines occur, they are repeated into unpleasant uniformity. By undue precision, the appearance of many a fine apartment is utterly spoiled.

Curtains are rarely well disposed, or well chosen in respect to other decorations. With formal furniture, curtains are out of place; and an extensive volume of drapery of any kind is, under any circumstances, irreconcilable with good taste—the proper quantum, as well as the proper adjustment, depending upon the character of the general effect.

Carpets are better understood of late than of ancient days, but we still very frequently err in their patterns and colours. The soul of the apartment is the carpet. From it are deduced not only the hues but the forms of all objects incumbent. A judge at common law may be an ordinary man; a good judge of a carpet *must be* a genius. Yet we have heard discoursing of carpets, with the air *"d'un mouton qui reve,"* fellows who should not and who could not be entrusted with the management of their own *moustaches*. Every one knows that a large floor *may* have a covering of large figures, and that a small one *must* have a covering of small—yet this is not all the knowledge in the world. As regards texture, the Saxony is alone admissible. Brussels is the preterpluperfect tense of fashion, and Turkey is taste in its dying agonies. Touching pattern—a carpet should *not* be bedizened out like a Riccaree Indian—all red chalk, yellow ochre, and cock's feathers. In brief—distinct grounds, and vivid circular or cycloid figures, *of no meaning*, are here Median laws. The abomination of flowers, or representations of well-known objects of any kind, should not be endured within the limits of Christendom. Indeed, whether on carpets, or curtains, or tapestry, or ottoman coverings, all upholstery of this nature should be rigidly Arabesque. As for those antique floor-cloths still occasionally seen in the dwellings of the rabble—cloths of huge, sprawling, and radiating devices, stripe-interspersed, and glorious with all hues, among which no ground is intelligible

—these are but the wicked invention of a race of time-servers and money-lovers—children of Baal and worshippers of Mammon—Benthams, who, to spare thought and economise fancy, first cruelly invented the Kaleidoscope, and then established joint-stock companies to twirl it by steam.

Glare is a leading error in the philosophy of American household decoration—an error easily recognised as deduced from the perversion of taste just specified. We are violently enamoured of gas and of glass. The former is totally inadmissible within doors. Its harsh and unsteady light offends. No one having both brains and eyes will use it. A mild, or what artists term a cool light, with its consequent warm shadows, will do wonders for even an ill-furnished apartment. Never was a more lovely thought than that of the astral lamp. We mean, of course, the astral lamp proper—the lamp of Argand, with its original plain ground glass shade, and its tempered and uniform moonlight rays. The cut-glass shade is a weak invention of the enemy. The eagerness with which we have adopted it, partly on account of its *flashiness*, but principally on account of its *greater cost*, is a good commentary on the proposition with which we began. It is not too much to say, that the deliberate employer of a cut-glass shade is either radically deficient in taste, or blindly subservient to the caprices of fashion. The light proceeding from one of these gaudy abominations is unequal, broken, and painful. It alone is sufficient to mar a world of good effect in the furniture subjected to its influence. Female loveliness, in especial, is more than one-half disenchanted beneath its evil eye.

In the matter of glass, generally, we proceed upon false principles. Its leading feature is *glitter*—and in that one word how much of all that is detestable do we express! Flickering, unquiet lights, are *sometimes* pleasing—to children, and idiots, always so—but in the embellishment of a room they should be scrupulously avoided. In truth, even strong, *steady* lights are inadmissible. The huge and unmeaning glass chandeliers, prism-cut, gas-lighted, and without shade, which dangle in our most fashionable drawing-rooms, may be cited as the quintessence of all that is false in taste or preposterous in folly.

The rage for *glitter*—because its idea has become, as we before observed, confounded with that of magnificence in the abstract—has led us also to the exaggerated employment of mirrors. We line our dwellings with great British plates, and then imagine we have done a fine thing. Now the slightest thought will be sufficient to convince any one who has an eye at all of the ill effect of numerous looking glasses, and especially of large ones. Regarded apart from its reflection, the mirror presents a continuous, flat, colourless, unrelieved surface—a thing always and obviously unpleasant. Considered as a reflector, it is potent in producing a monstrous and odious uniformity; and the evil is here aggravated, not in merely direct proportion with the augmentation of its sources, but in a ratio constantly increasing. In fact, a room with four or five mirrors arranged at random, is, for all purposes of artistic show, a room of no shape

at all. If we add to this evil, the attendant glitter upon glitter, we have a perfect farrago of discordant and displeasing effects. The veriest bumpkin, on entering an apartment so bedizened, would be instantly aware of something wrong, although he might be altogether unable to assign a cause for his dissatisfaction. But let the same person be led into a room tastefully furnished, and he would be startled into an exclamation of pleasure and surprise.

It is an evil growing out of our republican institutions that here a man of large purse has usually a very little soul which he keeps in it. The corruption of taste is a portion or a pendant of the dollar-manufacture. As we grow rich our ideas grow rusty. It is, therefore, not among *our* aristocracy that we must look (if at all, in Appalachia) for the spirituality of a British *boudoir*. But we have seem apartments in the tenure of Americans of moderate means, which, in negative merit at least, might vie with any of the *ormolu'd* cabinets of our friends across the water. Even *now*, there is present to our mind's eye a small and not ostentatious chamber with whose decorations no fault can be found. The proprietor lies asleep on a sofa—the weather is cool—the time is near midnight: we will make a sketch of the room during his slumber.

It is oblong—some thirty feet in length and twenty-five in breadth—a shape affording the best (ordinary) opportunities for the adjustment of furniture. It has but one door—by no means a wide one—which is at one end of the parallelogram, and but two windows, which are at the other. These latter are large, reaching down to the floor—have deep recesses—and open on an Italian veranda. Their panes are of a crimson-tinted glass, set in rosewood framings, more massive than usual. They are curtained within the recess by a thick silver tissue adapted to the shape of the windows, and hanging loosely in small volumes. Without the recess are curtains of an exceedingly rich crimson silk, fringed with a deep network of gold, and lined with the silver tissue, which is the material of the exterior blind. There are no cornices; but the folds of the whole fabric (which are sharp rather than massive, and have an airy appearance), issue from beneath a broad entablature of rich giltwork, which encircles the room at the junction of the ceiling and walls. The drapery is thrown open also, or closed, by means of a thick rope of gold loosely enveloping it, and resolving itself readily into a knot; no pins or other such devices are apparent. The colours of the curtains and their fringe —the tints of crimson and gold—appear everywhere in profusion, and determine the *character* of the room. The carpet —of Saxony material—is quite half-an-inch thick, and is of the same crimson ground, relieved simply by the appearance of a gold cord (like that festooning the curtains) slightly relieved above the surface of the *ground*, and thrown upon it in such a manner as to form a succession of short irregular curves—one occasionally overlaying the other. The walls are prepared with a glossy paper of a silver gray tint, spotted with small Arabesque devices of a fainter hue of the prevalent crimson. Many paintings relieve the expanse of the paper. These are chiefly landscapes of

an imaginative cast—such as the fairy grottoes of Stanfield, or the lake of the Dismal Swamp of Chapman. There are, nevertheless, three or four female heads of an ethereal beauty—portraits in the manner of Sully. The tone of each picture is warm, but dark. There are no "brilliant effects." *Repose* speaks in all. Not one is of small size. Diminutive paintings give that *spotty* look to a room, which is the blemish of so many a fine work of Art overtouched. The frames are broad but not deep, and richly carved without being *dulled* or filigreed. They have the whole lustre of burnished gold. They lie flat on the walls, and do not hang off with cords. The designs themselves are often seen to better advantage in this latter position, but the general appearance of the chamber is injured. But one mirror—and this not a very large one—is visible. In shape it is nearly circular—and it is hung so that a reflection of the person can be obtained from it in none of the ordinary sitting-places of the room. Two large low sofas of rosewood and crimson silk, gold-flowered, form the only seats, with the exception of two light conversation chairs, also of rosewood. There is a pianoforte (rosewood also), without cover, and thrown open. An octagonal table, formed altogether of the richest gold-threaded marble, is placed near one of the sofas. This is also without cover—the drapery of the curtains has been thought sufficient. Four large and gorgeous Sevres vases, in which bloom a profusion of sweet and vivid flowers, occupy the slightly rounded angles of the room. A tall candelabrum, bearing a small antique lamp with highly perfumed oil, is standing near the head of my sleeping friend. Some light and graceful hanging shelves, with golden edges and crimson silk cords with gold tassels, sustain two or three hundred magnificently bound books. Beyond these things, there is no furniture, if we except an Argand lamp, with a plain crimson-tinted ground-glass shade, which depends from the lofty vaulted ceiling by a single slender gold chain, and throws a tranquil but magical radiance over all.

Magazine Writing—Peter Snook

(First published in *Southern Literary Messenger*, October, 1836.—Ed.)

In a late number of the "Democratic Review" there appeared a very excellent paper (by Mr. Duyckinck) on the subject of Magazine Literature—a subject much less thoroughly comprehended here than either in France or in England. In America we compose now and then agreeable essays and other matters of that character, but we have not yet caught the true Magazine spirit—a thing neither to be defined nor described. Mr. Duyckinck's article, although piquant, is not altogether to our mind. We think he places too low an estimate on the capability of the Magazine paper. He is inclined to undervalue its power, to limit unnecessarily its province, which is illimitable. In fact, it is

in the extent of subject, and not less in the extent or variety of *tone*, that the French and English surpass us to so good a purpose. How very rarely are we struck with an American Magazine article as with an absolute novelty—how frequently the foreign articles so affect us! We are so circumstanced as to be unable to *pay* for elaborate compositions—and, after all, the true invention is elaborate. There is no greater mistake than the supposition that a true originality is a mere matter of impulse or inspiration. To originate, is carefully, patiently, and understandingly to combine. The few American Magazinists who ever think of this elaboration at all, cannot afford to carry it into practice for the paltry prices offered them by our periodical publishers. For this and other glaring reasons we are behind the age in a *very* important branch of literature, a branch which, moreover, is daily growing in importance, and which, in the end (not far distant) will be the *most* influential of all the departments of Letters.

We are lamentably deficient not only in invention proper, but in that which is more strictly *art*. What American, for instance, in penning a criticism ever supposes himself called upon to present his readers with more than the exact stipulation of his title—to present them with a criticism and *something beyond?* Who thinks of making his critique a work of art in itself, independently of its critical opinions? a work of art, such as are all the more elaborate and most effective reviews of Macaulay? Yet these reviews we have evinced no incapacity to appreciate when presented. The best American review ever penned is miserably ineffective when compared with the notice of Montagu's Bacon, and yet this latter is, in general, a piece of tawdry sophistry, owing everything to a consummate, to an exquisite arrangement—to a thorough and just sufficiently comprehensive diffuseness, to a masterly climaxing of points—to a style which dazzles the understanding with its brilliancy, but not more than it misleads it by its perspicuity, causing us so distinctly to comprehend that we fancy we coincide—in a word, to the perfection of art—of all the art which a Macaulay can wield, or which is applicable to any criticism that a Macaulay could write.

It is, however, in the composition of that class of Magazine papers which come properly under the head of Tales that we evince the most remarkable deficiency in skill. If we except, first, Mr. Hawthorne, secondly Mr. Simms, thirdly, Mr. Willis, and fourthly, one or two others whom we may as well put mentally together without naming them, there is not even a respectably skilful tale-writer on this side the Atlantic. We have seen, to be sure, many very well constructed stories—individual specimens—the work of American Magazinists, but these specimens have invariably appeared to be happy accidents of construction, their authors in subsequent tales having always evinced an incapacity to construct.

We have been led to a comparison of the American with the British ability in tale-writing by a perusal of some Magazine papers, the composition of the author of "Chartley" and "The Invisible Gentleman." He is one of the best of the English journalists, and has some of the happiest peculiarities of Dickens, whom he preceded in the popular fa-

vour. The longest and best of his tales, properly so-called, is "Peter Snook," and this presents so many striking points for the consideration of the Magazinist, that we feel disposed to give an account of it in full.

Peter Snook, the hero, and the *beau ideal* of a Cockney, is a retail linen-draper in Bishopsgate Street. He is of course a stupid and conceited, although at bottom a very good little fellow, and "always looks as if he was frightened." Matters go on very thrivingly with him until he becomes acquainted with Miss Clarinda Bodkin, "a young lady owning to almost thirty, and withal a great proficient in the mysteries of millinery and mantua-making." Love and ambition, however, set the little gentleman somewhat beside himself. "If Miss Clarinda would but have me," says he, "we might divide the shop, and have a linen-drapery side, and a haberdashery and millinery side, and one would help the other. There'd be only one rent to pay, and a double business—and it would be so comfortable, too!" Thinking thus, Peter commences a flirtation, to which Miss Clarinda but doubtfully responds. He escorts the lady to White Conduit House, Bagnigge Wells, and other genteel places of public resort—and finally, is so rash as to accede to the proposition, on her part, of a trip to Margate. At this epoch of the narrative, the writer observes that the subsequent proceedings of the hero are gathered from accounts rendered by himself, when called upon, after the trip, for explanation.

It is agreed that Miss Clarinda shall set out alone for Margate—Mr. Snook following her, after some indispensable arrangements. These occupy him until the middle of July, at which period, taking passage in the "Rose in June," he safely reaches his destination. But various misfortunes here await him—misfortunes admirably adapted to the meridian of Cockney feeling, and the capacity of Cockney endurance. His umbrella, for example, and a large brown paper parcel, containing a new pea-green coat and flower-patterned embroidered silk waistcoat, are tumbled into the water at the landing-place, and Miss Bodkin forbids him her presence in his old clothes. By a tumble of his own, too, the skin is rubbed from both his shins for several inches, and the surgeon, having no regard to the lover's cotillion engagements, enjoins on him a total abstinence from dancing. A cock-chafer, moreover, is at the trouble of flying into one of his eyes, and (worse than all) a tall military-looking shoemaker, Mr. Last, has taken advantage of the linen-draper's delay in reaching Margate, to ingratiate himself with his mistress. Finally, he is cut by Last, and rejected by the lady, and has nothing left for it but to secure a homeward passage in the "Rose in June."

In the evening of the second day after his departure, the vessel drops anchor off Greenwich. Most of the passengers go ashore, with the view of taking the stage to the city. Peter, however, who considers that he has already spent money enough to no purpose, prefers remaining on board. "We shall get to Billingsgate," says he, "while I am sleeping, and I shall have plenty of time to go home and dress, and go into the city and borrow the trifle I may want for Pester and Company's bill, that comes due the day after to-morrow." This determination

is a source of much trouble to our hero, as will be seen in the sequel. Some shopmen who remain with him in the packet, tempt him to unusual indulgences, in the way, first, of brown stout, and, secondly, of positive French brandy. The consequence is that Mr. Snook falls, thirdly, asleep, and, fourthly, overboard.

About dawn on the morning after this event, Ephraim Hobson, the confidential clerk and factotum of Mr. Peter Snook, is disturbed from a sound sleep by the sudden appearance of his master. That gentleman seems to be quite in a bustle, and delights Ephraim with an account of a whacking wholesale order for exportation just received. "Not a word to anybody about the matter!" exclaims Peter, with unusual emphasis. "It's such an opportunity as don't come often in a man's life-time. There's a captain of a ship—he's the owner of her, too; but never mind! there an't time to enter into particulars now, but you'll know all by-and-by—all you have to do, is to do as I tell you—so, come along!"

Setting Ephraim to work, with directions to pack up immediately all the goods in the shop, with the exception of a few trifling articles, the master avows his intention of going into the city, "to borrow enough money to make up Peter's bill, due to-morrow." "I don't think you'll want much, sir," replied Mr. Hobson with a self-complacent air. "I've been looking about long-winded 'uns, you see, since you've been gone, and I've got Shy's money and Slack's account, which we'd pretty well given up for a bad job, and one or two more. There—there's the list—and there's the key to the strong box, where you'll find the money, besides what I've took at the counter." Peter, at this, seems well pleased, and shortly afterwards goes out, saying, he cannot tell when he'll be back, and giving directions that whatever goods may be sent in during his absence shall be left untouched till his return.

It appears that, after leaving his shop, Mr. Snook proceeded to that of Jobb, Flashbill and Co. (one of whose clerks, on board the "Rose in June," had been very liberal in supplying our hero with brandy on the night of his ducking), looked over a large quantity of ducks and other goods, and finally made purchase of "a choice assortment," to be delivered the same day. His next visit was to Mr. Bluff, the managing partner in the banking-house where he usually kept his cash. His business now was to request permission to overdraw a hundred pounds for a few days.

"Humph," said Mr. Bluff, "money is very scarce; but—bless me!—yes—it's he! Excuse me a minute, Mr. Snook, there's a gentleman at the front counter whom I want particularly to speak to—I'll be back with you directly." As he uttered these words, he rushed out, and in passing one of the clerks on his way forward he whispered, "Tell Scribe to look at Snook's account, and let me know directly." He then went to the front counter, where several people were waiting to pay and receive money. "Fine weather this, Mr. Butt. What! you're not out of town like the rest of them?"

"No," replied Mr. Butt, who kept a thriving gin-shop, "no, I sticks to my business—make hay while the sun

shines—that's my maxim. Wife up at night—I up early in the morning."

The banker chatted and listened with great apparent interest, till the closing of a huge book on which he kept his eye, told him that his whispered order had been attended to. He then took a gracious leave of Mr. Butt, and returned back to the counting-house with a slip of paper, adroitly put in his hand while passing, on which was written, "Peter Snook, Linen-Draper, Bishopsgate Street—old account—increasing gradually—balance, £153:15:6:—*very* regular." "Sorry to keep you waiting, Mr. Snook," said he, "but we must catch people when we can. Well, what is it you were saying you wanted us to do!"

"I should like to be able to overdraw just for a few days," replied Peter.

"How much?"

"A hundred."

"Won't fifty do?"

"No, not quite, sir."

"Well, you're an honest fellow, and don't come bothering us often; so, I suppose we must not be too particular with you for this once."

Leaving Bluff, Mr. Snook hurries to overtake Mr. Butt, the dealer in spirits, who had just left the banking-house before himself, and to give that gentleman an order for a hogshead of the best gin. As he is personally unknown to Mr. Butt, he hands him a card, on which is written, "Peter Snook, linen and muslin warehouse, No. — Bishopsgate Street Within," etc. etc., and takes occasion to mention that he purchases at the recommendation of Mr. Bluff. The gin is to be at Queenhithe the same evening. The spirit-dealer, as soon as his new customer has taken leave, resolves in his mind the oddity of a linen-draper's buying a hogshead of gin, and determines to satisfy himself of Mr. Snook's responsibility by a personal application to Mr. Bluff. On reaching the bank, however, he is told by the clerks that Mr. Bluff, being in attendance upon a committee of the House of Commons, will not be home in any reasonable time—but also that Peter Snook is a perfectly safe man. The gin is accordingly sent; and several other large orders for different goods, upon other houses, are promptly fulfilled in the same manner. Meantime, Ephraim is busily engaged at home in receiving and inspecting the invoices of the various purchases as they arrive, at which employment he is occupied until dusk, when his master makes his appearance in unusually high spirits. We must here be pardoned for copying some passages:

"Well, Ephraim," he exclaimed, "this looks something like business! You haven't had such a job this many a day! Shop looks well now, eh?"

"You know best, sir," replied Hobson. "But hang me if I ain't frightened. When we shall sell all these goods, I'm sure I can't think. You talked of having a haberdashery side to the shop, but if we go on at this rate, we shall want another side for ourselves; I'm sure I don't know where Miss Bodkin is to be put."

"She go to Jericho!" said Peter contemptuously. "As for the goods, my boy, they'll be gone before tomorrow morning. All you and I have got to do is pack 'em up; so, let us turn to, and strap at it."

Packing was Ephraim's favourite em-

ployment, but, on the present occasion, he set to work with a heavy heart. His master, on the contrary, appeared full of life and spirits, and corded boxes, sewed up trusses, and packed huge paper parcels with a celerity and an adroitness, truly wonderful.

"Why, you don't get on, Hobson," he exclaimed; "see what I've done! Where's the ink-pot?—oh, here it is!" and he proceeded to mark his packages with his initials, and the letter G below. "There," he resumed, "P. S. G.; that's for me, at Gravesend. I'm to meet the Captain and owner there; show the goods—if there's any he don't like, shall bring 'em back with me; get bills—bankers' acceptances for the rest; see 'm safe on board; *then*—but—*not before*, mind that, Master Ephraim! No, no, keep my weather eye open, as the men say on board the 'Rose in June.' By-the-bye, I haven't told you yet about my falling overboard, whap into the river."

"Falling overboard!" exclaimed the astonished shopman, quitting his occupation to stand erect and listen.

"Ay, ay," continued Peter—"see it won't do to tell you long stories *now*. There—mark that truss, will you! Know all about it some day. Lucky job, though—tell you that; got this thundering order by it. Had one tumble, first, going off, at Margate. Spoilt my peagreen—never mind—that was a lucky tumble, too. Hadn't been for that, shouldn't so soon have found out the game a certain person was playing with me. She go to Jericho!"

But for the frequent repetition of this favourite expression, Ephraim Hobson has since declared he should have doubted his master's identity during the whole of that evening, as there was something very singular about him; and his strength and activity in moving the bales, boxes, and trusses, were such as he had never previously exhibited. The phrase condemning this, that, or the other thing or person to "go to Jericho," was the only expression that he uttered, as the shopman said, "naturally," and Peter repeated that whimsical anathema as often as usual.

The goods being all packed up, carts arrive to carry them away, and by half-past ten o'clock the shop is entirely cleared, with the exception of some trifling articles to make show on the shelves and counters. Two hackney coaches are called. Mr. Peter Snook gets into one with a variety of loose articles which would require too much time to pack, and his shopman into another with some more. Arriving at Queenhithe, they find all the goods previously sent already embarked in the hold of a long-decked barge, which lies near the shore. Mr. Snook now insists upon Ephraim's going on board and taking supper and some hot rum and water. This advice he follows to so good a purpose, that he is at length completely bewildered, when his master taking him up in his arms carries him on shore, and there setting him down, leaves him to make the best of his way home as he can.

About eight the next morning, Ephraim awaking of course in a sad condition both of body and mind, sets himself immediately about arranging the appearance of the shop, "so as to secure the credit of the concern." In spite of all his ingenuity, however, it maintains a poverty-striken appearance, which circumstance excites some most unreason-

able suspicions in the mind of Mr. Bluff's clerk, upon his calling at ten with Pester & Co.'s bill (three hundred and sixteen pounds seventeen shillings), and receiving by way of payment a cheque upon his own banking house for the amount—Mr. Snook having written this cheque before his departure with the goods, and left it with Ephraim. On reaching the bank, therefore, the clerk inquires if Peter Snook's cheque is good for three hundred and sixteen pounds odd, and is told that it is not worth a farthing, Mr. S. having overdrawn for a hundred. While Mr. Bluff and his assistants are conversing on this subject, Butt, the gin-dealer calls to thank the banker for having recommended him a customer, which the banker denies having done. An explanation ensues, and "stop thief!" is the cry. Ephraim is sent for, and reluctantly made to tell all he knows of his master's proceedings on the day before—by which means a knowledge is obtained of the other houses who (it is supposed) have been swindled. Getting a description of the barge which conveyed the goods from Queenhithe, the whole party of the creditors now set off in pursuit.

About dawn the next morning they overtake the barge a little below Gravesend—where four men are observed leaving her and rowing to the shore in a skiff. Peter Snook is found sitting quietly in the cabin, and, although apparently a little surprised at seeing Mr. Pester, betrays nothing like embarrassment or fear.

"Ah, Mr. Pester! is it you? Glad to see you, sir! So you've been taking a trip out o' town, and are going back with us! We shall get to Billingsgate between eight and nine, they say; and I hope it won't be later, as I've a bill of yours comes due to-day, and I want to be at home in time to write a check for it."

The goods are also found on board, together with three men in the hold, gagged and tied hand and foot. They give a strange account of themselves. Being in the employ of Mr. Heaviside, a lighterman, they were put in charge of "The Flitter," when she was hired by Peter Snook for a trip to Gravesend. According to their orders, they took the barge, in the first instance, to a wharf near Queenhithe, and helped to load her with some goods brought down in carts. Mr. Snook afterwards came on board, bringing with him two fierce-looking men, and "a little man with a hooked nose" (Ephraim). Mr. S. and the little man then "had a sort of jollification" in the cabin, till the latter got drunk and was carried ashore. They then proceeded down the river, nothing particular occurring till they had passed Greenwich Hospital, when Mr. S. ordered them to lay the barge alongside a large black-sided ship. No sooner was the order obeyed than they were boarded by a number of men from said ship, who seized them, bound them, gagged them, and put them in the hold.

The immediate consequence of this information is that Peter is bound, gagged, and put down into the hold in the same manner, by way of retaliation, and for safe keeping on his way back to the city. On the arrival of the party, a meeting of the creditors is called. Peter appears before them in a great rage and with the air of an injured man. Indeed, his behaviour is so *mal a propos*

to his situation as entirely to puzzle his interrogators. He accuses the whole party of a conspiracy.

"Peter Snook," said Mr. Pester solemnly from the chair, "that look does not become you after what has passed. Let me advise you to conduct yourself with propriety. You will find that the best policy, depends on't."

"A pretty thing for you for to come to talk of propriety!" exclaimed Peter; "you, that seed me laid hold on by a set of ruffians, and never said a word, nor give information a'terwards! And here have I been kept away from business I don't know how long, and shut up like a dog in a kennel; but I look upon't you were at the bottom of it all—you and that fellow with the plum-pudding face, as blowed me up about a cask of gin! What you both mean by it, I can't think; but if there's any law in the land, I'll make you remember it, both of you—that's what I will!"

Mr. Snook swears that he never saw Jobb in his life, except on the occasion of his capture in the "The Flitter," and positively denies having looked out any parcel of goods at the house of Jobb, Flashbill, and Co. With the banker, Mr. Bluff, he acknowledges an acquaintance—but not having drawn for the two hundred and seventy pounds odd, or having ever overdrawn for a shilling in his life. Moreover, he is clearly of opinion that the banker has still in his hands more than a hundred and fifty pounds of his (Mr. Snook's) money. He can designate several gentlemen as being no creditors of his, although they were of the number of those from whom his purchases had been made for the "whacking" shipping out, and although their goods were found in "The Flitter." Ephraim is summoned, and testifies to all the particulars of his master's return, and the subsequent packing, cart-loading, and embarkation as already told—accounting for the extravagances of Mr. Snook as being "all along of *that* Miss Bodkin."

"Lor', master, hi's glad to see you agin," exclaimed Ephraim. "Who'd ha' thought as 'twould come to this?"

"Come to what?" cried Peter. "I'll make 'em repent of it, every man Jack of 'em, before I've done, if there's law to be had for love or money!"

"Ah, sir," said Ephraim, "we'd better have stuck to the retail. I was afraid that shipping consarn wouldn't answer, and tell'd you so, if you recollect, but you wouldn't hearken to me."

"What shipping concern?" inquired Peter, with a look of amazement.

"La! master," exclaimed Ephraim, "it ain't of any use to pretend to keep it a secret now, when everybody knows it. I didn't tell Mr. Pester, though, till the last, when all the goods was gone out of the shop, and the sheriff's officers had come to take possession of the house."

"Sheriff's officers in possession of my house!" roared Peter. "All the goods gone out of the shop! What do you mean by that, you rascal! What have you been doing in my absence?" And he sprang forward furiously, and seized the trembling shopman by the collar with a degree of violence which rendered it difficult for the two officers in attendance to disengage him from his hold.

Hereupon, Mr. Snap, the attorney retained by the creditors, harangues the company at some length, and intimates that Mr. Snook is either mad or acting the madman for the purpose of evading punishment. A practitioner from Bedlam is sent for, and some artifices resorted to, but to no purpose. It is found impossible to decide upon the question of sanity. The medical gentleman, in his report to the creditors, confesses himself utterly perplexed, and, without giving a decision, details the particulars of a singular story told him by Mr. Snook himself, concerning the mode of his escape from drowning after he fell overboard from the "Rose in June." "It is a strange unlikely tale to be sure," says the physician, "and if his general conversation was of that wild, imaginative, flighty kind which I have so often witnessed, I should say it was purely ideal; but he appears such a plain-spoken, simple sort of a person, that it is difficult to conceive how he could invent such a fiction." Mr. Snook's narration is then told, not in his very words, but in the author's own way, with all the particulars obtained from Peter's various recitations. We give it only in brief.

Upon tumbling overboard, Mr. Snook (at least according to his own story) swam courageously as long as he could. He was upon the point of sinking, however, when an oar was thrust under his arm, and he found himself lifted in a boat by a "dozen dark-looking men." He is taken on board a large ship, and the captain, who is a droll genius, and talks in rhyme somewhat after the fashion of the wondrous Tale of Alroy, entertains him with great cordiality, dresses him in a suit of his own clothes, makes him drink in the first place a brimmer of "something hot," and afterwards plies him with wines and cordials of all kinds at a supper of the most magnificent description. Warmed in body and mind by this excellent cheer, Peter reveals his inmost secrets to his host, and talks freely and minutely of a thousand things; of his man Ephraim and his oddities; of his bank account; of his great credit; of his adventures with Miss Bodkin; of his prospects in trade; and especially of the names, residences, etc. etc., of the wholesale houses with whom he is in the habit of dealing. Presently, being somewhat overcome with wine he goes to bed at the suggestion of the captain, who promises to call him in season for a boat in the morning, which will convey him to Billingsgate in full time for Pester and Co.'s note. How long he slept is uncertain—but when he awoke a great change was observable in the captain's manner, who was somewhat brusque, and handed him over the ship's side into the barge where he was discovered by the creditors in pursuit, and which he was assured would convey him to Billingsgate.

This relation, thus succinctly given by us, implies little or nothing. The result, however, to which the reader is ingeniously led by the author is, that the real Peter Snook has been duped, and that the Peter Snook who made the various purchases about town, and who appeared to Ephraim only during the morning and evening twilights of the eventful day, was in fact, no other person than the captain of "the strange, black-sided ship." We are to believe that, taking advantage of Peter's communicativeness, and a certain degree

of personal resemblance to himself, he assumed our hero's clothes while he slept, and made a bold and nearly successful attempt at wholesale peculation.

The incidents of this story are forcibly conceived, and even in the hands of an ordinary writer would scarcely fail of effect. But, the present instance, so unusual a tact is developed in the narration that we are inclined to rank "Peter Snook" among the few tales which (each in its own way) are absolutely faultless. It is a Flemish homepiece of the highest order—its merits lying in its chiaroscuro—in that blending of light and shade and shadow where nothing is too distinct, yet where the idea is fully conveyed—in the absence of all rigid outlines and all miniature paintings—in the not undue warmth of the colouring—and in a well-subdued exaggeration at all points—an exaggeration never amounting to caricature.

Some Secrets of the Magazine Prison House

(First appeared in *Broadway Journal*, Vol. 1:7.—Ed.)

THE want of an International Copyright Law, by rendering it nearly impossible to obtain anything from the booksellers in the way of remuneration for literary labour, has had the effect of forcing many of our very best writers into the service of the Magazines and Reviews, which, with a pertinacity that does them credit, keep up in a certain or uncertain degree the good old saying that even in the thankless field of Letters the labourer is worthy of his hire. How—by dint of what dogged instinct of the honest and proper, these journals have contrived to persist in their paying practises, in the very teeth of the opposition got up by the Fosters and Leonard Scotts, who furnish for eight dollars any four of the British periodicals for a year, is a point we have had much difficulty in settling to our satisfaction, and we have been forced to settle it at last upon no more reasonable ground than that of a still lingering *esprit de patrie*. That Magazines can live, and not only live but thrive, and not only thrive but afford to disburse money for original contributions, are facts which can only be solved, under the circumstances, by the really fanciful but still agreeable supposition that there is somewhere still existing an ember not altogether quenched among the fires of good feeling for letters and literary men that once animated the American bosom.

It would *not do* (perhaps this is the idea) to let our poor-devil authors absolutely starve while we grow fat, in a literary sense, on the good things of which we unblushingly pick the pocket of all Europe: it would not be exactly the thing *comme il faut* to permit a positive atrocity of this kind; and hence we have Magazines, and hence we have a portion of the public who subscribe

to these Magazines (through sheer pity), and hence we have Magazine publishers (who sometimes take upon themselves the duplicate title of "editor *and* proprietor")—publishers, we say, who under certain conditions of good conduct, occasional puffs, and decent subserviency at all times, make it a point of conscience to encourage the poor-devil author with a dollar or two, more or less, as he behaves himself properly and abstains from the indecent habit of turning up his nose.

We hope, however, that we are not so prejudiced or so vindictive as to insinuate that what certainly does look like illiberality on the part of them (the Magazine publishers) is really an illiberality chargeable to *them*. In fact, it will be seen at once that what we have said has a tendency directly the reverse of any such accusation. These publishers pay *something*—other publishers nothing at all. Here certainly is a difference—although a mathematician might be infinitesimally small. Still, these Magazine editors and proprietors *pay* (that is the word), and with your true poor-devil author the smallest favours are sure to be thankfully received. No: the illiberality lies at the door of the demagogue ridden public, who suffer their anointed delegates (or perhaps arointed—which is it?) to insult the common sense of them (the public) by making orations in our national halls on beauty and conveniency of robbing the Literary Europe on the highways, and on the gross absurdity in especial of admitting so unprincipled a principle that a man has any right and title either to his own brains or to the flimsy material that he chooses to spin out of them, like a confounded caterpillar as he is. If anything of this gossamer character stands in need of protection, why we have our hands full at once with the silk worms and the *morus multicaulis*.

But if we cannot, under the circumstances, complain of the absolute illiberality of the Magazine publishers (since pay they do), there is at least one particular in which we have against them good grounds of accusation. Why (since pay they must) do they not pay with a good grace and *promptly?* Were we in an ill-humour at this moment we could a tale unfold which would erect the hair on the head of Shylock. A young author, struggling with Despair itself in the shape of a ghastly poverty, which has no alleviation—no sympathy from an every-day world, that cannot understand his necessities, and that would pretend not to understand them if it comprehended them ever so well—this young author is politely requested to compose an article, for which he will "be handsomely paid." Enraptured, he neglects perhaps for a month the sole employment which affords him the chance of a livelihood, and having starved through the month (he and his family) completes at length the month of starvation and the article, and despatches the latter (with a broad hint about the former) to the pursy "editor" and bottle-nosed "proprietor" who has condescended to honour him (the poor devil) with his patronage. A month (starving still), and no reply. Another month—still none. Two months more—still none. A second letter, modestly hinting that the article may not have reached its destination—still no reply. At the expiration of six additional months, personal application is made

at the "editor and proprietor's" office. Call again. The poor devil goes out, and does not fail to call again. Still call again;—and call again is the word for three or four months more. His patience exhausted, the article is demanded. No—he can't have it—(the truth is, it was too good to be given up so easily)—"it is in print," and "contributions of this character are never paid for (it is a *rule* we have) under six months after publication. Call in six months after the issue of your affair, and your money is ready for you—for we are business men ourselves—prompt." With this the poor devil is satisfied, and makes up his mind that the "editor and proprietor" is a gentleman, and that of course he (the poor devil) will wait as requested. And it is supposable that he would have waited if he could—but Death in the meantime would not. He dies, and by the good luck of his decease (which came by starvation) the fat "editor and proprietor" is fatter henceforward and for ever to the amount of five and twenty dollars, very cleverly saved, to be spent generously in canvas-backs and champagne.

There are two things which we hope the reader will not do as he runs over this article: first, we hope that he will not believe that we write from any personal experience of our own, for we have only the reports of actual sufferers to depend upon; and second, that he will not make any personal application of our remarks to any Magazine publisher now living, it being well known that they are all as remarkable for their generosity and urbanity, as for their intelligence and appreciation of Genius.

Marginalia

(These "Marginalia" contain many of the ideas found in the essays, criticisms and tales. The parts of the "Marginalia" which are verbally the same have been omitted from this edition. First published in *Democratic Review,* November, 1844.—Ed.)

In getting my books I have been always solicitous of an ample margin; this not so much through any love of the thing in itself, however agreeable, as for the facility it affords me of pencilling suggested thoughts, agreements, and differences of opinion, or brief critical comments in general. Where what I have to note is too much to be included within the narrow limits of a margin, I commit to a slip of paper, and deposit it between the leaves; taking care to secure it by an imperceptible portion of gum tragacanth paste.

All this may be whim; it may be not only a very hackneyed, but a very idle practice, yet I persist in it still; and it affords me pleasure—which is profit, in despite of Mr. Bentham with Mr. Mill on his back.

This making of notes, however, is by no means the making of mere *memoranda*—a custom which has its disadvantages, beyond doubt. "*Ce que je mets*

sur papier," says Bernardin de St. Pierre, *"je remets de ma memoire, et par consequence je l'oublie;"*—and, in fact, if you wish to forget anything on the spot, make a note that this thing is to be remembered.

But the purely marginal jottings, done with no eye to the Memorandum Book, have a distinct complexion, and not only a distinct purpose, but none at all; this it is which imparts to them a value. They have a rank somewhat above the chance and desultory comments of literary chit-chat—for these latter are not unfrequently "talk for talk's sake," hurried out of the mouth; while the *marginalia* are deliberately pencilled, because the mind of the reader wishes to unburthen itself of a *thought*—however flippant—however silly—however trivial—still a thought indeed, not merely a thing that might have been a thought in time, and under more favourable circumstances. In the *marginalia*, too, we talk only to ourselves; we therefore talk freshly—boldly—originally—with *abandonnement*—without conceit—much after the fashion of Jeremy Taylor, and Sir Thomas Browne, and Sir William Temple, and the anatomical Burton, and that most logical analogist Butler, and some other people of the old day, who were too full of their matter to have any room for their manner, which being thus left out of question was a capital manner indeed—a model of manners, with a richly marginallic air.

The circumscription of space too, in these pencillings, has in it something more of advantage than inconvenience. It compels us (whatever diffuseness of idea we may clandestinely entertain) into Montesquieu-ism, into Tacitus-ism (here I leave out of view the concluding portion of the "Annals")—or even into Carlyle-ism—a thing which, I have been told, is not to be confounded with your ordinary affectation and bad grammar. I say "bad grammar" through sheer obstinacy, because the grammarians (who should know better) insist upon it that I should not. But then grammar is not what these grammarians will have it; and, being merely the analysis of language, with the result of this analysis, must be good or bad just as the analyst is sage or silly—just as he is a Horne Tooke or a Cobbett.

But to our sheep. During a rainy afternoon, not long ago, being in a mood too listless for continuous study, I sought relief from *ennui* in dipping here and there at random among the volumes of my library—no very large one certainly, but sufficiently miscellaneous, and, I flatter myself, not a little *recherche*.

Perhaps it was what the Germans call the "brain-scattering" humour of the moment; but, while the picturesqueness of the numerous pencil-scratches arrested my attention, their helter-skelteriness of commentary amused me. I found myself at length forming a wish that it had been some other hand than my own which had so bedevilled the books, and fancying that, in such case, I might have derived no inconsiderable pleasure from turning them over. From this the transition-thought (as Mr. Lyell, or Mr. Murchison, or Mr. Featherstonhaugh would have it) was natural enough—there might be something even in *my* scribblings which, for the mere sake of scribbling, would have interest for others.

The main difficulty respected the

mode of transferring the notes from the volumes—the context from the text—without detriment to that exceedingly frail fabric of intelligibility in which the context was imbedded. With all appliances to boot, with the printed pages at their back, the commentaries were too often like Dodona's oracles—or those of Lycophron Tenebrosus—or the essays of the pedant's pupils in Quintilian, which were "necessarily excellent, since even he (the pedant) found it impossible to comprehend them:" what, then, would become of it — this context — if transferred—if translated? Would it not rather be *traduit* (traduced) which is the French synonym, or *overzezet* (turned topsy-turvy) which is the Dutch one!

I concluded at length to put extensive faith in the acumen and imagination of the reader—this as a general rule. But, in some instances, where even faith would not remove mountains, there seemed no safer plan than so to remodel the note as to convey at least the ghost of a conception as to what it was all about. Where, for such conception, the text itself was absolutely necessary, I could quote it; where the title of the book commented upon was indispensable, I could name it. In short, like a novel-hero dilemma'd, I made up my mind "to be guided by circumstances," in default of more satisfactory rules of conduct.

As for the multitudinous opinion expressed in the subjoined *farrago*—as for my present assent to all, or dissent from any portion of it—as to the possibility of my having in some instances altered my mind—or as to the impossibility of my not having altered it often—these are points upon which I say nothing, because upon these there can be nothing cleverly said. It may be as well to observe, however, that just as the goodness of your true pun is in the direct ratio of its intolerability, so is nonsense the essential sense of the Marginal Note.

One of the happiest examples, in a small way, of the carrying-one's-self-in-a-hand-basket logic is to be found in a London weekly paper, called "The Popular Record of Modern Science; a Journal of Philosophy and General Information." This work has a vast circulation, and is respected by eminent men. Sometime in November, 1845, it copied from the "Columbian Magazine" of New York, a rather adventurous article of mine called "Mesmeric Revelation." It had the impudence, also, to spoil the title by improving it to "The Last Conversation of a Somnambule"—a phrase that is nothing at all to the purpose, since the person who "converses" is not a Somnambule. He is a sleep-waker—*not* a sleep-walker; but I presume that "The Record" thought it was only the difference of an *l*. What I chiefly complain of, however, is that the London editor prefaced my paper with these words:—"The following is an article communicated to the 'Columbian Magazine,' a journal of respectability and influence in the United States, by Mr. Edgar A. Poe. *It bears internal evidence of authenticity!*" There is no subject under Heaven about which funnier ideas are, in general, entertained than about this subject of internal evidences. It is by "internal evidence," observe, that we decide upon the mind. But to "The Record:"—On the issue of my "Valdemar Case," this

journal copies it, as a matter of course, and (also as a matter of course) improves the title, as in the previous instance. But the editorial comments may as well be called profound: Here they are:

The following narrative appears in a recent number of "The American Magagine," a respectable periodical in the United States. It comes, it will be observed, from the narrator of the "Last Conversation of a Somnambule," published in "The Record" of the 29th of November. In extracting this case the "Morning Post," of Monday last, takes what it considers the safe side, by remarking—"For our own parts we do not believe it; and there are several statements made, more especially with regard to the disease of which the patient died, which at once prove the case to be either of fabrication, or the work of one little acquainted with consumption. The story, however, is wonderful, and we therefore give it." The editor, however, does not point out the especial statements which are inconsistent with what we know of the progress of consumption, and as few scientific persons would be willing to take their pathology any more than their logic from the "Morning Post," his caution, it is to be feared, will not have much weight. The reason assigned by "The Post" for publishing the account is quaint, and would apply equally to an adventure from Baron Munchausen—"it is wonderful and we therefore give it." . . . The above case is obviously one that cannot be received except on the strongest testimony, and it is equally clear that the testimony by which it is at present accompanied is not of that character. The most favourable circumstances in support of it consist in the fact that credence is understood to be given to it at New York, within a few miles of which city the affair took place, and where consequently the most ready means must be found for its authentication or disproval. The initials of the medical men and of the young medical student must be sufficient in the immediate locality to establish their identity, especially as M. Valdemar was well known, and had been so long ill as to render it out of the question that there should be any difficulty in ascertaining the names of the physicians by whom he had been attended. In the same way the nurses and servants under whose cognisance the case must have come during the seven months which it occupied are of course accessible to all sorts of inquiries. It will therefore appear that there must have been too many parties concerned to render prolonged deception practicable. The angry excitement and various rumours which have at length rendered a public statement necessary, are also sufficient to show that *something* extraordinary must have taken place. On the other hand there is no strong point for disbelief. The circumstances are, as "The Post" says, "wonderful;" but so are all circumstances that come to our knowledge for the first time—and in Mesmerism everything is new. An objection may be made that the article has rather a Magazinish air; Mr. Poe having evidently written with a view to effect, and so as to excite rather than to subdue the vague appetite for the mysterious and the horrible which such a case, under any circumstances, is sure to awaken—but apart from this there is

nothing to deter a philosophic mind from further inquiries regarding it. It is a matter entirely for testimony. [So it is.] Under this view we shall take steps to procure from some of the most intelligent and influential citizens of New York all the evidence that can be had upon the subject. No steamer will leave England for America till the 3d of February, but within a few weeks of that time we doubt not it will be possible to lay before the readers of "The Record" information which will enable them to come to a pretty accurate conclusion.

Yes; and no doubt they came to one accurate enough in the end. But all this rigmarole is what people call testing a thing by "internal evidence." "The Record" insists upon the truth of the story because of certain facts—because the "initials of the young men *must* be sufficient to establish their identity"—because "the nurses *must* be accessible to all sorts of inquiries"—and because the "angry excitement and various rumours which at length rendered a public statement necessary, are sufficient to show that something extraordinary *must* have taken place." To be sure. The story is proved by these facts—the facts about the students, the nurses, the excitement, the credence given the tale at New York. And now all we have to do is to prove these facts. Ah! *they* are proved *by the story*. As for the "Morning Post," it evinces more weakness in its disbelief than "The Record" in its credulity. What the former says about doubting on account of inaccuracy in the detail of the phthisical symptoms, is a mere *fetch*, as the Cockneys have it, in order to make a very few little children believe that it, "The Post," is not quite so stupid as a post proverbially is. It knows nearly as much about pathology as it does about English grammar—and I really hope it will not feel called upon to blush at the compliment. I represented the symptoms of M. Valdemar as "severe," to be sure. I put an extreme case; for it was necessary that I should leave on the reader's mind no doubt as to the certainty of death without the aid of the Mesmerist—but such symptoms *might* have appeared—the identical symptoms *have appeared* and will be presented again and again. Had "The Post" been only half as honest as ignorant, it would have owned that it disbelieved for no reason more profound than that which influences all dunces in disbelieving—it would have owned that it doubted the thing merely because the thing was a "wonderful" thing, and had never yet been printed in a book.

We mere men of the world, with no principle—a very old-fashioned and cumbersome thing—should be on our guard lest, fancying him on his last legs we insult or otherwise maltreat some poor devil of a genius at the very instant of his putting his foot on the top round of his ladder of triumph. It is a common trick with these fellows, when on the point of attaining some long-cherished end, to sink themselves into the deepest possible abyss of seeming despair for no other purpose than that of increasing the space of success through which they have made up their minds immediately to soar.

Mr. Hudson, among innumerable

blunders, attributes to Sir Thomas Browne the paradox of Tertullian in his *De Carne Christi*—"*Mortuus est Dei filius, credible est quia ineptum est; et sepultus resurrexit, certum est quia impossible est.*"

After reading all that has been written, and after thinking all that can be thought on the topics of God and the soul, the man who has a right to say that he thinks at all, will find himself face to face with the conclusion that, on these topics, the most profound thought is that which can be the least easily distinguished from the most superficial sentiment.

That punctuation is important all agree, but how few comprehend the extent of its importance! The writer who neglects punctuation or mispunctuates is liable to be misunderstood,—this, according to the popular idea, is the sum of the evils arising from heedlessness or ignorance. It does not seem to be known that even where the sense is perfectly clear, a sentence may be deprived of half its force, its spirit, its point, by improper punctuation. For the want of merely a comma—it often occurs that an axiom appears a paradox, or that a sarcasm is converted into a sermonoid. There is *no* treatise on the topic—and there is no topic on which a treatise is more needed. There seems to exist a vulgar notion that the subject is one of pure conventionality, and cannot be brought within the limits of intelligible and consistent *rule*. And yet, if fairly looked in the face, the whole matter is so plain that its *rationale* may be read as we run. If not anticipated I shall hereafter make an attempt at a magazine paper on "The Philosophy of Point." In the meantime let me say a word or two of *the dash*. Every writer for the press who has any sense of the accurate, must have been frequently mortified and vexed at the distortion of his sentences by the printer's now general substitution of a semicolon or a comma for the dash of the MS. The total or nearly total disuse of the latter point has been brought about by the revulsion consequent upon its excessive employment about twenty years ago. The Byronic poets were *all* dash. John Neal in his earlier novels exaggerated its use into the grossest abuse—although his very error arose from the philosophical and self-dependent spirit which has always distinguished him, and which will even yet lead him, if I am not greatly mistaken in the man, to do something for the literature of the country which the country "will not willingly," and cannot possibly, "let die." Without entering now into the *why*, let me observe that the printer may always ascertain when the dash of the MS. is properly and when improperly employed, by bearing in mind that this point represents a *second thought—an emendation*. In using it just above I have exemplified its use. The words "an emendation" are, speaking with reference to grammatical construction, put in *apposition* with the words "a second thought." Having written these latter words, I reflected whether it would not be possible to render their meaning more distinct by certain other words. Now, instead of erasing the phrase "a second thought," which is of *some* use—which *partially* conveys the idea intended—which advances me *a step toward* my

full purpose, I suffer it to remain, and merely put a dash between it and the phrase "an emendation." The dash gives the reader a choice between two, or among three or more expressions, one of which may be more forcible than another, but all of which help out the idea. It stands in general for these words—*"or, to make my meaning more distinct."* This force *it has*—and this force no other point can have, since all other points have well-understood uses quite different from this. Therefore the dash *cannot* be dispensed with. It has its phases—its variation of the force described, but the one principle, that of second thought or emendation, will be found at the bottom of all.

Diana's Temple at Ephesus having been burnt on the night in which Alexander was born, some person observed that "it was no wonder, since at the period of the conflagration she was gossiping at Pella." Cicero commends this as a witty conceit, Plutarch condemns it as senseless, and this is the one point in which I agree with the biographer.

Until we analyse a religion or a philosophy in respect of its inducements, independently of its rationality, we shall never be in a condition to estimate that religion or that philosophy by the mere *number* of its adherents:—unluckily.

"If in any point," says Lord Bacon, "I have receded from what is commonly received, it hath been for the purpose of proceeding *melius* and not *in aliud*"—but the character assumed, in general, by modern "Reform" is simply that of Opposition.

A strong argument for the religion of Christ is this—that offences against *Charity* are about the only ones which men on their death-beds can be made, not to understand, but to *feel, as crime.*

The effect derivable from well-managed rhyme is very imperfectly understood. Conventionally, "rhyme" implies merely close similarity of sound at the ends of verse, and it is really curious to observe how long mankind have been content with their limitation of the idea. What, in rhyme, first and principally pleases, may be referred to the human sense or appreciation of *equality*—the common element, as might be easily shown, of all the gratification we derive from music in its most extended sense—very especially in its modifications of metre and rhythm. We see, for example, a crystal, and are immediately interested by the equality between the sides and angles of one of its faces—but, on bringing to view a second face, in all respects similar to the first, our pleasure seems to be *squared*—on bringing to view a third, it appears to be *cubed*, and so on: I have no doubt, indeed, that the delight experienced, if measurable, would be found to have exact mathematical relations, such, or nearly such, as I suggest—that is to say, as far as a certain point, beyond which there would be a decrease in similar relations. Now here, as the ultimate result of analysis, we reach the sense of mere *equality*, or rather the human delight in this sense; and it was an instinct, rather than a clear comprehension, of this delight as a principle

which, in the first instance, lead the poet to attempt an increase of the effect arising from the mere similarity (that is to say equality) between two sounds—led him, I say, to attempt increasing this effect by making a secondary equalisation, in placing the rhymes at equal distances—that is, at the ends of lines of equal length. In this manner, rhyme and the termination of the line grew connected in men's thoughts—grew into a conventionalism—the principle being lost sight of altogether. And it was simply because Pindaric verses had before this epoch existed—*i.e.* verses of unequal length—that rhymes were subsequently found at unequal distances. It was for this reason solely, I say—for none more profound. Rhyme had come to be regarded as of right appertaining to the *end* of verse—and here we complain that the matter has finally rested. But it is clear that there was much more to be considered. So far, the sense of *equality* alone entered the effect; or if this equality was slightly varied, it was varied only through an accident—the accident of the existence of Pindaric metres. It will be seen that the rhymes were always *anticipated*. The eye, catching the end of a verse, whether long or short, expected for the ear, a rhyme. The great element of unexpectedness was not dreamed of—that is to say, of novelty—of originality. "But," says Lord Bacon (how justly!) "there is no exquisite beauty without some *strangeness* in the proportions." Take away this element of strangeness—of unexpectedness—of novelty—of originality—call it what we will—and all that is *ethereal* in loveliness is lost at once. We lose—we miss the *unknown*—the vague—the uncomprehended because offered before we have time to examine and comprehend. We lose, in short, all that assimilates the beauty of earth with what we dream of the beauty of Heaven. Perfection of rhyme is attainable only in the combination of the two elements, Equality and Unexpectedness. But as evil cannot exist without good, so unexpectedness must arise from expectedness. We do not contend for mere *arbitrariness* of rhyme. In the first place, we must have equi-distant or regularly recurring rhymes to form the basis, expectedness, out of which arises the element unexpectedness, by the introduction of rhymes, not arbitrarily, but with an eye to the greatest amount of unexpectedness. We should not introduce them, for example, at such points that the entire line is a multiple of the syllables preceding the points. When, for instance, I write—

> And the silken, sad, uncertain rustling
> of each purple curtain,

I produce more, to be sure, but not remarkably more than the ordinary effect of rhymes regularly recurring at the ends of lines; for the number of syllables in the whole verse is merely a multiple of the number of syllables preceding the rhyme introduced at the middle, and there is still left therefore a certain degree of expectedness. What there is of the element unexpectedness, is addressed, in fact, to the eye only—for the ear divides the verse into two ordinary lines, thus:

> And the silken, sad, uncertain
> Rustling of each purple curtain.

I obtain, however, the whole effect of unexpectedness when I write—

Thrilled me, *filled* me with fantastic terrors never felt before.

N. B.—It is very commonly supposed that rhyme, as it now ordinarily exists, is of modern invention—but see the "Clouds of Aristophanes." Hebrew verse, however, did *not* include it—the terminations of the lines, where most distinct, never showing any thing of the kind.

Paulus Jovius, living in those benighted times when diamond-pointed styluses were as yet unknown, thought proper, nevertheless, to speak of his goosequill as *"aliquando ferreus aureus aliquando"*—intending, of course, a mere figure of speech; and from the class of modern authors who use really nothing to write with but steel and gold, some, no doubt, will let their pens, *vice versa*, descend to posterity under the designation of "anserine"—of course intending always a mere figure of speech.

The Carlyle-ists should adopt as a motto the inscription on the old bell from whose metal was cast the great Tom of Oxford:—"In *Thomæ* laude resono 'Bim! Bom!' sine fraude:"—and "Bim! Bom," in such case, would be a marvellous echo of sound to sense.

An infinity of error makes its way into our Philosophy through Man's habit of considering himself a citizen of a world solely—of an individual planet—instead of at least occasionally contemplating his position as cosmopolite proper—as a denizen of the universe.

Talking of puns:—"Why do they not give us quail for dinner, as usual!" demanded Count Fessis, the other day, of H——, the classicist and sportsman.

"Because at this season," replied H——, who was dozing,—*"qualis sopor fessis."* (Quail is so poor, Fessis.)

The German *"Schwarmerei"* not exactly "humbug," but "sky-rocketing"—seems to be the only term by which we can conveniently designate that peculiar style of criticism which has lately come into fashion, through the influence of certain members of the *Fabian* family—people who live (upon beans) about Boston.

Some Frenchman — possibly Montaigne—says: "People talk about thinking, but for my part I never think except when I sit down to write." It is this never thinking, unless when we sit down to write, which is the cause of so much indifferent composition. But perhaps there is something more involved in the Frenchman's observation than meets the eye. It is certain that the mere act of inditing tends, in a great degree, to the logicalisation of thought. Whenever, on account of its vagueness, I am dissatisfied with a conception of the brain, I resort forthwith to the pen, for the purpose of obtaining, through its aid, the necessary form, consequence, and precision.

How very commonly we hear it remarked that such and such thoughts are beyond the compass of words! I do not believe that any thought, prop-

erly so called, is out of the reach of language. I fancy, rather, that where difficulty in expression is experienced, there is, in the intellect which experiences it, a want either of deliberateness or of method. For my own part, I have never had a thought which I could not set down in words, with even more distinctness than that with which I conceived it; as I have before observed, the thought is logicalised by the effort at (written) expression. There is, however, a class of fancies, of exquisite delicacy, which are *not* thoughts, and to which, *as yet,* I have found it absolutely impossible to adapt language. I use the word *fancies* at random, and merely because I must use *some* word; but the idea commonly attached to the term is not even remotely applicable to the shadows of shadows in question. They seem to me rather psychal than intellectual. They arise in the soul (alas, how rarely!) only at its epochs of most intense tranquillity—when the bodily and mental health are in perfection—and at those mere points of time where the confines of the waking world blend with those of the world of dreams. I am aware of these "fancies" only when I am upon the very brink of sleep, with the consciousness that I am so. I have satisfied myself that this condition exists but for an inappreciable *point* of time—yet it is crowded with these "shadows of shadows"; and for absolute *thought* there is demanded time's *endurance.* These "fancies" have in them a pleasurable ecstasy, as far beyond the most pleasurable of the world of wakefulness, or of dreams, as the heaven of the Northman theology is beyond its hell. I regard the visions, even as they arise, with an awe which, in some measure, moderates or tranquillises the ecstasy—I so regard them, through a conviction (which seems a portion of the ecstasy itself) that this ecstasy, in itself, is of a character supernal to the human nature—is a glimpse of the spirit's outer world; and I arrive at this conclusion—if this term is at all applicable to instantaneous intuition by a perception that the delight experienced has, as its element, but *the absoluteness of novelty.* I say the absoluteness—for in these fancies—let me now term them psychal impressions—there is really nothing even approximate in character to impressions ordinarily received. It is as if the five senses were supplanted by five myriad others alien to mortality.

Now, so entire is my faith in the *power of words,** that at times I have believed it possible to embody even the evanescence of fancies such as I have attempted to describe. In experiments with this end in view, I have proceeded so far as, first, to control (when the bodily and mental health are good), the existence of the condition—that is to say, I can now (unless when ill), be sure that the condition will supervene, if I so wish it, at the point of time already described—of its supervention until lately I could never be certain even under the most favourable circumstances. I mean to say, merely, that now I can be sure, when all circumstances are favourable, of the supervention of the condition, and feel even the capacity of inducing or compelling it—the favourable circumstances, however, are not the less rare,

* See, *Contents,* "The Power of Words."—Ed.

else had I compelled already the heaven into the earth.

I have proceeded so far, secondly, as to prevent the lapse from *the point* of which I speak—the point of blending between wakefulness and sleep—as to prevent at will, I say, the lapse from this border-ground into the dominion of sleep. Not that I can *continue* the condition—not that I can render the point more than a point—but that I can startle myself from the point into wakefulness; *and thus transfer the point itself into the realm of Memory;* convey its impressions, or more properly their recollections, to a situation where (although still for a very brief period) I can survey them with the eye of analysis. For these reasons—that is to say, because I have been enabled to accomplish thus much—I do not altogether despair of embodying in words at least enough of the fancies in question to convey to certain classes of intellect, a shadowy conception of their character. In saying this I am not to be understood as supposing that the fancies or psychal impressions to which I allude are confined to my individual self—are not, in a word, common to all mankind—for on this point it is quite impossible that I should form an opinion—but nothing can be more certain than that even a partial record of the impressions would startle the universal intellect of mankind, by the *supremeness of the novelty* of the material employed, and of its consequent suggestions. In a word—should I ever write a paper on this topic, the world will be compelled to acknowledge that, at last, I have done an original thing.

In the way of original, striking, and well-sustained metaphor, we can call to mind few finer things than this—to be found in James Puckle's "Grey Cap for a Green Head": "In speaking of the dead, so fold up your discourse that their virtues may be outwardly shown while their vices are wrapped up in silence."

Talking of inscriptions—how admirable was the one circulated at Paris, for the equestrian statue of Louis XV, done by Pigal and Bouchardon—*"Statua Statuæ!"*

"This is right," says Epicurus, "precisely because the people are displeased with it."

"Il y a a parier," says Chamfort—one of the *Kamkars* of Mirabeau—*"que toute idee publique—toute convention recue—est une sottise car elle a convenue au plus grand nombre."*

"Si proficere cupis," says the great African bishop, *"primo id verum puta quod sana mens omnium hominum attestatur."* Now,

Who shall decide where Doctors disagree?

To me it appears that, in all ages, the *most* preposterous falsities have been received as truths by at least the *"mens* omnium hominum." As for the *"sana mens"*—how are we ever to determine what that is?

This book* could never have been popular out of Germany. It is too simple—too direct—too obvious—too

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* "Thiodolf, the Icelander, and Aslauga's Knight."

bold—not sufficiently complex—to be relished by any people who have *thoroughly* passed the first (or impulsive) epoch of literary civilisation. The Germans have not yet passed this first epoch. It must be remembered that *during the whole of the Middle Ages they lived in utter ignorance of the art of writing.* From so total a darkness, of so late a date, they could not, *as a nation,* have as yet fully emerged into the second or critical epoch. Individual Germans have been critical in the best sense—but the masses are unleavened. Literary Germany thus presents the singular spectacle of the impulsive spirit surrounded by the critical, and, of course, in some measure influenced thereby. England, for example, has advanced far, and France much farther, into the critical epoch; and their effect on the German mind is seen in the wildly anomalous condition of the German literature at large. That this latter will be improved by age, however, should never be maintained. As the impulsive spirit subsides, and the critical uprises, there will appear the polished insipidity of the later England, or that ultimate *throe* of taste which has found its best exemplification in Sue. At present the German literature resembles no other on the face of the earth—for it is the result of certain conditions which, before this individual instance of their fulfilment, have never been fulfilled. And this anomalous state to which I refer is the source of our anomalous criticism upon what that state produces—is the source of the grossly conflicting opinions about German letters. For my own part, I admit the German vigour, the German directness, boldness, imagination, and some other qualities of impulse, just as I am willing to admit and admire these qualities in the first (or impulsive) epochs of British and French letters. At the German criticism, however, I cannot refrain from laughing all the more heartily the more seriously I hear it praised. Not that, in detail, it affects me as an absurdity—but in the adaptation of its details. It abounds in brilliant bubbles of *suggestion,* but these rise and sink and jostle each other until the whole vortex of thought in which they originate is one distinguishing chaos of froth. The German criticism is *unsettled,* and can only be settled by time. At present it suggests without demonstrating, or convincing, or effecting any definite purpose under the sun. We read it, rub our foreheads, and ask "What then?" I am not ashamed to say that I prefer even Voltaire to Goethe, and hold Macaulay to possess more of the true critical spirit than Augustus William and Frederick Schlegel combined. "Thiodolf" is called by Fouque his "most *successful* work." He would not have spoken thus had he considered it his *best.* It is admirable of its kind—but its kind can *never* be appreciated by Americans. It will affect them much as would a grasp of the hand from a man of ice. Even the exquisite "Undine" is too chilly for our people, and, generally, for our epoch. We have less imagination and warmer sympathies than the age which preceded us. It would have done Fouque more ready and fuller justice than ours. Has one remarked the striking similarity in tone between "Undine" and the "Libussa" of Musæus?

What can be more soothing, at once to a man's Pride, and to his Conscience, than the conviction that, in taking vengeance on his enemies for *in*justice done him, he has simply to do them *justice* in return?

Bielfeld, the author of "Les Premiers Traits de L'Erudition Universelle," defines poetry as *"l'art d'exprimer les pensees par la fiction."* The Germans have two words in full accordance with this definition, absurd as it is—the terms *Dichtkunst*, the art of fiction, and *Dichten*, to feign—which are generally used for poetry and to make verses.

Brown, in his "Amusements," speaks of having transfused the blood of an ass into the veins of an astrological quack—and there can be no doubt that one of Hague's progenitors was the man.

The chief portion of Professor Espy's theory* has been anticipated by Roger Bacon.

Whatever may be the merits or demerits, generally, of the Magazine Literature of America, there can be no question as to its extent or influence. The Topic—Magazine Literature—is therefore an important one. In a few years its importance will be found to have increased in geometrical ratio. The whole tendency of the age is Magazine-ward. The Quarterly Reviews have *never* been popular. Not only are they stilted (by way of keeping up a due dignity), but they make a point, with the same end in view, of discussing only topics which are *caviare* to the many, and which, for the most part, have only a conventional interest even with the few. Their issues, also, are at too long intervals; their subjects get cold before being served up. In a word, their ponderosity is quite out of keeping with the *rush* of the age. We now demand the light artillery of the intellect; we need the curt, the condensed, the pointed, the readily diffused—in place of the verbose, the detailed, the voluminous, the inaccessible. On the other hand, the lightness of the artillery should not degenerate into popgunnery—by which term we may designate the character of the greater portion of the newspaper press—their sole legitimate object being the discussion of ephemeral matters in an ephemeral manner. Whatever talent may be brought to bear upon our daily journals and in many cases this talent is very great, still the imperative necessity of catching, *currente calamo*, each topic as it flits before the eye of the public must, of course, materially narrow the limits of their power. The bulk and the period of issue of the monthly magazines seem to be precisely adapted, if not to all the literary wants of the day, at least to the largest and most imperative, as well as the most consequential portion of them.

My friend —— can never commence what he fancies a poem (he *is* a fanciful man, after all) without first elaborately "invoking the Muses." Like so many she-dogs of John of Nivelles, however, the more he invokes them, the more they decline obeying the invocation.

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*The Philosophy of Storms, J. P. Espy.

The nose of a mob is its imagination. By this at any time, it can be quietly led.

There lies a deep and sealed well
Within yon leafy forest hid,
Whose pent and lonely waters swell
Its confines chill and drear amid.

This putting the adjective after the noun is merely an inexcusable Gallicism; but the putting the preposition after the noun is alien to all language, and in opposition to all its principles. Such things, in general, serve only to betray the versifyer's poverty of resource; and when an inversion of this kind occurs, we say to ourselves, "Here the poet lacked the skill to make out his line without distorting the natural or colloquial order of the words." Now and then, however, we must refer the error not to deficiency of skill, but to something far less defensible—to an idea that such things belong to the essence of poetry—that it needs them to distinguish it from prose—that we are poetical, in a word, very much in the ratio of our unprosaicalness at these points. Even when employing the phrase "poetic license"—a phrase which has to answer for an infinity of sins—people who think in this way seem to have an indistinct conviction that the license in question *involves a necessity of being adopted.* The true artist will avail himself of no "license" whatever. The very word will disgust him; for it says—"Since you seem unable to manage without these peccadillo advantages, you must have them, I suppose; and the world, half shutting its eyes, will do its best not to see the awkwardness which they stamp upon your poem."

Few things have greater tendency than inversion to render verse feeble and ineffective. In most cases where a line is spoken of as "forcible," the force may be referred to directness of expression. A vast majority of the passages which have become household through frequent quotation owe their popularity either to this directness, or, in general, to the scorn of "poetic license." In short, as regards verbal construction, *the more prosaic* a poetical style is the better. Through this species of prosaicism, Cowper, with scarcely one of the higher poetical elements, came very near making his age fancy him the equal of Pope; and to the same cause are attributable three-fourths of that unusual point and force for which Moore is distinguished. It is the *prosaicism* of these two writers to which is owing their especial *quotability.*

The Rev. Arthur Coxe's "Saul, a Mystery," having been condemned in no measured terms by Poe of "The Broadway Journal," and Green of "The Emporium," a writer in the "Hartford Columbian," retorts as follows:

An entertaining history,
Entitled "Saul, a Mystery,"
Has recently been published by the
Reverend Arthur Coxe.
The poem is dramatic,
And the wit of it is Attic,
And its teachings are emphatic of the
doctrines orthodox.
But Mr. Poe, the poet,
Declares he cannot go it—

That the book is very stupid, or something of that sort:
And Green, of "The Emporium," tells a kindred story
And swears like any tory, that it isn't worth a groat.
But maugre all the croaking
Of the Raven, and the joking,
Of the verdant little fellow of the used-to-be Review,
The People, in derision
Of their impudent decision,
Have declared, without division, that the Mystery will do.

The *truth,* of course, rather injures an epigram than otherwise; and nobody will think the worse of the one above when I say that, at the date of its first appearance, I had expressed *no opinion whatever* of the poem to which it refers. "Give a dog a bad name," etc. Whenever a book is abused, people take it for granted that it is *I* who have been abusing it.

Lately, I *have* read "Saul," and agree with the epigrammatist that it "will do" —whoever attempts to wade through it. It will do, also, for trunk-paper. The author is right in calling it "A Mystery"—for a most unfathomable mystery it is. When I got to the end of it, I found it more mysterious than ever —and it was really a mystery how I ever did get to the end—which I half-fancied that somebody had cut off, in a fit of ill-will to the critics. I have heard not a syllable about the "Mystery" of late days. "The People" seem to have forgotten it; and Mr. Coxe's friends should advertise it under the head of "Mysterious Disappearance"—that is to say, the disappearance of a Mystery.

The *vox populi,* so much talked about to so little purpose, is possibly, that very *vox et preterea nihil* which the countryman in "Catullus," mistook for a nightingale.

The *pure Imagination* chooses, from *either Beauty or Deformity,* only the most combinable things hitherto uncombined; the compound, as a general rule, partaking in character of beauty or sublimity in the ratio of the respective beauty or sublimity of the things combined—which are themselves still to be considered as atomic—that is to say, as previous combinations. But, as often analogously happens in physical chemistry, so not unfrequently does it occur in this chemistry of the intellect, that the admixture of two elements results in something that has nothing of the qualities of one of them, or even nothing of the qualities of either. . . . Thus, the range of Imagination is unlimited. Its materials extend throughout the universe. Even out of deformities it fabricates that *Beauty* which is at once its sole object and its inevitable test. But, in general, the richness or force of the matters combined; the facility of discovering combinable novelties worth combining; and especially, the absolute "chemical combination" of the completed mass—are the particulars to be regarded in our estimate of Imagination. It is this thorough harmony of an imaginative work which so often causes it to be undervalued by the thoughtless, through the character of *obviousness* which is superinduced. We are apt to find ourselves asking *why* it is that these combinations have never been imagined before.

In examining trivial details we are apt to overlook essential generalities. Thus M——, in making a to-do about the "typographical mistakes" in his book, has permitted the printer to escape a scolding which he *did* richly deserve—a scolding for a "typographical mistake" of really vital importance—the mistake of having printed the book at all.

It has been well said of the French orator Dupin that "he spoke, as nobody else, the language of everybody;" and thus his manner seems to be exactly conversed in that of the Frogpondian Euphuists, who, on account of the familiar tone in which they lisp their *outre* phrases, may be said to speak as everybody, the language of nobody—that is to say, a language emphatically their own.

"He (Bulwer) is the most accomplished writer of the most accomplished era of English Letters; practising all styles and classes of composition, and eminent in all—novelist, dramatist, poet, historian, moral philosopher, essayist, critic, political pamphleteer;—*in each superior to all others*, and only rivalled in each by himself.—*Ward—author of "Tremaine."*

The "only rivalled in each by himself," here puts me in mind of

None but himself can be his parallel.

But surely Mr. Ward (who, although he did write "De Vere," is by no means a fool) could never have put to paper in his sober senses anything so absurd as the paragraph quoted above without stopping at every third word to hold his sides or thrust his pocket-handkerchief into his mouth. If the serious intention be insisted upon, however, I have to remark that the opinion is the *mere* opinion of a writer remarkable for no other good trait than his facility at putting his readers to sleep according to rules Addisonian, and with the least possible loss of labour and time. But as the *mere* opinion of even a Jeffrey or a Macaulay, I have an inalienable right to meet it with another.

As a novelist, then, Bulwer is far more than respectable, although *generally* inferior to Scott, Godwin, D'Israeli, Miss Burney, Sue, Dumas, Dickens, the author of "Ellen Wareham," the author of "Jane Eyre," and several others. From the list of foreign novels I could select a hundred which he could neither have written nor conceived. As a dramatist, he deserves more credit although he receives less. His "Richelieu," "Money," and "Lady of Lyons" have done much in the way of opening the public eyes to the true value of what is superciliously termed "stage effect" in the hands of one able to manage it. But if commendable at this point, his dramas fail egregiously in points more important; so that upon the whole, he can be said to have written a good play, only when we think of him in connection with the still more contemptible "old dramatist" imitators who are still contemporaries and friends. As historian, he is sufficiently dignified, sufficiently ornate, and more than sufficiently self-sufficient. His "Athens" would have received an Etonian prize, and has all the happy air of an Etonian prize-essay re-vamped. His political pamphlets are very good as

political pamphlets and very disreputable as anything else. His essays leave no doubt upon any body's mind that, with the writer, they have been essays indeed. His criticism is really beneath contempt. His moral philosophy is the most ridiculous of all the moral philosophies that ever have been imagined upon earth.

"The men of sense," says Helvetius, "those idols of the unthinking, are very far inferior to the men of passions. It is the strong passions which, rescuing us from sloth, can alone impart to us that continuous and earnest attention necessary to great intellectual efforts."

When the Swiss philosopher here speaks of "inferiority" he refers to inferiority in worldly success; by "men of sense" he intends indolent men of genius. And Bulwer is, emphatically, one of the "men of passions" contemplated in the apothegm. His passions, with opportunities, have made him what he is. Urged by a rapid ambition to do much, in doing nothing he would merely have proved himself an idiot. Something he has done. In aiming at Crichton, he has hit the target an inch or two above Harrison Ainsworth. Not to such intellects belongs the honours of universality. His works bear about them the unmistakable indications of mere talent—talent, I grant of an unusual order, and nurtured to its extreme of development with a very tender and elaborate care. Nevertheless, it is talent still. Genius it is not.

And the proof is, that while we often fancy ourselves about to be enkindled beneath its influence, fairly enkindled we never are. That Bulwer is no *poet* follows as a corollary from what has been already said:—for to speak of a poet without genius, is merely to put forth a flat contradiction in terms.

In the tale proper—where there is no space for development of character or for great profusion and variety of incident—mere *construction* is, of course far more imperatively demanded than in the novel. Defective plot, in this latter may escape observation, but in the tale, never. Most of our tale-writers, however, neglect the distinction. They seem to begin their stories without knowing how they are to end, and their ends, generally,—like so many governments of Trinculo—appear to have forgotten their beginnings.

Mozart declared on his death-bed that he "began to see what *may* be done in Music;" and it is to be hoped that De Meyer and the rest of the spasmodists will eventually begin to understand what may *not* be done in this particular branch of the Fine Arts.

For my part I agree with Joshua Barnes: nobody but Solomon could have written the Iliad. The catalogue of ships was the work of Robins.

In Colton's "American Review" for October, 1845, a gentleman, well known for his scholarship, has a forcible paper on "The Scotch School of Philosophy and Criticism." But although the paper is "forcible," it presents the most singular admixture of error and truth—the one dovetailed into the other, after a fashion which is novel, to say the least of it. Were I to designate in a few words what the whole article demonstrated, I should say "the folly of not beginning at the beginning—of neg-

lecting the giant Moulineau's advice to his friend Ram." Here is a passage from the essay in question:

The Doctors [Campbell and Johnson] both charge Pope with error and inconsistency—error in supposing that *in English*, of metrical lines unequal in the number of syllables and pronounced in equal times, the longer suggests celerity (this being the principle of the Alexandrine:)—inconsistency, in that Pope himself uses the same contrivance to convey the contrary ideas of slowness. But why in English? It is not and cannot be disputed that, in the hexameter verse of the Greeks and Latins—which is the model in this matter—what is distinguished as the "dactylic line" was uniformly applied to express velocity. How was it to do so? Simply from the fact of being pronounced in an equal time with, while containing a greater number of syllables or "bars" than the ordinary or average measure; as, on the other hand, the spondaic line, composed of the minimum number, was, upon the same principle, used to indicate slowness. So, too, of the Alexandrine in English versification. "No," says Campbell, "there is a difference; the Alexandrine is not in fact, like the dactylic line, pronounced in the common time." But does this alter the principle? What is the rationale of Metre, whether the classical hexameter or the English heroic?

I have written an essay on the "Rationale of Verse," in which the whole topic is surveyed *ab initio*, and with reference to general and immutable principles. To this essay I refer Mr. Bristed. In the meantime, without troubling myself to ascertain whether Doctors Johnson and Campbell are wrong, or whether Pope is wrong, or whether the reviewer is right or *wrong*, at this point or at that, let me succinctly state what is *the truth* on the topics at issue. And *first*, the same principles, in *all* cases, govern *all* verse. What is true in English is true in Greek. *Secondly*, in a series of lines, if one line contains more syllables than the law of the verse demands, and if nevertheless this line is pronounced in the same time, upon the whole, as the rest of the lines, then this line suggests celerity—on account of the increased rapidity of enunciation required. Thus in the Greek hexameter the dactylic lines—those most abounding in dactyls—serve best to convey the idea of rapid motion. The spondaic lines convey that of slowness. *Thirdly*, it is a gross mistake to suppose that the Greek dactylic line is "the model in this matter"—the matter of the English Alexandrine. The Greek dactylic line is of the same number of feet—bars—beats—pulsations—as the ordinary dactylic spondaic lines among which it occurs. But the Alexandrine is longer by one foot—by one pulsation—than the pentameters among which it arises. For its pronunciation it demands *more time*, and therefore *ceteris paribus*, it would well serve to convey the impression of length or duration, and thus indirectly of slowness, I say *ceteris paribus*. But by varying conditions we can effect a total change in the impression conveyed. When the idea of slowness is conveyed by the Alexandrine, it is not conveyed by any slower enunciation of syllables—that is to say, it is not *directly* conveyed—but

indirectly, through the idea of *length* in the whole line. Now if we wish to convey, by means of an Alexandrine, the impression of velocity, we readily do so by giving rapidity to our enunciation of the syllables composing the several feet. To effect this, however, we must have *more* syllables, or we shall get through the whole line too quickly for the intended time. To get more syllables, all we have to do is to use in place of iambuses what our prosodies call anapæsts.* Thus in the line,

Flies o'er the unbending corn and skims
along the main,

the syllables *"the unbend"* form an anapæst, and demanding unusual rapidity of enunciation, in order that we may get them in the ordinary time of an iambus, serve to suggest celerity. By the elision of *e* in *the*, as is customary, the whole of the intended effect is lost; for *th'unbend* is nothing more than the usual iambus. In a word, whenever an Alexandrine expresses celerity, we shall find it to contain one or more anapæsts —the more anapæsts, the more decided the impression. But the tendency of the Alexandrine, consisting merely of the usual iambuses, is to convey slowness—although it conveys this idea feebly, on account of conveying it indirectly. It follows, from what I have said, that the common pentameter, interspersed with anapæsts, would better convey celerity than the Alexandrine interspersed with them in a similar degree—and it unquestionably does.

This "species of nothingness" is quite as reasonable at all events as any "kind of somethingness." See Cowley's "Creation," where

An unshaped kind of something first
appeared.

If any ambitious man have a fancy to revolutionise at one effort the universal world of human thought, human opinion, and human sentiment, the opportunity is his own—the road to immortal renown lies straight, open, and unencumbered before him. All that he has to do is to write and publish a very little book. Its title should be simple—a few plain words—"My Heart Laid Bare." But—this little book must be *true to its title*.

Now, is it not very singular that, with the rabid thirst for notoriety which distinguishes so many of mankind—so many, too, who care not a fig what is thought of them after death, there should not be found one man having sufficient hardihood to write this little book? To *write*, I say. There are ten thousand men who, if the book were once written, would laugh at the notion of being disturbed by its publication during their life, and who could not

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* I use the prosodial word "anapæst" merely because here I have no space to show what the reviewer will admit I have distinctly shown in the essay referred to—viz.: that the additional syllable introduced, does *not* make the foot an anapæst, or the equivalent of an anapæst, and that if it did it would spoil the line. On this topic, and on all topics connected with verse, there is not a prosody in existence which is not a mere jumble of the grossest error.—E. A. P.

even conceive *why* they should object to its being published after their death. But to write it—*there* is the rub. No man dare write it. No man ever will dare write it. No man *could* write it, even if he dared. The paper would shrivel and blaze at every touch of the fiery pen.

All that man of genius demands for his exaltation is moral matter in motion. It makes no difference *whither* tends the motion—whether for him or against him—and it is absolutely of *no* consequence "*what* is the matter."

To converse well, we need the cool tact of talent—to talk well, the glowing *abandon* of genius. Men of *very* high genius, however, talk at one time *very* well, at another *very* ill:—well, when they have full time, full scope, and a sympathetic listener:—ill, when they fear interruption and are annoyed by the impossibility of exhausting the topic during that particular talk. The partial genius is flashy—scrappy. The true genius shudders at incompleteness—imperfection—and usually prefers silence to saying the something which is not everything that should be said. He is so filled with his theme that he is dumb, first from not knowing how to begin, where there seems eternally beginning behind beginning, and secondly from perceiving his true end at so infinite a distance. Sometimes dashing into a subject, he blunders, hesitates, stops short, sticks fast, and because he has been overwhelmed by the rush and multiplicity of his thoughts, his hearers sneer at his inability to think. Such a man finds his proper element in those "great occasions" which confound and prostrate the general intellect.

Nevertheless, by his conversation, the influence of the conversationist upon mankind in general is more decided than that of the talker by his talk—the latter invariably talks to best purpose with his pen. And good conversationists are more rare than respectable talkers. I know many of the latter; and of the former only five or six. Most people, in conversing, force us to curse our stars that our lot was not cast among the African nation mentioned by Eudoxus—the savages who having no mouth, never opened it, as a matter of course. And yet, if denied mouth, some persons whom I have in my eye would contrive to chatter on still—as they do now—through the nose.

I cannot tell how it happens, but, unless now and then, in a case of portrait-painting, very few of our artists can justly be held guilty of the crime imputed by Apelles to Protogenes—that of "being too natural."

It was a pile of the oyster which yielded the precious pearls of the South, and the artist had judiciously painted some with their lips parted, and showing within the large precious fruit in the attainment of which Spanish cupidity had already proved itself capable of every peril, as well as every crime. At once true and poetical, no comment could have been more severe, etc.—Simms' *Damsel of Darien.*

Body of Bacchus!—only think of poetical beauty in the countenance of a gaping oyster.

And how natural, in an age so fanciful, to believe that the stars and starry groups beheld in the new world for the first time by the native of the old were especially assigned for its government and protection.

Now, if by the old world be meant the east, and by the new world the west, I am at a loss to know what *are* the stars seen in the one which cannot be equally seen in the other. Mr. Simms has abundant faults—or had;—among which inaccurate English, a proneness to revolting images, and pet phrases, are the most noticeable. Nevertheless, leaving out of the question Brockden Brown and Hawthorne (who are each a *genus*), he is immeasurably the best writer of fiction in America. He has more vigour, more imagination, more movement, and more general capacity than all our novelists (save Cooper) combined.

All in a hot and copper sky
The bloody sun at noon
Just up above the mast did stand,
No bigger than the moon.

Is it possible that the poet did not know the apparent diameter of the moon to be greater than that of the sun?

Here is an edition,* which, so far as microscopical excellence and absolute accuracy of typography are concerned, might well be prefaced with the phrase of the Koran—"There is *no* error in this book." We cannot call a single inverted *o* an error—*can* we? But I am really as glad of having found that inverted *o* as ever was a Columbus or an Archimedes. What, after all, are continents discovered, or silversmiths exposed? Give us a good *o* turned upside-down, and a whole herd of bibliomaniac Arguses overlooking it for years.

That sweet smile and serene—that smile never seen but upon the face of the dying and the dead.—*Ernest Maltravers.*

Bulwer is not the man to look a stern fact in the face. He would rather sentimentalise upon a vulgar although picturesque error. Who ever *really* saw anything but horror in the smile of the dead? We so *desire* to fancy it "sweet" —that is the source of the mistake, if, indeed, there ever was a mistake in the question.

The misapplication of quotations is clever, and has a capital effect when well done; but Lord Brougham has not exactly that kind of capacity which the thing requires. One of the best hits in this way is made by Tieck, and I have lately seen it appropriated with interesting complacency in an English magazine. The author of the "Journey into the Blue Distance," is giving an account of some young ladies, not very beautiful, whom he caught *in mediis rebus*, at their toilet. "They were curling their monstrous heads," says he, *"as Shakespeare says of the waves in a storm."*

Here are both Dickens and Bulwer perpetually using the adverb "directly" in the sense of "as soon as." "Directly

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* "Camoens"—Genoa, 1798.

he came I did so and so."—"Directly I knew it I said this and that." But observe!—"Grammar is hardly taught," [in the United States] "being thought an unnecessary basis for other learning." I quote "America and her Resources" by the British Counsellor-at-Law, John Bristed.

At Ermenonville, too, there is a striking instance of the Gallic rhythm with which a Frenchman regards the English verse. There Gerardin has the following inscription to the memory of Shenstone:

> This plain stone
> To William Shenstone.
> In his writing he displayed
> A mind natural;
> At Leasowes he laid
> Arcadian greens rural.

There are few Parisians, speaking English, who would find anything *particularly* the matter with this epitaph.

Upon her was lavished the enthusiastic applause of the most correct taste and of the deepest sensibility. Human triumph, in all that is most exciting, and delicious, never went beyond that which she experienced—or never but in the case of Taglioni. For what are the extorted adulations that fall to the lot of the conqueror?—what even are the extensive honours of the popular author—his far-reaching fame—his high influence—or the most devout public appreciation of his works—to that rapturous approbation of the personal woman—that spontaneous, instant, present, and palpable applause—those irrepressible acclamations—those eloquent sighs and tears which the idolised Malibran at once heard, and saw, and deeply felt that she deserved? Her brief career was one gorgeous dream—for even the many sad intervals of her grief were but dust in the balance of her glory. In this book* I read much about the causes which curtailed her existence; and there seems to hang around them, as here given, an indistinctness which the fair memorialist tries in vain to illumine. She seems never to approach the full truth. She seems never to reflect that the speedy decease was but a condition of the rapturous life. No thinking person, hearing Malibran sing, could have doubted that she would die in the spring of her days. She crowded ages into hours. She left the world at twenty-five, having existed her thousands of years.

"Accursed be the heart that does not wildly throb, and palsied be the eye that will not weep over the woes of 'The Wanderer of Switzerland.'"—Monthly Register, 1807.

This is "dealing damnation round the land" to some purpose;—upon the reader, and not upon the author, as usual. For my part I shall be one of the damned; for I have in vain endeavoured to see even a shadow of merit in anything ever written by either of the Montgomeries.

Strange—that I should here† find

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* "Memoirs and Letters of Madame Malibran," by the Countess de Merlin.

†Forelaeseninger over det Danske Sprog, eller resonneret Dansk Grammatik ved Jacob Buden.

the only non execrable *barbarian* attempts at imitation of the Greek and Roman measures!

In my reply to the letter signed "Outis," and defending Mr. Longfellow from certain charges supposed to have been made against him by myself, I took occasion to assert that "of the class of wilful plagiarists nine out of ten are authors of established reputations who plunder recondite, neglected, or forgotten books." I came to this conclusion *a priori;* but experience has confirmed me in it. Here is a plagiarism from Channing; and as it is perpetrated by an anonymous writer in a monthly maazine, the theft seems at war with my assertion—until it is seen that the magazine in question is Campbell's "New Monthly" for August, 1828. Channing at that time, was comparatively unknown; and, besides, the plagiarism appeared in a foreign country, where there was little probability of detection. Channing, in his essay on Buonaparte, says:—

We would observe that military talent, even of the highest order, is far from holding the first place among intellectual endowments. It is one of the lower forms of genius, for it is not conversant with the highest and richest objects of thought. . . . Still the chief work of a general is to apply physical force—to remove physical obstructions—to avail himself of physical aids and advantages—to act on matter—to overcome rivers, ramparts, mountains, and human muscles; and these are not the highest objects of mind, nor do they demand intelligence of the highest order:—and accordingly nothing is more common than to find men, eminent in this department, who are almost wholly wanting in the noblest energies of the soul—in imagination and taste—in the capacity of enjoying works of genius—in large views of human nature—in the moral sciences—in the application of analysis and generalisation to the human mind and to society, and in original conceptions on the great subjects which have absorbed the most glorious understandings.

The thief in "The New Monthly," says:—

Military talent, even of the highest *grade,* is *very* far from holding the first place among intellectual endowments. It is one of the lower forms of genius, for it is *never made* conversant with the *more delicate and abstruse of mental operations.* It is used to apply physical force; to remove physical force; to remove physical obstructions; to avail itself of physical aids and advantages; and all these are not the highest objects of mind, nor do they demand intelligence of the highest *and rarest* order. Nothing is more common than to find men eminent in the science and practice of war, *wholly* wanting in the nobler energies of the soul; in imagination, in taste, in *enlarged* views of human nature, in the moral sciences, in the application of analysis and generalisation to the human mind and to society; or in original conceptions on the great subjects which have *occupied and* absorbed the most glorious *of human* understandings.

The article in "The New Monthly" is on "The State of Parties." The italics are mine.

Apparent plagiarisms frequently arise from an author's self-repetition. He finds that something he has already published has fallen dead—been overlooked—or that it is peculiarly *apropos* to another subject now under discussion. He therefore introduces the passage; often without allusion to his having printed it before; and sometimes he introduces it into an anonymous article. An anonymous writer is thus, now and then, unjustly accused of plagiarism—when the sin is merely that of self-repetition. In the present case, however, there has been a deliberate plagiarism of the silliest as well as meanest species. Trusting to the obscurity of his original the plagiarist has fallen upon the idea of killing two birds with one stone—of dispensing with all disguise but that of *decoration*. Channing says "order"—the writer in "The New Monthly" says "grade." The former says that this order is "far from holding," etc.—the latter says it is "*very* far from holding." The one says that military talent is "*not* conversant," and so on—the other says "it is *never made* conversant." The one speaks of "the highest and richest object"—the other of "the more delicate and abstruse." Channing speaks of "thought"—the thief of "mental operations." Channing mentions "intelligence of the *highest* order"—the thief will have it of "the highest *and rarest*." Channing observes that military talent is often "*almost* wholly wanting, etc."—the thief maintains it to be "*wholly* wanting." Channing alludes to "*large* views of human nature"—the thief can be content with nothing less than "enlarged" ones. Finally, the American having been satisfied with a reference to "subjects which have absorbed the most glorious understandings," the Cockney puts him to shame at once by discoursing about "subjects which have *occupied and* absorbed the most glorious *of human* understandings"—as if one could be absorbed without being occupied by a subject—as if "*of*" were here anything more than two superfluous letters—and as if there were any chance of the reader's supposing that the understandings in question were the understandings of frogs, or jackasses, or Johnny Bulls.

By the way, in a case of this kind, whenever there is a question as to who is the original and who the plagiarist, the point may be determined, almost invariably, by observing which passage is amplified or exaggerated in tone. To disguise his stolen horse, the uneducated thief cuts off the tail; but the educated thief prefers tying on a new tail at the end of the old one, and painting them both sky blue.

When I consider the true talent—the real force of Mr. Emerson, I am lost in amazement at finding in him little more than a respectful imitation of Carlyle. Is it possible that Mr. E. has ever seen a copy of Seneca? Scarcely—or he would long ago have abandoned his model in utter confusion at the parallel between his own worship of the author of "Sartor Resartus" and the aping of Sallust by Aruntius, as described in the 114th Epistle. In the writer of the "History of the Punic Wars" Emerson is portrayed to the life. The parallel is close; for not only is the imitation of the same character, but the things imitated are identical. Undoubtedly it is to be said of Sallust,

far more plausibly than of Carlyle, that his obscurity, his unusuality of expression, and his Laconism (which had the effect of diffuseness, since the time gained in the mere perusal of his pithinesses is trebly lost in the necessity of cogitating them out)—it may be said of Sallust, more truly than of Carlyle, that these qualities bore the impress of his genius, and were but a portion of his unaffected thought. If there is any difference between Aruntius and Emerson, this difference is clearly in favour of the former, who was in some measure excusable on the ground that he was as great a fool as the latter is *not*.

I believe that odours have an altogether peculiar force in affecting us through association; a force differing *essentially* from that of objects addressing the touch, the taste, the sight, or the hearing.

It would have been becoming, I think, in Bulwer to have made at least a running acknowledgement of that extensive indebtedness to Arnay's "Private Life of the Romans," which he had so little scruple about incurring during the composition of "The Last Days of Pompeii." He acknowledges, I believe, what he owes to Sir William Gell's "Pompeiana." Why this? why not that?

One of our truest poets is Thomas Buchanan Read. His most distinctive features are, first, "tenderness," or subdued passion, and secondly, fancy. His sin is imitativeness. *At present*, although evincing high capacity, he is but a copyist of Longfellow—that is to say, but the echo of an echo. Here is a beautiful thought which is *not* the property of Mr. Read:

And where the spring-time sun had
longer shone,
*A violet looked up and found itself
alone.*

Here again: a spirit

Slowly through the lake descended,
Till from her hidden form below
The waters took a golden glow,
*As if the star which made her forehead
bright*
*Had burst and filled the lake with
light.*

Lowell has some lines very similar, ending with

As if a star had burst within his brain.

I cannot say that I ever fairly comprehended the force of the term "*insult*" until I was given to understand, one day, by a member of the "North American Review" clique that this journal was "not only willing but anxious to render me that justice which had been already rendered me by the 'Revue Francaise' and the 'Revue des Deux Mondes'"—but was "restrained from so doing" by my "invincible spirit of antagonism." I wish the "North American Review" to express *no* opinion of me whatever—for I have none of it. In the meantime, as I see no motto on its title-page, let me recommend it one from Sterne's "Letter from France." Here it is:—"As we rode along the valley we saw a herd of asses on the top of one of the mountains—how they viewed and *reviewed* us!"

Von Raumer says that Enslen, a German optician, conceived the idea of throwing a shadowy figure, by optical means, into the chair of Banquo; and that the thing was readily done. Intense effect was produced; and I do not doubt that an American audience might be electrified by the feat. But our managers not only have no invention of their own, but no energy to avail themselves of that of others.

A capital book, generally speaking,* but Mr. Grattan has a bad habit—that of loitering in the road—of dallying and toying with his subjects, as a kitten with a mouse—instead of grasping it firmly at once and eating it up without more ado. He takes up too much time in the ante-room. He has never done with his introductions. Occasionally, one introduction is but the vestibule to another; so that by the time he arrives at his main incidents there is nothing more to tell. He seems afflicted with that curious yet common perversity observed in garrulous old women—the desire of tantalising by circumlocution. Mr. G.'s circumlocution, however, is by no means like that which Albany Fonblanque describes as "a style of about and about and all the way round to nothing and nonsense." . . . If the greasy-looking lithograph here given as a frontispiece be meant for Mr. Grattan, then is Mr. Grattan like nobody else—for the fact is, I never yet knew an individual with a wire wig, or the countenance of an under-done apple dumpling. . . . As a general rule, no man should put his own face in his own book. In looking at the author's countenance the reader is seldom in condition to keep his own.

Here is a good idea for a Magazine Paper—let somebody "work it up:"—A flippant pretender to universal acquirement—a would-be Crichton—engrosses for an hour or two, perhaps, the attention of a large company—most of whom are profoundly impressed by his knowledge. He is very witty, in especial, at the expense of a modest young gentleman, who ventures to make no reply, and who finally leaves the room as if overwhelmed with confusion—the Crichton greeting his exit with a laugh. Presently he returns, followed by a footman carrying an armful of books. These are deposited on the table. The young gentleman now referring to some pencilled notes, which he had been secretly taking during the Crichton's display of erudition, pins the latter to his statements, each by each, and refutes them all in turn, by reference to the very authorities cited by the egotist himself—whose ignorance at all points is thus made apparent.

A long time ago—twenty-three or four years at least—Edward C. Pinckney, of Baltimore, published an exquisite poem entitled "A Health." It was profoundly admired by the critical few, but had little circulation—this for no better reason than that the author was born *too far South*. I quote a few lines:

Affections are as *thoughts* to her,
The measures of her hours—
Her feelings have the fragrancy,
The freshness of young *flowers*.

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* Highways and Byeways.

To her the better elements
And kindlier stars have given
A form, so fair, that, like the air,
'Tis less of Earth than Heaven.

Now in 1842, Mr. George Hill published "The Ruins of Athens and Other Poems,"—and from one of the "Other Poems" I quote what follows:

And thoughts go sporting through her mind
Like children among *flowers,*
And deeds of gentle goodness are
The measures of her hours,
In soul or face she bears no trace
Of one from Eden driven,
But like the rainbow seems, though born
Of Earth a part of Heaven.

Is this plagiarism or is it *not?*—I merely ask for information.

Had the "George Balcombe" of Professor Beverley Tucker been the work of any one born North of Mason and Dixon's line, it would have been long ago recognised as one of the very noblest fictions ever written by an American. It is almost as good as "Caleb Williams." The manner in which the cabal of the "North American Review" first write all our books and then review them, puts me in mind of the fable about the Lion and the Painter. It is high time that the literary South took its own interests into its own charge.

Here is a plot which, with all its complexity, has no adaption—no dependency:—it is involute and nothing more—having all the air of G——'s wig, or the cycles and epicycles in Ptolemy's "Almagest."

We might give two plausible derivations of the epithet "weeping" as applied to the willow. We might say that the word has its origin in the pendulous character of the long branches, which suggest the idea of water dripping; or we might assert that the term comes from a fact in the natural history of the tree. It has a vast insensible perspiration, which, upon sudden cold, condenses, and sometimes is precipitated in a shower. Now, one might very accurately determine the bias and value of a man's powers of causality by observing which of these two derivations he would adopt. The former is, beyond question, the true; and for this reason—that common or vulgar epithets are universally suggested by common or immediately obvious things, without strict regard of any exactitude in application:—but the latter would be greedily seized by nine philologists out of ten, for no better cause than its *epigrammatism*—than the pointedness with which the singular fact seems to touch the occasion. Here, then, is a subtle source of error which Lord Bacon has neglected. It is an Idol *of the Wit.*

In a "Hymn for Christmas," by Mrs. Hemans, we find the following stanza:

Oh, lovely voices of the sky
Which hymned the Saviour's birth,
Are ye not singing still on high.
Ye that sang "Peace on Earth?"
To us yet speak the strains
Wherewith, in times gone by,
Ye blessed the Syrian swains,
Oh, voices of the sky!

And at page 305 of "The Christian Keepsake and Missionary Annual for 1840"—a Philadelphia Annual—we find "A Christmas Carol," by Richard W. Dodson:—the first stanza running thus:

Angel voices of the sky!
Ye that hymned Messiah's birth,
Sweetly singing from on high
"Peace, Goodwill to all on earth!"
Oh, to us impart those strains!
Bid our doubts and fears to cease!
Ye that cheered the Syrian swains,
Cheer us with that song of peace!

The more there are great excellences in a work, the less am I surprised at finding great demerits. When a Book is said to have many faults, nothing is decided, and I cannot tell by this whether it is excellent or execrable. It is said of another that it is without fault; if the account be just, the work cannot be excellent.—*Trublet.*

The *"cannot"* here is much too positive. The opinions of Trublet are wonderfully prevalent, but they are none the less demonstrably false. It is merely the *indolence* of genius which has given them currency. The truth seems to be that genius of the highest order lives in a state of perpetual vacillation between ambition and *the scorn of it.* The ambition of a great intellect is at best negative. It struggles—it labours—it creates—not because excellence is desirable, but because to be excelled where there exists a sense of the power to excel is unendurable. Indeed I cannot help thinking that the *greatest* intellects (since these most clearly perceive the laughable absurdity of human ambition) remain contentedly "mute and inglorious." At all events, the *vacillation* of which I speak is the prominent feature of genius. Alternately inspired and depressed, its inequalities of mood are stamped upon its labours. This is the truth, generally—but it is a truth very different from the assertion involved in the "cannot" of Trublet. Give to genius a sufficiently enduring *motive,* and the result will be harmony, proportion, beauty, perfection—all, in this case, synonymous terms. Its supposed "inevitable" irregularities shall not be found—for it is clear that the susceptibility to impressions of beauty—that susceptibility which is the most important element of genius—implies an equally exquisite sensitiveness and aversion to deformity. The motive—the *enduring* motive—has indeed, hitherto, fallen *rarely* to the lot of genius; but I could point to several compositions which, "without any fault," are yet "excellent"—extremely so. The world, too, is on the threshold of an epoch, wherein, with the aid of a calm philosophy, such compositions shall be ordinarily the work of that genius which is *true.* One of the first and most essential steps, in overpassing this threshold, will serve to kick out of the world's way this very idea of Trublet—this untenable and paradoxical idea of the incompatibility of genius with *art.*

A man of genius, if not permitted to choose his own subject, will do worse in letters than if he had talents none at all. And *here* how imperatively is he controlled! To be sure, he can write to suit himself—but in the same manner his publishers print. From the nature of our copyright laws, he has no

individual powers. As for his free agency, it is about equal to that of the dean and chapter of the see-cathedral in a British election of Bishops—an election held by virtue of the king's writ of *conge d'elire*—specifying the person to be elected.

To see distinctly the machinery—the wheels and pinions—of any work of Art is, unquestionably, of itself, a pleasure, but one which we are able to enjoy, only just in proportion as we do *not* enjoy the legitimate effect designed by the artist; and, in fact, it too often happens that to reflect analytically upon Art is to reflect after the fashion of the mirrors in the Temple of Smyrna, which represent the fairest images as deformed.

With the aid of a lantern, I have been looking again at "Niagara and Other Poems" (Lord only knows if that be the true title)—but "there's nothing in it"—at least nothing of Mr. Lord's own—nothing which is not stolen—or (more delicately) transfused—transmitted. By the way, Newton says a great deal about "fits of easy transmission and reflection," and I have no doubt that "Niagara" was put together in one of these identical fits.

A remarkable work, and one which I find much difficulty in admitting to be the composition of a woman. Not that many good and glorious things have not been the composition of women—but, because, here, the severe precision of style, the *thoroughness*, and the luminousness are points never observable in even the most admirable of their writings. Who is Lady Georgiana Fullerton? Who is that Countess of Dacre, who edited "Ellen Wareham,"—the most passionate of fictions—approached only in some particulars of passion by this? The great defect of "Ellen Middleton" lies in the disgusting sternness, captiousness, and bullet-headedness of her husband. We cannot sympathise with her love for him. And the intense selfishness of the rejected lover precludes that compassion which is designed. Alice is a *creation* of true genius. The imagination throughout is of a lofty order, and the snatches of original verse would do honour to any poet living. But the chief merit, after all, is that of the *style*—about which it is difficult to say too much in the way of praise, although it has now and then an odd Gallicism—such as "she lost her head," meaning she grew crazy. There is much in the whole manner of this book which puts me in mind of "Caleb Williams."

The God-abstractions of the modern polytheism are nearly in as sad a state of perplexity and promiscuity as were the more substantial deities of the Greeks. Not a quality named that does not impinge upon some one other; and Porphyry admits that Vesta, Rhea, Ceres, Themis, Proserpina, Bacchus, Attis, Adonis, Silenus, Priapus, and the Satyrs, were merely different terms for the same thing. Even gender was never precisely settled. Servius on Virgil mentions a Venus with a beard. In Macrobius, too, Calvus talks of her as if she were a man; while Valerius Soranus expressly calls Jupiter "The mother of the Gods."

The next work of Carlyle will be

entitled "Bow-Wow," and the title-page will have a motto from the opening chapter of the Koran: "There is *no* error in this Book."

Surely M—— cannot complain of the manner in which his book has been received; for the public, in regard to it, has given him just such an assurance as Polyphemus pacified Ulysses with, while his companions were being eaten up before his eyes. "Your book, Mr. M——," says the public, "shall be—I pledge you my word—the very last that I devour."

The modern reformist Philosophy, which annihilates the individual by way of aiding the mass, and the late reformist Legislation, which prohibits pleasure with the view of advancing happiness, seem to be chips of that old block of a French feudal law which, to prevent young partridges from being disturbed, imposed penalties upon hoeing and weeding.

That Demosthenes "turned out very badly" appears beyond dispute from a passage, in *Meker De vet. et rect. Pron. Ling. Græcæ*, where we read *"Nec illi (Demostheni) turpe videbatur, optimis relictis magistris, ad canes se conferre, etc., etc."*—that is to say, Demosthenes was not ashamed to quit good society and *"go to the dogs."*

I cannot help thinking that romance-writers in general might now and then find their account in taking a hint from the Chinese, who, in spite of building their houses downwards, have still sense enough *to begin their books at the end.*

La Harpe, who was no critic, has, nevertheless, done little more than strict justice to the fine taste and precise finish of Racine in all that regards the minor morals of Literature. In these he as far excels Pope, as Pope the veriest dolt in his own "Dunciad."

I have sometimes amused myself by endeavouring to fancy what would be the fate of an individual gifted, or rather accursed, with an intellect *very* far superior to that of his race. Of course he would be conscious of his superiority; nor could he (if otherwise constituted as man is) help manifesting his consciousness. Thus he would make himself enemies at all points. And since his opinions and speculations would widely differ from those of *all* mankind—that he would be considered a madman is evident. How horribly painful such a condition! Hell could invent no greater torture than that of being charged with abnormal weakness on account of being abnormally strong.

In like manner, nothing can be clearer than that a *very* generous spirit—*truly* feeling what all merely profess—must inevitably find itself misconceived in every direction—its motives misinterpreted. Just as extremeness of intelligence would be thought fatuity, so excess of chivalry could not fail of being looked upon as meanness in its last degree—and so on with other virtues. This subject is a painful one indeed. That individuals *have* so soared above the plane of their race is scarcely to be questioned; but, in looking back through history for traces of their existence, we should pass over all biographies of "the good and the great," while we search carefully the slight

records of wretches who died in prison, in Bedlam, or upon the gallows.

Samuel Butler, of Hudibrastic memory, must have had a prophetic eye to the American Congress when he defined a *rabble* as—"A congregation or assembly of the States-General—every one being of a several judgment concerning whatever business be under consideration. . . . . They meet only to quarrel," he adds, "and then return home full of satisfaction *and narrative*."

I have now before me a book in which the most noticeable thing is the pertinacity with which "Monarch" and "King" are printed with a capital M and a capital K. The author, it seems, has been lately presented at Court. He will employ a small *g* in future, I presume, whenever he is so unlucky as to speak of his God.

Were I called on to define, *very* briefly, the term "Art," I should call it "the reproduction of what the Senses perceive in Nature through the veil of the soul." The mere imitation, however accurate, of what *is* in Nature entitles no man to the sacred name of "Artist." Denner was no artist. The grapes of Zeuxis were *in*artistic—unless in a bird's-eye view; and not even the curtain of Parrhasius could conceal his deficiency in point of genius. I have mentioned "the *veil* of the soul." Something of the kind appears indispensable in Art. We can, at any time, double the true beauty of an actual landscape by half-closing our eyes as we look at it. The naked Senses sometimes see too little—but then *always* they see too much.

With how unaccountable an obstinacy even our best writers persist in talking about "moral courage," as if there could be any courage that was *not* moral. The adjective is improperly applied to the subject instead of the object. The energy which overcomes fear, whether fear of evil threatening the person or threatening the impersonal circumstances amid which we exist, is of course simply a mental energy—is of course simply "moral." But in speaking of "*moral* courage" we *imply* the existence of physical. Quite as reasonable an expression would be that of "bodily thought," or of "muscular imagination."

I have great faith in fools—self-confidence my friends will call it:

Si demain, oubliant d'eclore,
Le jour manquait, eh bien! demain
Quelque fou trouverait encore
Un flambeau pour le genre humain.

By the way, what with the new electric light and other matters, De Beranger's idea is not so *very* extravagant.

"He that is born to be a man," says Wieland in his "Peregrinus Proteus," "neither should nor can be anything nobler, greater, or better than a man." The fact is, that in efforts to soar above our nature we invariably fall below it. Your reformist demigods are merely devils turned inside out.

Not long ago, to call a man "a great wizard" was to invoke for him fire and fagot; but now, when we wish to run our *protege* for President, we just dub him "a *little* magician." The fact is,

that, on account of the curious modern *bouleversement* of old opinion, one cannot be too cautious of *the grounds* on which he lauds a friend or vituperates a foe.

"Philosophy," says Hegel, "is utterly useless and fruitless, and *for this very reason* is the sublimest of all pursuits, the most deserving attention, and the most worthy of our zeal." This jargon was suggested, no doubt, by Tertullian's *"Mortuus est Dei filius; credible est quia ineptum—et sepultus resurrexit; certum est quia impossibile."*

A clever French writer of "Memoirs" is quite right in saying that "if the *Universities* had been willing to permit it the disgusting old *debauche* of Teos, with his eternal Bathyllus, would long ago have been buried in the darkness of oblivion."

It is by no means an irrational fancy that in a future existence we shall look upon what we think our present existence as a dream.

"The artist belongs to his work, not the work to the artist."—*Novalis.*

In nine cases out of ten it is pure waste of time to attempt extorting sense from a German apothegm; or, rather, any sense and every sense may be extorted from all of them. If, in the sentence above quoted, the intention is to assert that the artist is the slave of his theme, and must conform his thoughts to it, I have no faith in the idea, which appears to me that of an essentially prosaic intellect. In the hands of the true artist the theme, or "work," is but a mass of clay, of which anything (within the compass of the mass and quality of the clay) may be fashioned at will, or according to the skill of the workman. The clay is, in fact, the slave of the artist. It belongs to him. His genius, to be sure, is manifested, very distinctly, in *the choice* of the clay. It should be neither fine nor coarse, abstractly—but just so fine or so coarse—just so plastic or so rigid—as may best serve the purposes of the thing to be wrought—of the idea to be made out, or, more exactly, of the impression to be conveyed. There *are* artists, however, who fancy only the *finest* material, and who, consequently, produce only the *finest* ware. It is generally very transparent and excessively brittle.

Tell a scoundrel three or four times a day that he is the pink of probity and you make him at least "the perfection of respectability" in good earnest. On the other hand, accuse an honourable man too pertinaciously of being a villian and you fill him with a perverse ambition to show you that you are not altogether in the wrong.

The Romans worshipped their standards; and the Roman standard happened to be an eagle. Our standard is only one-tenth of an Eagle—a Dollar—but we make all even by adoring it with tenfold devotion.

A pumpkin has more angles than I——, and is altogether a clever thing. He is remarkable at one point only—at that of being remarkable for nothing.

"That evil predominates over good becomes evident when we consider that

there can be found no aged person who would be willing to re-live the life he has already lived."—*Volney.*

The idea here is not distinctly made out, for, unless through the context, we cannot be sure whether the author means merely this—that every aged person fancies he might, in a different course of life, have been happier than in the one actually lived, and for this reason would not be willing to live *his* life over again, *but some other life;* or whether the sentiment intended is this—that if, upon the grave's brink, the choice between the expected death and the re-living the old life were offered any aged person that person would prefer to die. The first proposition is perhaps true, but the last (which is the one designed) is not only doubtful in point of mere fact, but is of no effect, even if granted to be true, in sustaining the original proposition that evil predominates over good. It is assumed that the aged person will not re-live his life, because he *knows* that its evil predominated over its good. The source of error lies in the word "knows"—in the assumption that we can ever be really in possession of the whole knowledge to which allusion is cloudily made. But there is a *seeming,* a fictitious knowledge, and this very seeming knowledge it is, of what the life has been, which incapacitates the aged person from deciding the question on its merits. He blindly deduces a notion of the happiness of the original real life, a notion of its preponderating evil or good, from a consideration of the secondary or supposititious one. In his estimate he merely strikes a balance between *events,* and leaves quite out of the account that elastic *Hope* which is the Eos of all. Man's real life is happy, chiefly because he is ever expecting that it soon will be so. In regarding the supposititious life, however, we paint to ourselves chill certainties for warm expectations, and grievances quadrupled in being foreseen. But because we cannot avoid doing this, strain our imaginative faculties as we will, because it is so very difficult, so nearly impossible a task, to fancy the known unknown, the done unaccomplished, and because (through our inability to fancy all this) we prefer death to a secondary life, does it, in any manner, follow that the evil of the properly-considered real existence *does* predominate over the good?

In order that a just estimate be made by Mr. Volney's "aged person," and from this estimate a judicious choice;—in order, again, that from this estimate and choice we deduce any clear comparison of good with evil in human existence, it will be necessary that we obtain the opinion or "choice," upon this point from an aged person, who shall be in condition to appreciate with precision the hopes he is naturally led to leave out of question, but which reason tells us he would as strongly experience as ever in the absolute re-living of the life. On the other hand, too, he must be in condition to dismiss from the estimate the fears which he actually feels, and which show him bodily the ills that are to happen, but which fears, again, reason assures us he would *not* in the absolute secondary life encounter. Now what mortal was ever in condition to make these allowances?—to perform impossibilities in giving these considerations their due

weight? What mortal, then, was ever in condition to make a well-grounded choice? How, from an ill-grounded one, are we to make deductions which shall guide us aright? How out of error shall we fabricate truth?

This reasoning is about as convincing as would be that of a traveller who, going from Maryland to New York without entering Pennsylvania, should advance this feat as an argument against Leibnitz's *Law of Continuity*, according to which nothing passes from one *state* to another without passing through all the intermediate states.

Macaulay, in his just admiration of Addison, overrates Tickell, and does not seem to be aware how much the author of the "Elegy" is indebted to French models. Boileau, especially, he robbed without mercy and without measure. A flagrant example is here. Boileau has the lines:

En vain contre "Le Cid" un ministre
se ligue;
Tout Paris pour Chimene a les yeux de
Rodrigue.

Tickell thus appropriates them:

While the charm'd reader with thy
thought complies,
And views thy Rosamond with Henry's
eyes.

Stolen, body and soul (and spoilt in the stealing) from a paper *of the same title* in the "European Magazine" for December, 1817. Blunderingly done throughout, and must have cost more trouble than an original thing. This makes paragraph 33 of my *"Chapter on American Cribbage."* The beauty of these *exposes* must lie in the precision and unanswerability with which they are given—in day and date—in chapter and verse—and, above all, in an unveiling of the minute trickeries by which the thieves hope to disguise their stolen wares. I must soon a tale unfold, and an astonishing tale it will be. The C—— bears away the bell. The ladies, however, should positively not be guilty of these tricks—for one has never the heart to unmask or deplume them. After all, there is this advantage in purloining one's magazine papers—we are never forced to dispose of them under prime cost.

Amare et sapere vix Deo conceditur, as the acute Seneca well observes.

However acute might be Seneca, still he was not sufficiently acute to say this. The sentence is often attributed to him, but is not to be found in his works. *"Semel insanavimus omnes,"* a phrase often quoted, is invariably placed to the account of Horace, and with equal error. It is from the *"De Honesto Amore"* of the Italian Mantuanus, who has

Id commune malum; semel insanavimus
omnes.

In the title *"De Honesto Amore,"* by the way, Mantuanus misconceives the force of *honestus*—just as Dryden does in his translation of Virgil's

Et quocunque Deus circum caput egit
honestum;

which he renders,

On whate'er side he turns his *honest* face.

No;—he fell by his own fame. Like Richmann, he was blasted by the fires himself had sought, and obtained, from the heavens.

How overpowering a style is that of Curran! I use "overpowering" in the sense of the English exquisite. I can imagine nothing more distressing than the extent of his eloquence.

How radically has "Undine" been misunderstood! Beneath its obvious meaning there runs an undercurrent, simple, quite intelligible, artistically managed, and richly philosophical.

From internal evidence afforded by the book itself, I gather that the author suffered from the ills of a mal-arranged marriage—the bitter reflections thus engendered inducing the fable.

In the contrast between the artless, thoughtless, and careless character of Undine before possessing a soul, and her serious, enwrapt, and anxious yet happy condition after possessing it, a condition which, with all its multiform disquietudes, she still feels to be preferable to her original state, Fouque has beautifully painted the difference between the heart unused to *love*, and the heart which has received its inspiration.

The jealousies which follow the marriage, arising from the conduct of Bertalda, are but the natural troubles of love, but the persecutions of Kuhleborn and the other water spirits who take umbrage at Huldbrand's treatment of his wife, are meant to picture certain difficulties from the interference of relations in conjugal matters—difficulties which the author has himself experienced. The warning of Undine to Huldbrand, "Reproach me not upon the waters, or we part for ever," is intended to embody the truth that quarrels between man and wife are seldom or never irremediable unless when taking place in the presence of third parties. The second wedding of the knight, with his gradual forgetfulness of Undine, and Undine's intense grief beneath the waters, are dwelt upon so pathetically, so passionately, that there can be no doubt of the author's personal opinions on the subject of second marriages—no doubt of his deep personal interest in the question. How thrillingly are these few and simple words made to convey his belief that the mere death of a beloved wife does not imply a separation so final or so complete as to justify a union with another!

The fisherman had loved Undine with exceeding tenderness, and it was a doubtful conclusion to his mind that the mere disappearance of his beloved child could be properly viewed as her death.

This is where the old man is endeavouring to dissuade the knight from wedding Bertalda.

I cannot say whether the novelty of the conception of "Undine," or the loftiness and purity of its ideality, or the intensity of its pathos, or the rigour of its simplicity, or the high artistical ability with which all are combined into a well-kept, a well-*motivirt* whole of

absolute unity of effect, is the particular chiefly to be admired.

How delicate and graceful are the transitions from subject to subject!—a point severely testing the autorial power—as, when, for the purposes of the story, it becomes necessary that the knight, with Undine and Bertalda, shall proceed down the Danube. An ordinary novelist would have here tormented both himself and his readers in his search for a sufficient motive for the voyage. But in a fable such as "Undine," how all-sufficient, how well in keeping, appears the simple motive assigned!

In this grateful union of friendship and affection, winter came and passed away; and spring, with its foliage of tender green and its heaven of softest blue, succeeded to gladden the hearts of the three inmates of the castle. *What wonder, then, that its storks and swallows inspired them also with a disposition to travel?*

I have at length attained the last page, which is a thing to thank God for, and all this may be logic, but I am sure it is nothing more. Until I get the means of refutation, however, I must be content to say, with the Jesuits Le Sueur and Jacquier, that "I acknowledged myself obedient to the decrees of the Pope against the motion of the earth."

Not so:—The first number of the "Gentleman's Magazine" was published on the first of January, 1731; but long before this—in 1681—there appeared the "Monthly Recorder," with all the magazine features. I have a number of the "London Magazine," dated 1760 —commenced 1732, at least, but I have reason to think much earlier.

"Rhododaphne" (who wrote it?) is brimful of music:—e.g.

By living streams, in sylvan shades,
  Where wind and wave symphonious make
Rich melody, the youths and maids
  No more with choral music wake
  Lone Echo from her tangled brake.

I have just finished the "Mysteries of Paris"—a work of unquestionable power—a museum of novel and ingenious incident—a paradox of childish folly and consummate skill. It has this point in common with all the "convulsive" fictions—that the incidents are *consequential* from the premises, while the premises themselves are laughably incredible. Admitting, for instance, the possibility of such a man as Rodolphe, and of such a state of society as would tolerate his perpetual interference, we have no difficulty in agreeing to admit the possibility of his accomplishing all that is accomplished. Another point which distinguishes the Sue school is the total want of the *ars celare artem.* In effect the writer is always saying to the reader, "Now—in one moment—you shall see what you shall see. I am about to produce on you a remarkable impression. Prepare to have your imagination, or your pity, greatly excited." The wires are not only not concealed, but displayed as things to be admired, equally with the puppets they set in motion. The result is, that in perusing, for example, a pathetic chapter in the "Mysteries of

Paris" we say to ourselves, without shedding a tear—"Now, here is something which will be sure to move every reader to tears." The philosophical motives attributed to Sue are absurd in the extreme. His first, and in fact his sole object, is to make an exciting, and therefore saleable book. The cant (implied or direct), about the amelioration of society, etc., is but a very usual trick among authors, whereby they hope to add such a tone of dignity or utilitarianism to their pages as shall gild the pill of their licentiousness. The *ruse* is even more generally employed by way of engrafting a meaning upon the otherwise unintelligible. In the latter case, however, this *ruse* is an afterthought, manifested in the shape of a moral, either appended (as in Æsop) or dovetailed into the body of the work, piece by piece, with great care, but never without leaving evidence of its after-insertion.

The translation (by C. H. Town) is very imperfect, and, by a too literal rendering of idioms, contrives to destroy the whole *tone* of the original. Or perhaps, I should say a too literal rendering of *local peculiarities of phrase.* There is one point (never yet, I believe, noticed) which, obviously, should be considered in translation. We should so render the original that *the version should impress the people for whom it is intended, just as the original impresses the people for whom it (the original) is intended.* Now, if we rigorously translate mere local idiosyncrasies of phrase (to say nothing of idioms) we inevitably distort the author's designed impression. We are sure to produce a whimsical, at least, if not always a ludicrous effect—for novelties, in a case of this kind, are incongruities—oddities. A distinction of course should be observed between those peculiarities of phrase which appertain to the nation and those which belong to the author himself—for these latter will have a similar effect upon *all* nations, and should be literally translated. It is merely the general inattention to the principle here proposed which has given rise to so much international depreciation, if not positive contempt, as regards literature. The English reviews, for example, have abundant allusions to what they call the "frivolousness" of French letters—an idea chiefly derived from the impression made by the French manner merely—this manner, again, having in it nothing *essentially* frivolous, but affecting all foreigners as such (the English especially) through that oddity of which I have already assigned the origin. The French return the compliment, complaining of the British *gaucherie* in style. The phraseology of every nation has a taint of *drollery* about it in the ears of every other nation speaking a different tongue. Now, to convey the true spirit of an author, this taint should be corrected in translation. We should pride ourselves less upon literality and more upon dexterity at paraphrase. Is it not clear that, by such dexterity, *a translation may be made to convey to a foreigner a juster conception of an original than could the original itself?*

The distinction I have made between mere idioms (which, *of course,* should never be literally rendered) and "local idiosyncrasies of *phrase,*" may be exemplified by a passage at page 291 of Mr. Town's translation.

"Never mind! Go in there! You will take the cloak of Calebasse. You will wrap yourself in it, etc., etc."

These are the words of a lover to his mistress, and are meant kindly, although imperatively. They embody a local peculiarity—a *French* peculiarity of phrase, and (to French ears) convey nothing dictatorial. To our own, nevertheless, they sound like the command of a military officer to his subordinate, and thus produce an effect quite different from that intended. The translation, in such case, should be a bold paraphrase. For example:—"I must insist upon your wrapping yourself in the cloak of Calebasse."

Mr. Town's version of "The Mysteries of Paris," however, is not objectionable on the score of excessive literality alone, but abounds in misapprehensions of the author's meaning. One of the strangest errors occurs at page 368, where we read:

"From a wicked, brutal savage, and riotous rascal, he has made me a kind of honest man by saying only two words to me; but these words, 'voyez vous,' were like magic."

Here "voyez vous" are made to be the two magical words spoken; but the translation should run—"these words, do you see? were like magic." The actual words described as producing the magical effect are "heart" and "honour."

Of similar character is a curious mistake at page 245.

"He is a *gueux fini*, and an attack will not save him," added Nicholas. "A—yes," said the widow.

Many readers of Mr. Town's translation have no doubt been puzzled to perceive the force of relevancy of the widow's "A—yes" in this case. I have not the original before me, but take it for granted that it runs thus, or nearly so:—*"il est un gueux fini et un assaut ne l'intimidera pas. Un—oui! dit la veuve."*

It must be observed that, in vivacious French colloquy, the *oui* seldom implies assent to the letter, but generally, to the spirit, of a proposition. Thus a Frenchman usually says "yes" where an Englishman would say "no." The latter's reply for example, to the sentence "An attack will not intimidate him," would be "No"—that is to say, "I grant you that it would not." The Frenchman, however, answers "Yes"—meaning, "I agree with what you say—it would not." Both replies, of course, reaching the same point, although by opposite routes. With this understanding it will be seen that the true version of the widow's *"Un—oui!"* should be, *"One* attack, I grant you, might not," and that this *is* the version becomes apparent when we read the words immediately following—"but *every* day—*every* day it is hell!"

An instance of another class of even more reprehensible blunders, is to be found on page 297, where Bras-Rouge is made to say to a police officer—"No matter; it is not of that I complain; every trade has its *disagreements*." Here no doubt the French is *desagremens*—inconveniences—disadvantages—unpleasantness. *Desagremens* conveys disagreements not even so nearly as, in Latin, *religio* implies religion.

I was not a little surprised, in turning over these pages, to come upon the

admirable, thrice admirable story, called "Gringalet et Coupe en Deux," which is related by *Pique-Vinaigre* to his companions in *La Force*. Rarely have I read anything of which the exquisite *skill* so delighted me. For my soul I could not suggest a fault in it—except, perhaps, that the intention of telling a *very* pathetic story is a little too transparent.

But I say that I was *surprised* in coming upon this story—and I *was* so, because one of its points has been suggested to M. Sue by a tale of my own. *Coupe en Deux* has an ape remarkable for its size, strength, ferocity, and propensity to imitation. Wishing to commit a murder so cunningly that discovery would be impossible, the master of this animal teaches it to imitate the functions of a barber, and incites it to cut the throat of a child, under the idea that, when the murder is discovered, it will be considered the uninstigated deed of the ape.

On first seeing this, I felt apprehensive that some of my friends would accuse me of plagiarising from it my "Murders in the Rue Morgue." But I soon called to mind that this latter was first published in "Graham's Magazine" for April, 1841. Some years ago "The Paris Charivari" copied my story with complimentary comments; objecting, however, to the *Rue Morgue* on the ground that no such street (to the Charivari's knowledge) existed in Paris. I do not wish of course to look upon M. Sue's adaptation of my property in any other light than that of a compliment. The similarity *may* have been entirely accidental.

Has any one observed the excessively close resemblance in subject, thought, general manner, and particular point which this clever composition (the *"Satyre Menipee"*) bears to the "Hudibras" of Butler?

The *a priori* reasoners upon government are, of all plausible people, the most preposterous. They only argue too cleverly to permit my thinking them silly enough to be themselves deceived by their own arguments. Yet even this is possible; for there is something in the vanity of logic which addles a man's brains. Your true logician gets in time to be logicalised, and then, so far as regards himself, the universe is one *word*. A thing for him no longer exists. He deposits upon a sheet of paper a certain assemblage of syllables, and fancies that their meaning is riveted by the act of deposition. I am serious in the opinion that some such process of thought passes through the mind of the "practised" logician as he makes note of the thesis proposed. He is not aware that he thinks in this way—but, unwittingly, he so thinks. The syllables deposited acquire in his view a new character. While afloat in his brain, he might have been brought to admit the possibility that these syllables were variable exponents of various phases of thought; but he will not admit this if he once gets them upon the paper.

In a single page of "Mill" I find the word "force" employed four times; and each employment varies the idea. The fact is that *a priori* argument is much worse than useless except in the mathematical sciences, where it is possible to obtain *precise* meanings. If there is any one subject in the world to which

it is utterly and radically inapplicable, that subject is Government. The *identical* arguments used to sustain Mr. Bentham's positions might, with little exercise of ingenuity, be made to overthrow them; and, by ringing small changes on the words "leg-of-mutton" and "turnip" (changes so *gradual* as to escape detection), I could *"demonstrate"* that a turnip was, is, and of right ought to be a leg-of-mutton.

The concord of sound-and-sense principle was never better exemplified than in these lines:—

Ast amans charæ thalamum puellæ
Deserit flens, et tibi verba dicit
Aspera, amplexu teneræ cupito a—
—vulsus amicæ.

Miss Gould has much in common with Mary Howitt—the characteristic trait of each being a sportive, quaint, epigrammatic grace that keeps clear of the absurd by never employing itself upon very exalted topics. The verbal style of the two ladies is identical. Miss Gould has the more talent of the two, but is somewhat the less original. She has occasional flashes of a far higher order of merit than appertains to her ordinary manner. Her "Dying Storm" might have been written by Campbell.

Cornelius Webbe is one of the best of that numerous school of extravaganzists who sprang from the ruins of Lamb. We must be in perfect good-humour, however, with ourselves and all the world, to be much pleased with such works as "The Man about Town," in which the harumscarum, hyper-excursive mannerism is carried to an excess which is frequently fatiguing.

Nearly, if not quite the best "Essays on a Future State." The arguments called "Deductions *from* our Reason" are rightly enough addressed more to the *feelings* (a vulgar term not to be done without) than *to* our reason. The arguments deduced from Revelation are (also rightly enough) brief. The pamphlet proves nothing of course; its theorem is not to be proved.

The style is so involute that one cannot help fancying it must be falsely constructed. If the use of language is to convey ideas, then it is nearly as much a demerit that our words seem to be, as that they are, indefensible. A man's grammar, like Cæsar's wife, must not only be pure, but above suspicion of impurity.

It is the curse of a certain order of mind that it can never rest satisfied with the consciousness of its ability to do a thing. Not even is it content with doing it. It must both know and show it was done.

Not so:—a gentleman with a pug nose is a contradiction in terms—"Who can live idly and without manual labour, and will bear the port, charge, and *countenance* of a gentleman, he alone should be called master and be taken for a gentleman."—Sir Thomas Smith's "Commonwealth of England."

Here is something at which I find it impossible not to laugh;* and yet, I

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* Translation of the Book of Jonah into German Hexameters.

laugh without knowing why. That incongruity is the principle of all non-convulsive laughter, is to my mind as clearly demonstrated as any problem in the "Principia Mathematica;" but here I cannot trace the incongruous. It is there, I know. Still I do not see it. In the meantime let me laugh.

"So violent was the state of parties in England, that I was assured by several that the Duke of Marlborough was a coward and Pope a fool."—*Voltaire.*

Both propositions have since been very seriously entertained, quite independently of all party-feeling. That Pope was a fool, indeed, seems to be an established point at present with the Crazyites—what else shall I call them?

Imitators are not, necessarily, unoriginal—except at the exact points of the imitation. Mr. Longfellow, decidedly the most audacious imitator in America, is markedly original, or, in other words, imaginative upon the whole; and many persons have, from the latter branch of the fact, been at a loss to comprehend and therefore to believe, the former. Keen sensibility of appreciation—that is to say, the poetic *sentiment* (in distinction from the poetic *power*) leads almost inevitably to imitation. Thus all great poets have been gross imitators. It is, however, a mere *non distributio medii* hence to infer that all great imitators are poets.

With all his faults, however, this author is a man of respectable powers.

Thus discourses, of *William Godwin,* the "London Monthly Magazine," May, 1818.

As a descriptive poet, Mr. Street is to be highly commended. He not only describes with force and fidelity—giving us a clear conception of the thing described—but never describes what to the poet should be nondescript. He appears, however, not at any time to have been aware that *mere* description is not poetry at all. We demand creation—poiaesis. (Gr.) About Mr. Street there seems to be no spirit. He is all matter—substance—what the chemists would call "simple substance"—and exceedingly simple it is.

I never read a personally abusive paragraph in the newspapers without calling to mind the pertinent query propounded by Johnson to Goldsmith: —"My dear Doctor, what harm does it do a man to call him Holofernes?"

Were I to consign these volumes (Voltaire's works), altogether, to the hands of any very young friend of mine, I could not, in conscience, describe them otherwise, than as *"tam multi, tam grandes, tam pretiosi codices";* and it would grieve me much to add the *"incendite omnes illas membranas."*

In reading some books we occupy ourselves chiefly with the thoughts of the author; in perusing others, exclusively with our own. And this is one of the "others"*—a suggestive book. But there are two classes of suggestive books—the positively and the nega-

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* St. Austin *de libris Manichaeis.*

tively suggestive. The former suggest by what they say; the latter by what they might and should have said. It makes little difference, after all. In either case the true book-purpose is answered.

It is observable that, in his brief account of the Creation, Moses employs the words *Bara Elohim* (the Gods created) no less than thirty times; using the noun in the plural with the verb in the singular. Elsewhere, however—in Deuteronomy, for example—he employs the singular.—*Eloah.*

It is a thousand pities that the puny witticisms of a few professional objectors should have power to prevent, even for a year, the adoption of a name for our country. At present we have clearly none. There should be no hesitation about "Appalachia." In the first place, it is distinctive. "America"* is not and can never be made so.

We may legislate as much as we please, and assume for our country whatever name we think right—but to us it will be no name, to any purpose for which a name is needed, unless we can take it away from the regions which employ it at present. South America is "America," and will insist upon remaining so. In the second place, "Appalachia" is indigenous, springing from one of the most magnificent and distinctive features of the country itself. Thirdly, in employing this word we do honour to the Aborigines, whom, hitherto, we have at all points unmercifully despoiled, assassinated, and dishonoured. Fourthly, the name is the suggestion of, perhaps, the most deservedly eminent among all the pioneers of American literature. It is but just that Mr. Irving should name the land for which, in letters, he first established a name. The last, and by far the most truly important consideration of all, however, is the music of "Appalachia" itself; nothing could be more sonorous, more liquid, or of fuller volume, while its length is just sufficient for dignity. How the gutteral "Alleghania" could ever have been preferred for a moment is difficult to conceive. I yet hope to find "Appalachia" assumed.

M——, as a matter of course, would rather be abused by the critics than not be noticed by them at all, but he is hardly to be blamed for growling a little now and then over their criticisms, just as a dog might do if pelted with bones.

About the "Antigone," as about all the ancient plays, there seems to me a certain *baldness*, the result of inexperience in art, but which pendantry would force us to believe the result of a studied and supremely artistic simplicity. Simplicity, indeed, is a very important feature in all true art—but *not* the simplicity which we see in the Greek drama. That of the Greek sculpture is everything that can be desired, because here the art itself is simplicity in itself and in its elements. The Greek sculptor chiselled his forms from what he saw before him every

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*Mr. Field, in a meeting of "The New York Historical Society," proposed that we take the name of "America," and bestow "Columbia" upon the Continent.

day, in a beauty nearer to perfection than any work of any Cleomenes in the world. But in the drama, the direct, straight-forward, *un-German* Greek had no Nature so immediately presented from which to make copy. He did what he could—but I do not hesitate to say that that was exceedingly little worth. The profound sense of one or two tragic, or rather melodramatic elements (such as the idea of inexorable Destiny)—this sense gleaming at intervals from out the darkness of the ancient stage, serves, in the very imperfection of its development, to show, not the dramatic ability, but the dramatic *in*ability of the ancients. In a word, the simple arts spring into perfection at their origin: the complex as inevitably demand the long and painfully progressive experience of ages. To the Greeks, beyond doubt, their drama *seemed* perfection—it fully answered, to them, the dramatic end, excitement, and this fact is urged as proof of their drama's perfection in itself. It need only be said, in reply, that their art and their sense of art were necessarily on a level.

That man is not truly brave who is afraid either to seem or to be, when it suits him, a coward.

A corrupt and impious heart*—a merely prurient fancy—a Saturnian brain in which invention has only the phosphorescent glimmer of rottenness. Worthless, body and soul—a foul reproach to the nation that engendered and endures him—a fetid battener upon the garbage of thought—no man—a beast—a pig—less scrupulous than a carrion-crow, and not very much less filthy than a Wilmer.

* Michael Masson.

It is not *proper* (to use a gentle word), nor does it seem courageous, to attack our foe by name in spirit and in effect, so that all the world shall know whom we mean, while we say to ourselves, "I have not attacked this man by name in the eye, and according to the *letter*, of the law"—yet how often are men who call themselves gentlemen guilty of this meanness! We need reform at this point of our Literary Morality, very sorely too at another—the system of anonymous reviewing. Not one respectable word can be said in defence of this most unfair—this most despicable and cowardly practice.

To vilify a great man is the readiest way in which a little man can himself obtain greatness. The Crab might never have become a Constellation but for the courage it evinced in nibbling Hercules on the heel.

I hardly know how to account for the repeated failures of John Neal as regards the *construction* of his works. His art is great and of a high character—but it is massive and undetailed. He seems to be either deficient in a sense of completeness, or unstable in temperament; so that he becomes wearied with his work before getting it done. He always begins well—vigorously—startlingly—proceeds by fits—much at random—now prosing, now gossiping, now running away with his subject, now exciting vivid interest; but his conclusions are sure to be hurried

and indistinct; so that the reader, perceiving a falling-off where he expects a climax, is pained, and, closing the book with dissatisfaction, is in no mood to give the author credit for the vivid sensations which have been aroused *during the progress* of perusal. Of all literary foibles the most fatal, perhaps, is that of defective climax. Nevertheless, I should be inclined to rank John Neal first, or at all events second, among our men of indisputable *genius*. Is it, or is it not a fact, that the air of a Democracy agrees better with mere Talent than with Genius?

Among the moralists who keep themselves erect by the perpetual swallowing of pokers, it is the fashion to decry the "fashionable" novels. These works have their demerits; but a vast influence which they exert for an undeniable good has never yet been duly considered. "Ingenu*os* didicisse fideliter *libros,* emollit mores nec sinit esse feros." Now, the fashionable novels are just the books which most do circulate among the class *un*fashionable; and their effect in softening the worst callosities—in smoothing the most disgusting asperities of vulgarism, is prodigious. With the herd, to admire and to attempt imitation are the same thing. What if, in this case, the manners imitated are frippery; better frippery than brutality—and, after all, there is little danger that the intrinsic value of the sturdiest iron will be impaired by a coating of even the most diaphanous gilt.

The ancients had at least half an idea that we travelled on horseback to heaven. See a passage of Passeri, *"de animæ transvectione"*—quoted by Caylus. See, also, many old tombs.

The author of "Cromwell,"* does better as a writer of ballads than of prose. He has fancy, and a fine conception of rhythm. But his romantico-histories have all the effervescence of his verse, without its flavour. Nothing worse than his *tone* can be invented:—turgid sententiousness, involute, spasmodically straining after effect. And to render matters worse, he is as thorough an unistylist as Cardinal Chigi, who boasted that he wrote with the same pen for half a century.

Our "blues" are increasing in number at a great rate, and should be decimated at the very least. Have we no critic with nerve enough to hang a dozen or two of them, *in terrorem?* He must use a silk-cord of course—as they do in Spain with all grandees of the *blue* blood—of the *"sangre azula."*

For all the rhetorician's rules
Teach nothing but to name the tools.
—*Hudibras.*

What these oft-quoted lines go to show is that a falsity in verse will travel faster and endure longer than a falsity in prose. The man who would sneer or stare at a silly proposition nakedly put, will admit that "there is a good deal in that," when *"that"* is the point of an epigram shot into the ear. The rhetorician's rules—if they *are* rules—teach him not only to name his tools, but to use his tools—the capacity of

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* Henry Wm. Herbert.

his tools—their extent—their limit; and from an examination of the nature of the tools—(an examination forced on him by their constant presence)—force him also into scrutiny and comprehension of the material on which the tools are employed, and thus, finally, suggest and give birth to new material for new tools.

Among his *eidola* of the den, the tribe, the forum, the theatre, etc., Bacon might well have placed the great *eidolon* of the parlour (or of the wit, as I have termed it in one of these Marginalia), the idol whose worship blinds man to truth by dazzling him with the *apposite*. But what title could have been invented for that idol which has propagated, perhaps, more of gross error than all combined?—the one, I mean, which demands from its votaries that they reciprocate cause and effect—reason in a circle—lift themselves from the ground by pulling up their pantaloons—and carry themselves on their own heads, in hand-baskets, from Beersheba to Dan.

All—absolutely all the argúmentation which I have seen on the nature of the soul, or of the Deity, seems to me nothing but worship of this unamiable idol. *Pour savior ce qu'est Dieu,* says Bielfeld, although nobody listens to the solemn truth, *il faut etre Dieu meme*—and to reason about the reason is of all things the most unreasonable. At least, he alone is fit to discuss the topic who perceives at a glance the insanity of its discussion.

I believe it is Montaigne who says—"People talk about thinking, but for my part I never begin to think until I sit down to write." A better plan for him would have been never to sit down to write until he had made an end of thinking.

No doubt the association of idea is somewhat singular, but I never can hear a crowd of people singing and gesticulating altogether at an Italian opera without fancying myself at Athens, listening to that particular tragedy by Sophocles in which he introduces a full chorus of turkeys who set about bewailing the death of Meleager. It is noticeable in this connection, by the way, that there is not a goose in the world who, in point of sagacity, would not feel itself insulted in being compared with a turkey. The French seem to feel this. In Paris, I am sure, no one would think of saying to Mr. F——, "What a goose you are!" —"Quel *dindon* tu es!" would be the phrase employed as equivalent.

Alas! how many American critics neglect the happy suggestion of M. Timon—*"que le ministre de L'Instruction Publique doit lui-meime savior parler Francais."*

It is folly to assert, as some at present are fond of asserting, that the Literature of any nation or age was ever injured by plain speaking on the part of the Critics. As for American Letters, plain speaking about *them* is simply the one thing needed. They are in a condition of absolute quagmire—a quagmire, to use the words of Victor Hugo, *d'ou on ne peut se tirer pas des periphrases—pas des quemadmodums et des verumenimveros.*

It is certainly very remarkable that although destiny is the ruling idea of the Greek drama, the word Tuchae (Fortune) does not appear once in the whole Iliad.

Had John Bernouilli lived to have the experience of Fuller's occiput and sinciput, he would have abandoned in dismay his theory of the non-existence of hard bodies.

They have ascertained in China that the abdomen is the seat of the soul; and the acute Greeks considered it a waste of words to employ more than a single term, phrenes, for the expression both of the mind and of the diaphragm.

"What does a man learn by travelling?" demanded Doctor Johnson one day in a great rage—"What did Lord Charlemont learn in his travels, except that there was a snake in one of the pyramids of Egypt?"—but had Doctor Johnson lived in the days of the Silk Buckinghams, he would have seen that, so far from thinking anything of finding a snake in a pyramid, your traveller would take his oath at a moment's notice of having found a pyramid in a snake.

The author of "Miserrimus" *might have been* W. G. Simms (whose "Martin Faber" is just such a work)—but *is* G. W. M. Reynolds, an Englishman, who wrote also, "Albert de Rosanne," and "Pickwick Abroad"—both excellent things in their way.

L—— is busy in attempting to prove that his play was not fairly d——d; that it is only "scotched, not killed;" but if the poor play could speak from the tomb, I fancy it would sing with the opera heroine:

> The flattering error cease to prove.
> Oh *let* me be deceased!

We may safely grant that the *effects* of the oratory of Demosthenes were vaster than those wrought by the eloquence of any modern, and yet controvert the idea that the modern eloquence itself is superior to that of the Greek. The Greeks were an excitable, *unread* race, for they had no printed books. *Viva voce* exhortations carried with them, to their quick apprehensions, all the gigantic force of *the new*. They had much of that vivid interest which the first fable has upon the dawning intellect of the child—an interest which is worn away by the frequent perusal of similar things—by the frequent inception of similar fancies. The suggestions, the arguments, the incitements of the ancient rhetorician were, when compared with those of the modern, absolutely novel; possessing thus an immense adventitious force—a force which has been, oddly enough, left out of sight in all estimates of the eloquence of the two eras.

The finest philippic of the Greeks would have been hooted at in the British House of Peers, while an impromptu of Sheridan, or of Brougham, would have carried by storm all the hearts and all the intellects of Athens.

Much has been said of late about the necessity of maintaining a proper *nationality* in American Letters, but what this nationality *is*, or what is to be gained by it, has never been dis-

tinctly understood. That an American should confine himself to American themes, or even prefer them, is rather a political than a literary idea—and at best is a questionable point. We could do well to bear in mind that "distance lends enchantment to the view." *Ceteris paribus*, a foreign theme is, in a strictly literary sense, to be preferred. After all, the world at large is the only legitimate stage for the autorial *histrio*.

But of the need of *that* nationality which defends our own literature, sustains our own men of letters, upholds our own dignity, and depends upon our own resources, there cannot be the shadow of a doubt. Yet here is the very point at which we are most supine. We complain of our want of an International Copyright on the ground that this want justifies our publishers in inundating us with British opinion in British books; and yet when these very publishers, at their own obvious risk, and even obvious loss, do publish an American book, we turn up our noses at it with supreme contempt (this as a general thing) until it (the American book) has been dubbed "readable" by some illiterate Cockney critic. Is it too much to say that, with us, the opinion of Washington Irving—of Prescott—of Bryant—is a mere nullity in comparison with that of any anonymous sub-sub-editor of the "Spectator," the "Athenæum," or the London "Punch?" It is *not* saying too much to say this. It is a solemn—an absolutely awful fact. Every publisher in the country will admit it to be a fact. There is not a more disgusting spectacle under the sun that our subserviency to British criticism. It is disgusting, first, because it is truckling, servile, pusillanimous; secondly, because of its gross irrationality. We *know* the British to bear us little but ill-will; we know that, in no case, do they utter unbiassed opinions of American books; we know that in the few instances in which our writers have been treated with common decency in England, these writers have either openly paid homage to English institutions, or have had lurking at the bottom of their hearts a secret principle at war with Democracy—we *know* all this, and yet, day after day, submit our necks to the degrading yoke of the crudest opinion that emanates from the fatherland. Now if we *must* have nationality, let it be a nationality that will throw off this yoke.

The chief of the rhapsodists who have ridden us to death like the Old Man of the Mountain is the ignorant and egotistical Wilson. We use the term rhapsodists with perfect deliberation; for Macaulay and Dilke and one or two others excepted, there is not in Great Britain a critic who can be fairly considered worthy the name. The Germans, and even the French, are infinitely superior. As regards Wilson, no man ever penned worse criticism or better rhodomontade. That he is "egotistical" his works show to all men, running as they read. That he is "ignorant" let his absurd and continuous school-boy blunders about Homer bear witness. Not long ago we ourselves pointed out a series of similar inanities in his review of Miss Barrett's poems—a series we say, of gross blunders, arising from sheer ignorance—and we defy him or any one to answer a single syllable of what we then advanced.

And yet this is the man whose simple *dictum* (to our shame be it spoken)

has the power to make or to mar any American reputation! In the last number of "Blackwood," he has a continuation of the dull "Specimens of the British Critics," and makes occasion wantonly to insult one of the noblest of our poets, Mr. Lowell. The point of the whole attack consists in the use of slang epithets and phrases of the most ineffably vulgar description. "Squabashes" is the pet term. "Faugh!" is another. "We are Scotsmen to *the spine!*" says Sawney—as if the thing were not more than self-evident. Mr. Lowell is called a "magpie," and "ape," a "Yankee cockney," and his name is intentionally miswritten *John* Russell Lowell. Now were these indecencies perpetrated by an American critic, that critic would be sent to Coventry by the whole press of the country, but since it is Wilson who insults, we, as in duty bound, not only submit to the insult, but echo it, as an excellent jest, throughout the length and breadth of the land. *Quamdiu Catilina?* We do indeed demand the nationality of self-respect. In Letters as in Government we require a Declaration of Independence. A better thing still would be a declaration of War—and that war should be carried forthwith "into Africa."

The "Doctor" has excited great attention in America as well as in England, and has given rise to every variety of conjecture and opinion, not only concerning the author's individuality, but in relation to the meaning, purpose, and character of the book itself. It is now said to be the work of one author—now of two, three, four, five—as far even as nine or ten. These writers are sometimes thought to have composed the "Doctor" conjointly—sometimes to have written each a portion. These individual portions have even been pointed out by the supremely acute, and the names of their respective fathers assigned. Supposed discrepancies of taste and manner, together with the prodigal introduction of mottoes, and other scraps of erudition (apparently beyond the compass of a single individual's reading) have given rise to this idea of a multiplicity of writers—among whom are mentioned in turn all the most witty, all the most eccentric, and especially all the most learned of Great Britain. Again—in regard to the nature of the book. It has been called an imitation of Sterne—an august and most profound exemplification, under the garb of eccentricity, of some all-important moral law—a true, under guise of a fictitious, biography—a simple *jeu d'esprit*—a mad farrago by a Bedlamite, and a great multiplicity of other equally fine names and hard. Undoubtedly, the best method of arriving at a decision in relation to a work of this nature, is to read it through with attention, and thus see what can be made of it. We have done so, and can make nothing of it, and are therefore clearly of opinion that the "Doctor" is precisely—nothing. We mean to say that it is nothing better than *a hoax*.

That any serious truth is meant to be inculcated by a tissue of bizarre and disjointed rhapsodies, whose *general* meaning no person can fathom, is a notion altogether untenable, unless we suppose the author a madman. But there are none of the proper evidences of madness in the book—while of mere *banter* there are instances innumerable.

One-half, at least, of the entire publication is taken up with palpable quizzes, reasonings in a circle sentences, like the nonsense verses of Du Bartas, evidently framed to mean nothing, while wearing an air of profound thought, and grotesque speculations in regard to the probable excitement to be created by the book.

It appears to have been written with a sole view (or nearly with the sole view) of exciting inquiry and comment. That this object should be fully accomplished cannot be thought very wonderful when we consider the excessive trouble taken to accomplish it by vivid and powerful intellect. That the "Doctor" is the offspring of such intellect is proved sufficiently by many passages of the book, where the writer appears to have been led off from his main design. That it is written by more than one man should not be deduced either from the apparent immensity of its erudition, or from discrepancies of style. That man is a desperate mannerist who cannot vary his style *ad infinitum;* and although the book *may* have been written by a number of learned *bibliophagi*, still there is, we think, nothing to be found in the book itself at variance with the possibility of its being written by any one individual of even mediocre reading. Erudition is only certainly known in its *total* results. The mere grouping together of mottoes from the greatest multiplicity of the rarest works, or even the apparently natural inweaving into any composition, of the sentiments and manner of these works, are attainments within the reach of any well-informed, ingenious, and industrious man having access to the great libraries of London. Moreover, while a single individual possessing these requisites and opportunities might, through a rabid desire of *creating a sensation,* have written, with some trouble, the "Doctor," it is by no means easy to imagine that a plurality of sensible persons could be found willing to embark in such absurdity from a similar, or indeed from any imaginable inducement.

The present edition of the Harpers consists of two volumes in one. Volume one commences with a *Prelude of Mottoes* occupying two pages. Then follows a *Postscript*—then a *Table of Contents to the first volume,* occupying eighteen pages. Volume two has a similar *Prelude of Mottoes* and *Table of Contents.* The whole is subdivided into Chapters. Ante-Initial, Initial, and Post Initial, with Inter-Chapters. The pages have now and then a typographical *queerity*—a monogram, a scrap of grotesque music, old English, etc. Some characters of this latter kind are printed with coloured ink in the British edition, which is gotten up with great care. All these oddities are in the manner of Sterne, and some of them are exceedingly well conceived. The work professes to be a Life of one Doctor Daniel Dove and his horse Nobs—but we should put no very great faith in this biography. On the back of the book is a monogram—which appears again once or twice in the text, and whose solution is a fertile source of trouble with all readers. This monogram is a triangular pyramid; and as, in geometry, the solidity of every polyhedral body may be computed by dividing the body into pyramids, the pyramid is thus considered as the base or essence of every polyhedron. The author, then, after

his own fashion, may mean to imply that his book is the basis of all solidity or wisdom—or perhaps, since the polyhedron is not only a solid, but a solid terminated by *plane faces,* that the "Doctor" is the very essence of all that spurious wisdom which will terminate in just nothing at all—in a hoax, and a consequent multiplicity of *blank visages.* The wit and humour of the "Doctor" have seldom been equalled. We cannot think Southey wrote it, but have no idea who did.

These twelve Letters are occupied, in part, with minute details of such atrocities on the part of the British, during their sojourn in Charleston, as the quizzing of Mrs. Wilkinson and the pilfering of her shoe-buckles—the remainder being made up of the indignant comments of Mrs. Wilkinson herself.

It is very true, as the Preface assures us, that "few records exist of American women either before or during the war of the Revolution, and that those perpetuated by History want the charm of personal narration"—but then we are well delivered from such charms of personal narration as we find here. The only supposable merit in the compilation is that dogged air of truth with which the fair authoress relates the lamentable story of her misadventures. I look in vain for that "useful information" about which I have heard—unless, indeed, it is in the passage where we are told that the letter-writer "was a young and beautiful widow; that her handwriting is clear and feminine; and that the letters were copied by herself into a blank quarto book, on which the extravagant sale-price marks one of the features of the times"—there are other extravagant sale-prices, however, besides that—it was seventy-five cents that I paid for these "Letters." Besides, they are silly, and I cannot conceive why Mrs. Gilman thought the public wished to read them. It is really too bad for her to talk at a body, in this style, about "gathering relics of past history," and "floating down streams of time."

As for Mrs. Wilkinson, I am rejoiced that she lost her shoe-buckles.

Advancing briskly with a rapier, he *did the business* for him at a blow.—*Smollett.*

This vulgar colloquialism had its type among the Romans, *Et ferro subitus grassatus, agit rem.—Juvenal.*

As to this last term ("high-binder") which is so confidently quoted as modern ("not in use, *certainly,* before 1819"), I can refute all that is said by referring to a journal in my own possession—"The Weekly Inspector," for December 27, 1806—published in New York:

On Christmas Eve a party of banditti, amounting, it is stated, to forty or fifty members of an association calling themselves *"High-Binders,"* assembled in front of St. Peter's Church, in Barclay Street, expecting that the Catholic ritual would be performed with a degree of pomp and splendour which has usually been omitted in this city. These ceremonies, however, not taking place, the High-Binders manifested great displeasure.

In a subsequent number, the association are called "Hide-Binders." They were Irish.

Perhaps Mr. Barrow* is right after all, and the dearth of genius in America *is* owing to the continual teasing of the mosquitoes.

The title of this book deceives us.† It is by no means "talk," as men understand it—not that true talk of which Boswell has been the best historiographer. In a word, it is not *gossip,* which has been never better defined than by Basil, who calls it "talk for talk's sake," nor more thoroughly comprehended than by Horace Walpole and Mary Wortley Montague, who made it a profession and a purpose. Embracing all things, it has neither beginning, middle, nor end. Thus of the gossipper it was not properly said that "he commences his discourse by jumping *in medias res.*" For, clearly, your gossipper commences not at all. He is begun. He is already begun. He is always begun. In the matter of end he is indeterminate. And by these extremes shall ye know him to be of the Cæsars—*porphyrogenitus*—of the right vein—of the true blood—of the blue blood—of the *sangre azula.* As for laws, he is cognizant of but one, the invariable absence of all. And for his road, were it as straight as the Appia and as broad as that "which leadeth to destruction," nevertheless would he be malcontent without a frequent hop-skip-and-jump, over the hedges, into the tempting pastures of digression beyond. Such is the gossipper, and of such alone is the true *talk.* But when Coleridge asked Lamb if he had ever heard him *preach,* the answer was quite happy—"I have never heard you do anything else." The truth is that "Table Discourse" *might* have answered as a title to this book; but its character can be fully conveyed only in "Post-Prandian Sub-Sermons," or "Three Bottle Sermonoids."

A rather bold and quite unnecessary plagiarism—from a book too well known to promise impunity:

It is now full time to begin to brush away the insects of literature, whether creeping or fluttering, which have too long crawled over and soiled the intellectual ground of this country. It is high time to shake the little sickly stems of many a puny plant, and make its fading flowerets fall.—"Monthly Register," p. 243, vol. 2, New York, 1807.

On the other hand—

I have brushed away the insects of literature, whether fluttering or creeping; I have shaken the little stems of many a puny plant, and the flowerets have fallen.—Preface to D'Israeli's "Pursuits of Literature."

Men of genius are far more abundant than is supposed. In fact, to appreciate thoroughly the work of what we call genius is to possess all the genius by which the work was produced. But the person appreciating may be utterly incompetent to reproduce the work, or anything similar, and this solely through lack of what may be termed the constructive ability—a matter quite independent of what we agree to understand in the term "genius" itself. This ability is based, to be sure, in great part

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* "Voyage to Cochin-China."

† Coleridge's "Table-Talk."

upon the faculty of analysis, enabling the artist to get full view of the machinery of his proposed effect, and thus work it and regulate it at will, but a great deal depends also upon properties strictly moral—for example, upon patience, upon concentrativeness, or the power of holding the attention steadily to the one purpose, upon self-dependence and contempt for all opinion which is opinion and no more—in especial, upon energy or industry. So vitally important is this last that it may well be doubted if anything to which we have been accustomed to give the title of a "work of genius" was ever accomplished without it; and it is chiefly because this quality and genius are nearly incompatible that "works of genius" are few, while mere men of genius are, as I say, abundant. The Romans, who excelled us in acuteness of *observation*, while falling below us in induction from facts observed, seem to have been so fully aware of the inseparable connection between industry and a "work of genius" as to have adopted the error that industry, in great measure, was genius itself. The highest compliment is intended by a Roman when of an epic, or anything similar, he says that it is written *industria mirabili* or *incredibili industria*.

The merely mechanical style of "Athens" is far better than that of any of Bulwer's previous books. In general he is atrociously involute; this is his main defect. He wraps one sentence in another *ad infinitum*, very much in the fashion of those "nests of boxes" sold in our wooden-ware shops, or like the islands within lakes, within islands within lakes, within islands within lakes, of which we read so much in the "Periplus" of Hanno.

All true men must rejoice to perceive the decline of the miserable rant and cant against originality, which was so much in vogue a few years ago among a class of microscopical critics, and which at one period threatened to degrade all American literature to the level of Flemish art.

Of puns it has been said that those most dislike who are least able to utter them; but with far more of truth may it be asserted that invectives against originality proceed only from persons at once hypocritical and commonplace. I say hypocritical—for the love of novelty is an indisputable element of the moral nature of man; and since to be original is merely to be novel, the dolt who professes a distaste for originality, in letters or elsewhere, proves in no degree his aversion for the thing in itself, but merely that uncomfortable hatred which ever arises in the heart of an envious man for an excellence he cannot hope to attain.

When I call to mind the preposterous "asides" and soliloquies of the drama among civilized nations, the shifts employed by the Chinese playwrights appear altogether respectable. If a general on a Pekin or Canton stage is ordered on an expedition "he brandishes a whip," says Davis, "or takes in his hands the reins of a bridle, and striding three or four times around a platform, in the midst of a tremendous crash of gongs, drums, and trumpets, finally stops short and tells the audience where he has arrived." It would sometimes puzzle a European stage hero in

no little degree to "tell an audience where he has arrived." Most of them seem to have a very imperfect conception of their whereabouts. In the "Mort De Cesar," for example, Voltaire makes his populace rush to and fro exclaiming, *"Courons au Capitole!"* Poor fellows—they are in the capitol all the time; in his scruples about unity of place the author has never once let them out of it.

Sallust, too. He had much the same free-and-easy idea, and Metternich himself could not have quarrelled with his *"Impune quæ libet facere id est esse regem."*

A ballad entitled *"Indian Serenade,"* and put into the mouth of the hero, Vesco Nunez, is perhaps the most really meritorious portion of Mr. Simms' "Damsel of Darien." This stanza is full of music:

And their wild and mellow voices
Still to hear along the deep,
Every brooding star rejoices,
While the billow, on its pillow,
Lulled to silence seems to sleep.

And also this:

'Tis the wail for life they waken
By Samana's yielding shore—
With the tempest it is shaken;
The wild ocean is in motion,
And the song is heard no more.

Here is a man who is a scholar and an artist, who knows precisely how every effect has been produced by every great writer, and who is resolved to reproduce them. But the heart passes by his pitfalls and traps, and carefully-planned springs, to be taken captive by some simple fellow who expected the event as little as did his prisoner.—*Lowell's "Conversations."*

Perhaps I err in quoting these words as the author's own—they are in the mouth of one of his interlocutors—but whoever claims them, they are poetical and no more. The error is exactly that common one of separating practice from the theory which includes it. In all cases, if the practice fail, it is because the theory is imperfect. If Mr. Lowell's heart be not caught in the pitfall or trap, then the pitfall is ill-concealed and the trap is not properly baited or set. One who has *some artistical ability* may know how to do a thing, and even show how to do it, and yet fail in doing it after all; but the artist and the man of some artistic ability must not be confounded. He only is the former who can carry his most shadowy precepts into successful application. To say that a critic could not have written the work which he criticises is to put forth a contradiction in terms.

Talking of conundrums—Why will a geologist put no faith in the fable of the fox that lost his tail? Because he knows that no animal remains have ever been found in a trap.

We have long learned to reverence the fine intellect of Bulwer. We take up any production of his pen with a positive certainty that, in reading it, the wildest passions of our nature, the most profound of our thoughts, the brightest visions of our fancy, and the

most ennobling and lofty of our aspirations will, in due turn, be enkindled within us. We feel sure of rising from the perusal a wiser if not a better man. In no instance are we deceived. From the brief tale—from the "Monos and Daimonos" of the author—to his most ponderous and laboured novels—all is richly and glowingly intellectual—all is energetic, or astute, or brilliant, or profound. There *may* be men now living who possess the power of Bulwer—but it is quite evident that very few have made that power so palpably manifest. Indeed we know of *none*. Viewing him as a novelist—a point of view exceedingly unfavourable (if we hold to the common acceptation of "the novel") for a proper contemplation of his genius—he is unsurpassed by any writer living or dead. Why should we hesitate to say this, feeling, as we do, thoroughly persuaded of its truth. Scott has excelled him in *many* points, and "The Bride of Lammermoor" is a better book than any individual work by the author of Pelham—"Ivanhoe" is, perhaps, equal to any. Descending to particulars, D'Israeli has a more brilliant, a more lofty, and a more delicate (we do not say a *wilder*) imagination. Lady Dacre has written "Ellen Wareham," a more forcible tale of passion. In some species of wit Theodore Hook rivals, and in broad humour our own Paulding surpasses him. The writer of "Godolphin" equals him in energy. Banim is a better sketcher of character. Hope is a richer colourist. Captain Trelawney is as original, Moore is as fanciful, and Horace Smith is as learned. But who is there uniting in one person the imagination, the passion, the humour, the energy, the knowledge of the heart, the artist-like eye, the originality, the fancy, and the learning of Edward Lytton Bulwer? In a vivid wit—in profundity and a Gothic massiveness of thought—in style—in a calm certainty and definitiveness of purpose—in industry—and above all, in the power of controlling and regulating by volition his illimitable faculties of mind, he is unequalled—he is unapproached.

The author of "Richelieu" and "Darnley" is lauded, by a great majority of those who laud him, from mere motives of duty, not of inclination—a duty erroneously conceived. He is looked upon as the head and representative of those novelists who, in historical romance, attempt to blend interest with instruction. His sentiments are found to be pure—his *morals* unquestionable, and pointedly shown forth—his language indisputably correct. And for all this, praise assuredly, but then only a certain degree of praise, should be awarded him. To be pure in his expressed opinions is a duty; and were his language as correct as any spoken, he would speak only as every gentleman should speak. In regard to his historical information, were it much more accurate, and twice as extensive as, from any visible indications, we have reason to believe it, it should still be remembered that similar attainments are possessed by many thousands of well-educated men of all countries, who look upon their knowledge with no more than ordinary complacency; and that a far higher reach of erudition is within the grasp of any general reader having access to the great libraries of Paris or the Vatican. Something more than we have mentioned is

necessary to place our author upon a level with the best of the English novelists—for here his admirers would desire us to place him. Had Sir Walter Scott never existed, and Waverly never been written, we would not, of course, award Mr. J. the merit of being the first to blend history, even successfully, with fiction. But as an indifferent imitator of the Scotch novelist in this respect, it is unnecessary to speak of the author of "Richelieu" any farther. To genius of any kind, it seems to us, that he has little pretension. In the solemn tranquillity of his pages we seldom stumble across a novel emotion, and if any matter of deep interest arises in the path, we are pretty sure to find it an interest appertaining to some historical fact equally vivid or more so in the original chronicles.

Jack Birkenhead, *apud* Bishop Sprat, says that "a great wit's great work is to refuse." The apophthegm must be swallowed *cum grano salis*. His greatest work is to originate no matter that shall require refusal.

There is an old German chronicle about Reynard the Fox when crossed in love, about how he desired to turn hermit, but could find no spot in which he could be "thoroughly alone," until he came upon the desolate fortress of Malspart. He should have taken to reading the "American Drama" of "Witchcraft." I fancy he would have found himself "thoroughly alone" in that.

Since it has become fashionable to trundle houses about the streets, should there not be some remodelling of the legal definition of reality, as "that which is permanent, fixed, and immovable, that cannot be carried out of its place?" According to this, a house is by no means real estate.

The enormous multiplication of books in every branch of knowledge is one of the greatest evils of this age; since it presents one of the most serious obstacles to the acquisition of correct information, by throwing in the reader's way piles of lumber, in which he must painfully grope for the scraps of useful matter peradventure interspersed.

That Professor Wilson is one of the most gifted and altogether one of the most remarkable men of his day, few persons will be weak enough to deny. His ideality—his enthusiastic appreciation of the beautiful conjoined with a temperament compelling him into action and expression, has been the root of his pre-eminent success. Much of it, undoubtedly, must be referred to that so-called moral courage which is but the consequence of the temperament in its physical elements. In a word, Professor Wilson is what he is, because he possesses ideality, energy, and audacity, each in a very unusual degree. The first, almost unaided by the two latter, has enabled him to produce much impression as a poet upon the secondary or tertiary grades of the poetic comprehension. His "Isle of Palms" appeals effectively to all those poetic intellects in which the poetic predominates greatly over the intellectual element. It is a composition which delights through the glow of its imagination, but which repels

(comparatively, of course) through the *niaiseries* of its general conduct and construction. As a critic Professor Wilson has derived, as might easily be supposed, the greatest aid from the qualities for which we have given him credit—and it is in criticism especially, that it becomes very difficult to say which of these qualities has assisted him the most. It is sheer audacity, however, to which, perhaps, after all, he is the most particularly indebted. How little he owes to intellectual pre-eminence, and how much to the mere overbearing impetuosity of his opinions, would be a singular subject for speculation. Nevertheless it is true, that this rash spirit of domination would have served, without his rich ideality, but to hurry him into contempt. Be this as it may, in the first requisite of a critic the Scotch Aristarchus is grossly deficient. Of one who instructs we demand, in the first instance, a certain knowledge of the principles which regulate the instruction. Professor Wilson's capability is limited to a keen appreciation of the beautiful, and a fastidious sense of the deformed. Why or how either is either, he never dreams of pretending to inquire, because he sees clearly his own inability to comprehend. He is no analyst. He is ignorant of the machinery of his own thoughts and the thoughts of other men. His criticism is emphatically on the surface—superficial. His opinions are mere *dicta*—unsupported *verba magistri*—and are just or unjust at the variable taste of the individual who reads them. He persuades—he bewilders—he overwhelms—at times he even argues—but there has been no period at which he ever *demonstrated* anything beyond his own utter incapacity for demonstration.

One of the most singular styles in the world, certainly one of the most loose, is that of the elder D'Israeli. For example, he thus begins his Chapter on Bibliomania: "The preceding article [that on Libraries] is honourable to litterature." Here no self-praise is intended. The writer means to say merely that the facts narrated in the preceding article are honourable, etc. Three-fourths of his sentences are constructed in a similar manner. The blunders evidently arise, however, from the author's pre-occupation with his subject. His thought, or rather, matter, outruns his pen, and drives him upon condensation at the expense of luminousness. The manner of D'Israeli has many of the traits of Gibbon, although little of the latter's precision.

Words—printed ones especially—are murderous things. Keats did (or did not) die of a criticism, Cromwell of Titus's pamphlet "Killing no Murder," and Montfleury perished of the "Andromache." The author of the "Parnasse Reforme" makes him thus speak in Hades—"*L'homme donc qui voudrait savoir ce dont ie suis mort qu'il ne demande pas s'il fut de fievre ou de podagre ou d'autre chose, mais qu'il entende que se fut de L'Andromache.*" As for myself, I am fast dying of the "*Sartor Resartus.*"

Captain Hall is one of the most agreeable of writers. We like him for the same reason that we like a good drawing-room conversationist—there is such a pleasure in listening to his ele-

gant nothings. Not that the captain is unable to be profound. He has, on the contrary, some reputation for science. But in his hands even the most trifling personal adventures become interesting from the very piquancy with which they are told.

We are not among those who regard the genius of Petrarch as a subject for enthusiastic admiration. The characteristics of his poetry are not traits of the highest, or even of a high order, and in accounting for his fame the discriminating critic will look rather to the circumstances which surround the man than to the literary merits of the pertinacious sonneteer. Grace and tenderness we grant him, but these qualities are surely insufficient to establish his poetical apotheosis.

In other respects he is entitled to high consideration. As a patriot, notwithstanding some accusations which have been rather urged than established, we can only regard him with approval. In his republican principles, in his support of Rienzi at the risk of the displeasure of the Colonna family, in his whole political conduct, in short, he seems to have been nobly and disinterestedly zealous for the welfare of his country. But Petrarch is most important when we look upon him as the bridge by which over the dark gulf of the Middle Ages, the knowledge of the old world made its passage into the new. His influence on what is termed the revival of letters was perhaps greater than that of any man who ever lived—certainly far greater than that of any of his immediate contemporaries. His ardent zeal in recovering and transcribing the lost treasures of antique lore cannot be too highly appreciated. But for him many of our most valued classics might have been numbered with Pindar's hymns and dithyrambics. He devoted days and nights to this labour of love, snatching numerous precious books from the very brink of oblivion. His judgment in these things was strikingly correct, while his erudition, for the age in which he lived, and for the opportunities he enjoyed, has always been a subject of surprise.

One of the most singular pieces of literary Mosaic is Mr. Longfellow's "Midnight Mass for the Dying Year." The general idea and manner are from Tennyson's "Death of the Old Year," several of the most prominent points are from the death scene of Cordelia in "Lear," and the line about the "hooded friars" is from the "Comus" of Milton. Some approach to this patchwork may be found in these lines from Tasso.

Giace l'alta Cartago; a pena i segni
De le'alte sui ruine il lido serba:
Muoino le citta, muoino i regni;
Copre i fasti e le pompe arena et herba:
E l'huom d'esser mortal per che si sdegni.

This is entirely made up from Lucan and Sulpicius. The former says of Troy:

Iam tota teguntur
Pergama dumetis: etiam periere ruinæ.

Sulpicius, in a letter to Cicero, says of Megara, Ægina, and Corinth—*"Hem! nos homunculi indignamur si quis nostrum interiit, quorum vita brevior esse*

debet, cum uno loco tot oppidorum cadavera projecta jaceant."

The ordinary pickpocket filches a purse, and the matter is at an end. He neither takes honour to himself, openly, on the score of the purloined purse, nor does he subject the individual robbed to the charge of pick-pocketism in his own person—by so much the less odious is he, then, than the filcher of literary property. It is impossible, we should think, to imagine a more sickening spectacle than that of the plagiarist, who walks among mankind with an erecter step, and who feels his heart beat with a prouder impulse on account of plaudits which he is conscious are the due of another. It is the purity, the nobility, the ethereality of just fame, it is the contrast between this ethereality and the grossness of the crime of theft which places the sin of plagiarism in so detestable a light. We are horror-stricken to find existing in the same bosom the soul-uplifting thirst for fame and the debasing propensity to pilfer. It is the anomaly, the discord, which so grossly offends.

"Les anges," says Madame Dudevant, a woman who intersperses many an admirable sentiment amid a chaos of the most shameless and altogether objectionable fiction—*"Les anges ne sont plus purs que le cœur d'un jeune homme qui aime en verite."* The angels are not more pure than the heart of a young man who loves with fervour. The hyperbole is scarcely less than true. It would be truth itself were it averred of the love of him who is at the same time young and a poet. The boyish poet-love is indisputably that one of the human sentiments which most nearly realizes our dreams of the chastened voluptuousness of heaven.

In every allusion made by the author of "Childe Harold" to his passion for Mary Chaworth there runs a vein of almost spiritual tenderness and purity, strongly in contrast with the gross earthliness pervading and disfiguring his ordinary love-poems. "The Dream," in which the incidents of his parting with her when about to travel are said to be delineated, or at least paralleled, has never been excelled (certainly never excelled by him) in the blended fervour, delicacy, truthfulness, and ethereality which sublimate and adorn it. For this reason it may well be doubted if he has written anything so universally popular. That his attachment for this "Mary" (in whose very name there indeed seemed to exist for him an "enchantment") was earnest and long-abiding, we have every reason to believe There are a hundred evidences of this fact scattered not only through his own poems and letters, but in the memoirs of his relatives and contemporaries in general. But that it *was* thus earnest and enduring does not controvert, in any degree, the opinion that it was a passion (if passion it can properly be termed) of the most thoroughly romantic, shadowy, and imaginative character. It was born of the hour, and of the youthful necessity to love, while it was nurtured by the waters, and the hills, and the flowers, and the stars. It had no peculiar regard to the person, or to the character, or to the reciprocating affection of Mary Chaworth. Any maiden, not immediately and positively repulsive, he would have loved, under the same circumstances of hourly and unrestricted communion, such as

the engravings of the subject shadow forth. They met without restraint and without reserve. As mere children they sported together; in boyhood and girlhood they read from the same books, sang the same songs, or roamed hand in hand through the grounds of the conjoining estates. The result was not merely natural or merely probable, it was as inevitable as destiny itself.

In view of a passion thus engendered, Miss Chaworth (who is represented as possessed of no little personal beauty and some accomplishments), could not have failed to serve sufficiently well as the incarnation of the ideal that haunted the fancy of the poet. It is perhaps better, nevertheless, for the mere romance of the love-passages between the two that their intercourse was broken up in early life and never uninterruptedly resumed in after years. Whatever of warmth, whatever of soul-passion, whatever of the truer share and essentiality of romance was elicited during the youthful association is to be attributed altogether to the poet. If *she* felt at all, it was only while the magnetism of *his* actual presence compelled her to feel. If *she* responded at all, it was merely because the necromancy of *his* words of fire could not do otherwise than extort a response. In absence the bard bore easily with him all the fancies which were the basis of his flame—a flame which absence itself but served to keep in vigour—while the less ideal but at the same time the less really substantial affection of his lady-love, perished utterly and forthwith, through simple lack of the element which had fanned it into being. He to her, in brief, was a not unhandsome, and not ignoble, but somewhat portionless, somewhat eccentric, and rather lame young man. She to him was the Egeria of his dreams—the Venus Aphrodite that sprang, in full and supernal loveliness, from the bright foam upon the storm-tormented ocean of his thoughts.

Mill says that he has "demonstrated" his propositions. Just in the same way Anaxagoras demonstrated snow to be black (which perhaps it is if we could see the thing in the proper light), and just in the same way the French advocate Linguet, with Hippocrates in his hand, demonstrated bread to be a slow poison. The worst of the matter is that propositions such as these seldom *stay* demonstrated long enough to be thoroughly understood.

We have read Mr. Paulding's "Life of Washington" with a degree of interest seldom excited in us by the perusal of any book whatever. We are convinced by a deliberate examination of the design, manner, and rich material of the work, that as it grows in age, it will grow in the estimation of our countrymen, and, finally, will not fail to take a deeper hold upon the public mind, and upon the public affections, than any work upon the same subject, or of a similar nature, which has been yet written—or, possibly, which may be written hereafter. Indeed, we cannot perceive the necessity of anything farther upon the great theme of Washington. Mr. Paulding has completely and most beautifully filled the *vacuum* which the works of Marshall and Sparks have left open. He has painted the boy, the man, the husband, and the Christian. He has

introduced us to the private affections, aspirations, and charities of that hero whose affections of all affections were the most serene, whose aspirations the most God-like, and whose charities the most gentle and pure. He has taken us abroad with the patriot-farmer in his rambles about his homestead. He has seated us in in his study and shown us the warrior-christian in unobtrusive communion with his God. He has done all this too, and more, in a simple and quiet manner, in a manner peculiarly his own, and which, mainly because it is his own, cannot fail to be exceedingly effective. Yet it is very possible that the public may, for many years to come, overlook the rare merits of a work whose want of arrogant assumption is so little in keeping with the usage of the day, and whose striking simplicity and *naivete* of manner give, to a cursory examination, so little evidence of the labour of composition. We have no fears, however, for the future. Such books as these before us, go down to posterity like rich wines, with a certainty of being more valued as they go. They force themselves with the gradual but rapidly accumulating power of strong wedges into the hearts and understandings of a community.

In regard to the style of Mr. Paulding's "Washington," it would scarcely be doing justice to speak of it merely as well adapted to its subject and to its immediate design. Perhaps a rigorous examination would detect an occasional want of euphony, and some inaccuracies of syntactical arrangement. But nothing could be more out of place than any such examination in respect to a book whose forcible, rich, vivid, and comprehensive English might advantageously be held up as a model for the young writers of the land. There is no better literary *manner* than the manner of Mr. Paulding. Certainly no American, and possibly no living writer of England, has more of those numerous peculiarities which go to the formation of a happy style. It is questionable, we think, whether any writer of any country combines as many of these peculiarities with as much of that essential negative virtue, the absence of affectation. We repeat, as our confident opinion, that it would be difficult, even with great care and labour, to improve upon the general manner of the volumes now before us, and that they contain many long individual passages of a force and beauty not to be surpassed by the finest passages of the finest writers in any time or country. It is this striking character in the "Washington" of Mr. Paulding—striking and peculiar indeed at a season when we are so culpably inattentive to all matters of this nature, as to mistake for style the fine airs at second hand of the silliest romances—it is this character, we say, which should insure the fulfilment of the writer's principal design, in the immediate introduction of his book into every respectable academy in the land.

Scott, in his "Presbyterian Eloquence," speaks of "that ancient fable, not much known," in which a trial of skill in singing being agreed upon between the cuckoo and the nightingale, the ass was chosen umpire. When each bird had done his best the umpire declared that the nightingale sang extremely well, but that "for a good plain

song give him the cuckoo." The judge with the long ears, in this case, is a fine type of the tribe of critics who insist upon what they call "quietude" as the supreme literary excellence—gentlemen who rail at Tennyson and elevate Addison into apotheosis.

A hundred criticisms to the contrary notwithstanding, I must regard "The Lady of Lyons" as one of the most successful dramatic efforts of modern times. It is popular, and justly so. It could not fail to be popular so long as the people have a heart. It abounds in sentiments which stir the soul as the sound of a trumpet. It proceeds rapidly and consequently, the interest not for one moment being permitted to flag. Its incidents are admirably conceived and skilfully wrought into execution. Its *dramatis personæ*, throughout, have the high merit of being natural, although, except in the case of Pauline, there is no marked individuality. She is a creation which would have done no dishonour to Shakespeare. She excites profound emotion. It has been sillily objected to her that she is weak, mercenary, and at points ignoble. She is, and what then? We are not dealing with Clarissa Harlowe. Bulwer has painted a woman. The chief defect of the play lies in the heroine's consenting to wed Beauseant while aware of the existence and even the continued love of Claud. As the plot runs there is a question in Pauline's soul between a comparatively trivial (because merely worldly) injury to her husband. Here there should not have been an instant's hesitation. The audience have no sympathy with any. Nothing on earth should have induced the wife to give up the living Melnotte. Only the assurance of his death could have justified her in sacrificing herself to Beauseant. As it is, we hate her for the sacrifice. The effect is repulsive, but I must be understood as calling this effect objectionable solely on the ground of its being at war with the whole genius of the play.

"Contempt," says an eastern proverb, "pierces even through the shell of the tortoise;" but the skull of a Fuller would feel itself insulted by a comparison, in point of impermeability, with the shell of a Gallipago turtle.

How thoroughly comprehensive is the account of Adam as given at the bottom of the old picture in the Vatican!—*"Adam, divinitus edoctus, primus scientiarum et literarum inventor."*

If need were, I should have little difficulty perhaps in defending a certain apparent dogmatism to which I am prone on the topic of versification.

"What is Poetry?" notwithstanding Leigh Hunt's rigmarolic attempt at answering it, is a query that, with great care and deliberate agreement beforehand on the exact value of certain leading words, *may* possibly be settled to the partial satisfaction of a few analytical intellects, but which, in the existing condition of metaphysics, never *can* be settled to the satisfaction of the majority; for the question is purely metaphysical, and the whole science of metaphysics is at present a chaos, through the impossibility of fixing the meanings of the words which its very nature compels it to employ. But as regards versification, this difficulty is

only partial; for although one-third of the topic may be considered metaphysical, and thus may be mooted at the fancy of this individual or of that, still the remaining two-thirds belong, undeniably, to the mathematics. The questions ordinarily discussed with so much gravity in regard to rhythm, metre, etc., are susceptible of positive adjustment by demonstration. Their laws are merely a portion of the Median laws of form and quantity—of relation. In respect then to any of these ordinary questions—these sillily moot points which so often arise in common criticism—the prosodist would speak as weakly in saying "this or that proposition is *probably* so and so, or *possibly* so and so," as would the mathematician in admitting that, in his humble opinion, or if he were not greatly mistaken, any two sides of a triangle were, together, greater than the third side. I must add, however, as some palliation of the discussions referred to, and of the objections so often urged with a sneer to "particular theories of versification binding no one but their inventor"—that there is really extant no such work as a Prosody *Raisonnee*. The Prosodies of the schools are merely collections of vague *laws*, with their more vague exceptions, based upon no principles whatever, but extorted in the most speculative manner from the usages of the ancients, who had *no* laws beyond those of their ears and fingers. "And these were sufficient," it will be said, "since 'The Iliad' is melodious and harmonious beyond anything of modern times." Admit this—but neither do we write in Greek, nor has the invention of modern times been as yet exhausted. An analysis based on the natural laws of which the bard of Scio was ignorant, would suggest multitudinous improvements to the best passages of even "The Iliad"—nor does it in any manner follow from the supposititious fact that Homer found in his ears and fingers a satisfactory system of rules (the point which I have just denied)—nor does it follow, I say, from this that the rules which *we* deduce from the Homeric *effects* are to supersede those immutable principles of time, quantity, etc.—the mathematics, in short of music—which must have stood to these Homeric effects in the relation of *causes*—the *mediate* causes of which these "ears and fingers" are simply the *intermedia*.

Of Berryer, somebody says "he is the man in whose description is the greatest possible consumption of antithesis." For "description" read "lectures," and the sentence would apply well to Hudson, the lecturer on Shakespeare. Antithesis in his end—he has no other. He does not employ it to enforce thought, but he gathers thought from all quarters with the sole view to its capacity for antithetical expression. His essays have thus only paragraphical effect; as wholes, they produce not the slightest impression. No man living could say what it is Mr. Hudson proposes to demonstrate; and if the question were propounded to Mr. H. himself we can fancy how particularly embarrassed he would be for a reply. In the end, were he to answer honestly, he would say—*"antithesis."*

As for his reading, Julius Cæsar would have said of him that he sang ill, and undoubtedly he must have "gone to the dogs" for his experience in pro-

nouncing the *r* as if his throat were bored like a rifle-barrel.

It is James Montgomery who thinks proper to style M'Pherson's "Ossian" a collection of halting, dancing, lumbering, grating, nondescript paragraphs.

A book* which puzzles me beyond measure, since, while agreeing with its general conclusions (except where it discusses *prevision*), I invariably find fault with the reasoning through which the conclusions are attained. I think the treatise grossly illogical throughout. For example—the origin of the work is thus stated in an introductory chapter:

About twelve months since I was asked by some friends to write a paper against Mesmerism—and I was furnished with materials by a highly esteemed quondam pupil, which proved incontestably that under some circumstances the operator might be duped—that hundreds of enlightened persons might equally be deceived—and certainly went far to show that the pretended science was wholly a delusion—a system of fraud and jugglery by which the imaginations of the credulous were held in thraldom through the arts of the designing. Perhaps in an evil hour I assented to the proposition thus made—but on reflection, I found that the facts before me only led to the *direct proof* that certain phenomena might be counterfeited; and the existence of counterfeit coin is rather a proof that there is somewhere the genuine standard gold to be imitated.

The fallacy here lies in a mere variation of what is called "begging the question." Counterfeit coin is said to prove the existence of genuine—this, of course, is no more than the truism that there can be no counterfeit where there is no genuine—just as there can be no badness where there is no goodness—the terms being purely relative. But *because* there can be no counterfeit where there is no original, does it in any manner follow that any undemonstrated original exists? In seeing a spurious coin we know it to be such by comparison with coins *admitted* to be genuine; but where *no* coin admitted to be genuine, how should we establish the counterfeit, and what right should we have to talk of counterfeits at all? Now, in the case of Mesmerism, our author is merely *begging the admission.* In saying that the existence of counterfeit proves the existence of real Mesmerism, he demands that the real *be admitted.* Either he demands this, or there is no shadow of force in his proposition—for it is clear that we can *pretend to be* that which is not. A man, for instance, may feign himself a sphynx or a griffin, but it would never do to regard as thus demonstrated the actual existence of either griffins or sphynxes. A word alone—the word "counterfeit"—has been sufficient to lead Mr. Newnham astray. People cannot be properly said to "counterfeit" *prevision,* etc., but to *feign* these phenomena. Dr. Newnham's argument of course is by no means original with *him,* although he seems to pride himself on it as if it were. Dr. More says:

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* Human Magnetism, by W. Newnham.

"That there should be so universal a fame and fear of that which never was, nor is, nor can be ever in the world, is to me the greatest miracle of all. If there had not been at some time or other true miracles, it had not been so easy to impose on the people by false. The alchemist would never go about to sophisticate metals, to pass them off for true gold and silver, unless that such a thing was acknowledged as true gold and silver in the world." This is precisely the same idea as that of Dr. Newnham, and belongs to that extensive class of argumentation which is *all point*—deriving its whole effect from epigrammatism. That the belief in ghosts, or in a Deity, or in a future state, or in anythng else credible or incredible—that any such belief is universal, demonstrates nothing more than that which needs no demonstration—the human unanimity—the identity of construction in the human brain—an identity of which the inevitable result must be, upon the whole, similar deductions from similar *data*. Most especially do we disagree with the author of this book in his (implied) disparagement of the work of Chauncey Hare Townshend—a work to be valued properly only in a day to come.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in its flight.
Proem to Longfellow's "Waif."

The single feather here is imperfectly illustrative of the omniprevalent darkness, but a more especial objection is the likening of one feather to the falling of another. Night is personified as a bird, and darkness, the feather of this bird, falls from it, how? as another feather falls from another bird. Why, it does this, of *course*. The illustration is identical—that is to say, null. It has no more force than an identical proposition in logic.

The question of international copyright has been overloaded with words. The right of property in a literary work is disputed merely for the sake of disputation, and no man should be at the trouble of arguing the point. Those who deny it have made up their minds to deny everything tending to further the law in contemplation. Nor is the question of expediency in any respect relevant. Expediency is only to be discussed where no *rights* interfere. It would no doubt be very expedient in any poor man to pick the pocket of his wealthy neighbour (as the poor are the majority the case is precisely parallel to the copyright case), but what would the rich think if expediency were permitted to overrule their right. But even the expediency is untenable, grossly so. The immediate advantage arising to the pockets of our people, in the existing condition of things, is no doubt sufficiently plain. We get more reading for less money than if the international law existed, but the remoter disadvantages are of infinitely greater weight. In brief, they are these: First, we have injury to our national literature by repressing the efforts of our men of genius, for genius as a general rule is poor in worldly goods and cannot write for nothing. Our genius being thus repressed, we are written *at* only by our "gentlemen of elegant leisure," and mere gentlemen

of elegant leisure have been noted, time out of mind, for the insipidity of their productions. In general, too, they are obstinately conservative, and this feeling leads them into imitation of foreign, more especially of British models. This is the one main source of the imitativeness with which, as a people, we have been justly charged, although the first cause is to be found in our position as a colony. Colonies have always naturally aped the mother land. In the second place, irreparable ill is wrought by the almost exclusive dissemination among us of foreign—that is to say, of monarchical or aristocratical sentiment in foreign books, nor is this sentiment less fatal to democracy because it reaches the people themselves directly in the gilded pill of the poem or the novel. We have next to consider the impolicy of our committing in the national character, an open and continuous wrong on the frivolous pretext of its benefiting ourselves. The last and by far the most important consideration of all, however, is that sense of insult and injury aroused in the whole active intellect of the world, the bitter and fatal resentment excited in the universal heart of literature—a resentment which will not and which cannot make nice distinctions between the temporary perpetrators of the wrong and that democracy in general which permits its perpetration. The autorial body is the most autocratic on the face of the earth. How, then, can those institutions even hope to be safe which systematically persist in trampling it under foot?

The drama, as the chief of the imitative arts, has a tendency to beget and keep alive in its votaries the imitative propensity. This might be supposed *a priori,* and experience confirms the supposition. Of all imitators, dramatists are the most perverse, the most unconscionable, or the most unconscious, and have been so time out of mind. Euripides and Sophocles were merely echoes of Æschylus, and not only was Terrence Menander and nothing beyond, but of the sole Roman tragedies extant (the ten attributed to Seneca), nine are on Greek subjects. Here, then, is cause enough for the "decline of the drama," if we are to believe that the drama has declined. But it has not; on the contrary, during the last fifty years it has materially advanced. All other arts, however, have in the same interval advanced at a far greater rate—each very nearly in the direct ratio of its non-imitativeness—painting, for example, least of all—and the effect on the drama is, of course, that of apparent retrogradation.

The Swedenborgians inform me that they have discovered all that I said in a magazine article entitled "Mesmeric Revelation" to be absolutely true, although at first they were very strongly inclined to doubt my veracity, a thing which, in that particular instance, I never dreamed of not doubting myself. The story is a pure fiction from beginning to end.

Here is a book of "amusing travels," which is full enough of statistics to have been the joint composition of Messieurs Busching, Hassel, Cannabitch, Gaspari, Gutsmuth, and company.

I have never yet seen an English

heroic verse on the proper model of the Greek, although there have been innumerable attempts, among which those of Coleridge are perhaps the most absurd, next to those of Sir Philip Sidney and Longfellow. The author of "The Vision of Rubeta" has done better, and Percival better yet, but no one has seemed to suspect that the natural preponderance of spondaic words in the Latin and Greek must in the English be supplied by art—that is to say, by a careful culling of the few spondaic words which the language affords, as, for example, here:

Man is a | complex, | compound, | compost, | yet is he | God-born.

This, to all intents, is a Greek hexameter, but then its spondees are spondees, and not mere trochees. The verses of Coleridge and others are dissonant, for the simple reason that there is no equality in time between a trochee and a dactyl. When Sir Philip Sidney writes

So to the | woods Love | runnes as | well as | rides to the | palace,

he makes an heroic verse only to the eye, for "woods Love" is the only true spondee, "runs as," "well as," and "palace," have each the first syllable long and the second short—that is to say, they are all trochees, and occupy less time than the dactyls or spondee—hence the halting. Now all this seems to be the simplest thing in the world, and the only wonder is how men professing to be scholars should attempt to engraft a verse, of which the spondee is an element, upon a stock which repels the spondee as antagonistical.

In the sweet "Lily of Nithsdale" we read—

She's gane to dwell in heaven, my lassie—
She's gane to dwell in heaven;
Ye're ow'er pure, quo' the voice of God,
For dwelling out o' heaven.

The *ow'er* and the *o'* of the two last verses should be Anglicised. The Deity at least should be supposed to speak so as to be understood, although I am aware that a folio has been written to demonstrate broad Scotch as the language of Adam and Eve in Paradise.

We might contrive a very poetical and very suggestive, although, perhaps no very tenable philosophy, by supposing that the virtuous live while the wicked suffer annihilation hereafter; and the danger of the annihilation (which danger would be in the ratio of the sin) might be indicated nightly by slumber, and occasionally, with more distinctness, by a swoon. In proportion to the dreamlessness of the sleep, for example, would be the degree of the soul's liability to annihilation. In the same way, to swoon and awake in utter unconsciousness of any lapse of time during the syncope would demonstrate the soul to have been then in such condition that, had death occurred, annihilation would have followed. On the other hand, when the revival is attended with remembrance of visions (as is now and then the case, in fact), then the soul would be considered in such condition as would insure its existence after the bodily death—the bliss or wretched-

ness of the existence to be indicated by the character of the visions.

When we attend less to "authority" and more to principles, when we look *less* at merit and *more* at demerit (instead of the converse, as some persons suggest), we shall then be better critics than we are. We must neglect our models and study our capabilities. The mad eulogies on what occasionally has in letters been well done spring from our imperfect comprehension of what it is possible for us to do better. "A man who has never seen the sun," says Calderon, "cannot be blamed for thinking that no glory can exceed that of the moon; a man who has seen neither moon nor sun cannot be blamed for expatiating on the incomparable effulgence of the morning star." Now, it is the business of the critic so to soar that he shall *see the sun*, even although its orb be far below the ordinary horizon.

The United States' motto, *E pluribus unum*, may possibly have a sly allusion to Pythagoras' definition of beauty—the reduction of many into one.

The great feature of the "Curiosity Shop" is its chaste, vigorous, and glorious *imagination*. This is the one charm, all potent, which alone would suffice to compensate for a world more of error than Mr. Dickens ever committed. It is not only seen in the conception and general handling of the story or in the invention of character, but it pervades every sentence of the book. We recognise its prodigious influence in every inspired word. It is this which induces the reader who is at all ideal to pause frequently, to re-read the occasionally quaint phrases, to muse in uncontrollable delight over thoughts which, while he wonders he has never hit upon them before, he yet admits that he never has encountered. In fact it is the wand of the enchanter.

Had we room to particularise, we would mention as points evincing most distinctly the ideality of the "Curiosity Shop"—the picture of the shop itself—the newly born desire of the worldly old man for the peace of green fields—his whole character and conduct, in short—the school-master with his desolate fortunes, seeking affection in little children—the haunts of Quilp among the wharf-rats—the tinkering of the Punch-men among the tombs—the glorious scene where the man of the forge sits poring, at deep midnight, into that dread fire—again the whole conception of this character; and, last and greatest, the stealthy approach of Nell to her death—her gradual sinking away on the journey to the village, so skilfully indicated rather than described—her pensive and prescient meditation—the fit of strange musing which came over her when the house *in which she was to die* first broke upon her sight—the description of this house, of the old church, and of the churchyard—everything in rigid consonance with the one impression to be conveyed—that deep meaningless well—the comments of the Sexton upon death, and upon his own secure life—this whole world of mournful yet peaceful idea merging at length into the decease of the child Nelly, and the uncomprehending despair of the grandfather. These concluding scenes are so drawn that human language, urged by human thought, could go no further in the excitement of human

feelings. And the pathos is of that best order which is relieved, in great measure, by ideality. Here the book has never been equalled—never approached except in one instance, and that is in the case of the "Undine" of De La Motte Fouque. The imagination is perhaps as great in the latter work, but the pathos, although truly beautiful and deep, fails of much of its effect through the material from which it is wrought. The chief character being endowed with purely fanciful attributes cannot demand our full sympathies, as can a simple denizen of earth. In saying that the death of the child left too painful an impression, and should therefore have been avoided, we must of course be understood as referring to the work as a whole, and in respect to its general appreciation and popularity. The death, as recorded, is, we repeat, of the highest order of literary excellence—yet, while none can deny this fact, there are few who will be willing to read the concluding passages a second time.

Upon the whole we think the "Curiosity Shop" very much the best of the works of Mr. Dickens. It is scarcely possible to speak of it too well. It is in all respects a tale which will secure for its author the enthusiastic admiration of every man of genius.

It is not every one who can put "a good thing" properly together, although, perhaps when thus properly put together, every tenth person you meet with may be capable of both conceiving and appreciating it. We cannot bring ourselves to believe that less actual ability is required in the composition of a really good "brief article," than in a fashionable novel of the usual dimensions. The novel certainly requires what is denominated a sustained effort—but this is a matter of mere perseverance, and has but a collateral relation to talent. On the other hand—unity of effect, a quality not easily appreciated or indeed comprehended by an ordinary mind, and a *desideratum* difficult of attainment, even by those who can conceive it—is indispensable in the "brief article," and not so in the common novel. The latter if admired by all, is admired for its detached passages, without reference to the work as a whole—or without reference to any general design—which, if it even exist in some measure, will be found to have occupied but little of the writer's attention, and cannot, from the length of the narrative, be taken in at one view by the reader.

I am not sure that Tennyson is not the greatest of poets. The uncertainty attending the public conception of the term "poet" alone prevents me from demonstrating that he *is*. Other bards produce effects which are, now and then, otherwise produced than by what we call poems; but Tennyson an effect which only a poem does. His alone are idiosyncratic poems. By the enjoyment or non-enjoyment of the "Morte D'Arthur" or of the "Oenone," I would test any one's ideal sense. There are passages in his works which rivet a conviction I had long entertained, that the *indefinite* is an element in the true poiaesis (Gr.) Why do some persons fatigue themselves in attempts to unravel such fantasy-pieces as the "Lady of Shalott?" As well unweave the *"ventus textilis."* If the author did not deliberately propose to himself a suggestive indefinitive-

ness of meaning with the view of bringing about a definitiveness of vague and therefore of spiritual *effect*—this at least arose from the silent analytical promptings of that poetic genius which, in its supreme development, embodies all orders of intellectual capacity. I *know* that indefinitiveness is an element of the true music—I mean of the true musical expression. Give to it any undue decision—imbue it with any very determinate tone—and you deprive it at once of its ethereal, its ideal, its intrinsic and essential character. You dispel its luxury of dream. You dissolve the atmosphere of the mystic upon which it floats. You exhaust it of its breath of faery. It now becomes a tangible and easily appreciable idea—a thing of the earth, earthly. It has not, indeed, lost its power to please, but all which I consider the distinctiveness of that power. And to the uncultivated talent, or to the unimaginative apprehension, this deprivation of its most delicate air will be, not unfrequently, a recommendation. A determinateness of expression is sought—and often by composers who should know better—is sought as a beauty rather than rejected as a blemish. Thus we have, even from high authorities, attempts at absolute *imitation* in music. Who can forget the silliness of the "Battle of Prague?" What man of taste but must laugh at the interminable drums, trumpets, blunderbusses, and thunder? "*Vocal* music," says L'Abbate Gravina, who would have said the same thing of instrumental, "ought to imitate the natural language of the human feelings and passions, rather than the warblings of canary birds, which our singers, now-a-days, affect so vastly to mimic with their quaverings and boasted cadences." This is true only so far as the "rather" is concerned. If any music must imitate anything, it were assuredly better to limit the imitation as Gravina suggests. Tennyson's shorter pieces abound in minute rhythmical lapses sufficient to assure me that—in common with all poets living or dead—he has neglected to make precise investigation of the principles of metre; but, on the other hand, so perfect is his rhythmical instinct in general that, like the present Viscount Canterbury, he seems *to see with his ear*.

There are some facts in the physical world which have a really wonderful analogy with others in the world of thought, and seem thus to give some colour of truth to the (false) rhetorical dogma, that metaphor or simile may be made to strengthen an argument, as well as to embellish a description. The principle of the *vis inertiæ*, for example, with the amount of *momentum* proportionate with it and consequent upon it, seems to be identical in physics and metaphysics. It is not more true, in the former, that a large body is with more difficulty set in motion than a smaller one, and that its subsequent impetus is commensurate with this difficulty, than it is, in the latter, that intellects of the vaster capacity, while more forcible, more constant, and more extensive in their movements than those of inferior grade, are yet the less readily moved, and are more embarrassed and more full of hesitation in the first few steps of their progress.

Thomas Moore—the most skilfull literary artist of his day—perhaps of any

day—a man who stands in the singular and really wonderful predicament of being undervalued on account of the profusion with which he has scattered about him his good things. The brilliancy on any one page of Lalla Rookh would have sufficed to establish that very reputation which has been in a great measure self-dimmed by the galaxied lustre of the entire book. It seems that the horrid laws of political economy cannot be evaded even by the inspired, and that a perfect versification, a vigorous style, and a never-tiring fancy, may, like the water we drink and die without, yet despise, be so plentifully set forth as to be absolutely of no value at all.

This is a queer little book,* which its author regards as "not only necessary, but urgently called for," because not only "the mass of the people are ignorant of English Grammar, but because those who profess great knowledge of it, and even those who make the teaching of it their business, will be found, upon examination, to be very far from understanding its principles."

Whether Mr. P. proceeds upon the safe old plan of *Probo meliora, deteriora sequor*—whether he is one of "the mass," and means to include himself among the ignoramuses, or whether he is only a desperate quiz—we shall not take it upon ourselves to say; but the fact is clear that, in a Preface of less than two small duodecimo pages (the leading object of which seems to be an eulogy upon one William Cobbett), he has given us some half dozen distinct instances of bad grammar.

"For these purposes," says he—that is to say—the purposes of instructing mankind and enlightening "every American youth" without exception—"for these purposes, I have written my lessons in a series of letters. A mode that affords more opportunity for plainness familiarity, instruction, and entertainment, than any other. A mode that was adopted by Chesterfield in his celebrated instructions on politeness. A mode that was adopted by Smollet in many of his novels, which, even at this day, hold a distinguished place in the world of fiction. A mode that was adopted by William Cobbett, not only in his admirable treatise on English Grammar, but in nearly every work that he wrote." "To Mr. Cobbett," adds the instructor of every American youth—"to Mr. Cobbett I acknowledge myself *indebted* for the greater part of the grammatical knowledge which I possess."

Of the fact stated there can be no question. Nobody but Cobbett could have been the grammatical Mentor of Mr. Pue, whose book (which is *all* Cobbett), speaks plainly upon the point—nothing but the ghost of William Cobbett, looking over the shoulder of Hugh A. Pue, could have inspired the latter gentleman with the bright idea of stringing together four consecutive sentences, in each of which the leading nominative noun is destitute of a verb.

Mr. Pue may attempt to justify his phraseology here by saying that the several sentences quoted above, commencing with the words "A mode," are merely continuations of the one beginning "For these purposes;" but this is no justification at all. By the use of the period, he has rendered each sentence distinct, and each must be exam

*A Grammar of the English Language.

ined as such in respect to its grammar. We are only taking the liberty of condemning Mr. P. by the words of his own mouth. Turning to the page where he treats of punctuation, we read as follows:—"The full point is used at the end of every complete sentence; and a complete sentence is a collection of words making a complete sense, without being dependent upon another collection of words to convey the full meaning intended." Now, what kind of a meaning can we give to such a sentence as "A mode that was adopted by Chesterfield in his celebrated instructions on politeness," if we are to have "no dependence upon" the sentences that precede it? But, even in the supposition that these five sentences had been run into one, as they should have been, they would still be ungrammatical. For example—"For these purposes I have written my lessons in a series of letters—a mode that affords more opportunity for plainness, familiarity, instruction, and entertainment than any other—a mode, etc." This would have been the proper method of punctuation. "A mode" is placed in apposition with "a series of letters." But it is evident that it is *not* the "series of letters" which is the "mode." It is *the writing the lessons* in a series which is so. Yet, in order that the noun "mode" can be properly placed in apposition with what precedes it, this latter must be either a noun, or a sentence, which, taken collectively, can serve as one. Thus, in any shape, all that we have quoted is bad grammar.

We say *"bad grammar,"* and say it through sheer obstinacy, because Mr. Pue says he should not. "Why, what is grammar?" asks he indignantly. "Nearly all grammarians tell us that grammar is the writing and speaking of the English language correctly. What then is bad grammar? Why bad grammar must be the bad writing and speaking of the English language correctly! !" We give the two admiration notes and all.

In the first place, if grammar be only the writing and speaking the *English* language correctly, then the French, or the Dutch, or the Kickapoos are miserable, ungrammatical races of people, and have no hopes of being anything else, unless Mr. Pue proceeds to their assistance—but let us say nothing of this for the present. What we wish to assert is that the usual definition of grammar, as "the writing and speaking *correctly*," is an error which should have been long ago exploded. Grammar is an analysis of language, and this analysis will be *good* or *bad*, just as the capacity employed upon it be weak or strong—just as the grammarian be a Horne Tooke or a Hugh A. Pue. But perhaps, after all, we are treating this gentleman discourteously. His book may be merely intended as a good joke. By-the-bye, he says in his preface, that, "while he informs the student, he shall take particular care to *entertain* him." Now, the truth is, we have been exceedingly entertained. In such passages as the following, however, which we find upon the second page of the Introduction, we are really at a loss to determine whether it is the *utile* or the *dulce* which prevails. We give the italics of Mr. Pue; without which indeed, the singular force and beauty of the paragraph cannot be duly appreciated:—

"The *proper* study of English grammar, so far from being *dry*, is one of

the most rational enjoyments known to us; one that is highly calculated to rouse the dormant energies of the student; it requiring continual mental effort; unceasing exercise of mind. It is, in fact, the *spreading of a thought-producing plaster of Paris upon the extensive grounds of intellect!* It is the parent of idea, and great causation of reflection; the mighty *instigator of insurrection in the interior;* and, above all, the unflinching *champion of internal improvement!"*

We know nothing about plaster of Paris; but the analogy which subsists between ipecac and grammar—at least between ipecac and the grammar of Mr. Pue—never, certainly, struck us in so clear a point of view as it does now.

But, after all, whether Mr. P.'s queer little book shall or shall not meet the views of "Every American Youth" will depend pretty much upon another question of high moment—whether "Every American Youth" be or be not as great a nincompoop as Mr. Pue.

That Lord Brougham *was* an extraordinary man no one in his senses will deny. An intellect of unusual capacity, goaded into diseased action by passions nearly ferocious, enabled him to astonish the world, and especially the "hero-worshippers," as the author of Sartor Resartus has it, by the combined extent and variety of his mental triumphs. Attempting many things, it may at least be said that he egregiously failed in none. But that he pre-eminently excelled in any cannot be affirmed with truth, and might well be denied *a priori.* We have no faith in admirable Crichtons, and this merely because we *have* implicit faith in Nature and her laws. "He that is born to be a man," says Wieland, in his Peregrinus Proteus, "neither should nor can be anything nobler, greater, nor better than a man." The Broughams of the human intellect are never its Newtons or its Bayles. Yet the contemporaneous reputation to be acquired by the former is naturally greater than any which the latter may attain. The versatility of one whom we see and hear is a more dazzling and more readily appreciable merit than his profundity; which latter is best estimated in the silence of the closet, and after the quiet lapse of years. What impression Lord Brougham has stamped upon his age cannot be accurately determined until Time has fixed and rendered definite the lines of the medal; and fifty years hence it will be difficult perhaps to make out the deepest indentation of the *exergue.* Like Coleridge he should be regarded as one who might have done much, had he been satisfied with attempting but little.

The Art of Mr. Dickens, although elaborate and great, seems only a happy modification of Nature. In this respect he differs remarkably from the author of "Night and Morning." The latter by excessive care and by patient reflection, aided by much rhetorical knowledge and general information, has arrived at the capability of producing books which might be mistaken by ninety-nine readers out of a hundred for the genuine inspirations of genius. The former, by the promptings of the truest genius itself, has been brought to compose, and evidently without effort, works which have effected a long-sought consummation, which have rendered him

he idol of the people, while defying and nchanting the critics. Mr. Bulwer, hrough art, has almost created a ge- ius. Mr. Dickens, through genius, has erfected a standard from which art tself will derive its essence in rules.

While Defoe would have been fairly ntitled to immortality had he never written Robinson Crusoe, yet his many other very excellent writings have near- y faded from our attention in the su- perior lustre of the Adventures of the Mariner of York. What better pos- sible species of reputation could the author have desired for that book than the species which it has so long en- joyed? It has become a household thing in nearly every family in Chris- tendom. Yet never was admiration of any work—universal admiration—more indiscriminately or more inappropriate- ly bestowed. Not one person in ten—nay, not one person in five hundred, has, during the perusal of Robinson Crusoe, the most remote conception that any particle of genius, or even of com- mon talent, has been employed in its creation! Men do not look upon it in the light of a literary performance. Defoe has none of their thoughts—Rob- inson all. The powers which have wrought the wonder have been thrown into obscurity by the very stupendous- ness of the wonder they have wrought? We read, and become perfect abstrac- tions in the intensity of our interest—we close the book, and are quite satis- fied that we could have written as well ourselves. All this is effected by the potent magic of verisimilitude. Indeed the author of Crusoe must have pos- sessed, above all other faculties, what has been termed the faculty of *identi- fication*—that dominion exercised by volition over imagination which enables the mind to lose its own, in a fictitious individuality. This includes, in a very great degree, the power of abstraction; and with these keys we may partially unlock the mystery of that spell which has so long invested the volume before us. But a complete analysis of our in- terest in it cannot be thus afforded. De- foe is largely indebted to his subject. The idea of man in a state of perfect isolation, although often entertained, was never before so comprehensively carried out. Indeed the frequency of its occurrence to the thoughts of man- kind argued the extent of its influence on their sympathies, while the fact of no attempt having been made to give an embodied form to the conception, went to prove the difficulty of the un- dertaking. But the true narrative of Selkirk in 1711, with the powerful im- pression it then made upon the public mind, sufficed to inspire Defoe with both the necessary courage for his work, and entire confidence in its success. How wonderful has been the result!

The increase within a few years of the magazine literature is by no means to be regarded as indicating what some critics would suppose it to indicate—a downward tendency in American taste or in American letters. It is but a sign of the times—an indication of an era in which men are forced upon the curt, the condensed, the well-digested—in place of the voluminous—in a word, upon journalism in lieu of dissertation. We need now the light artillery rather than the Peace-makers of the intellect. I will not be sure that men at present think more profoundly than half a cen- tury ago, but beyond question they

think with more rapidity, with more skill, with more tact, with more of method and less of excrescence in the thought. Besides all this, they have a vast increase in the thinking material; they have more facts, more to think about. For this reason, they are disposed to put the greatest amount of thought in the smallest compass and disperse it with the utmost attainable rapidity. Hence the journalism of the age; hence, in especial magazines. Too many we cannot have, as a general proposition; but we demand that they have sufficient merit to render them noticeable in the beginning, and that they continue in existence sufficiently long to permit us a fair estimation of their value.

One-half the pleasure experienced at a theatre arises from the spectator's sympathy with the rest of the audience, and especially from his belief in their sympathy with him. The eccentric gentleman who not long ago, at the Park, found himself the solitary occupant of box, pit, and gallery, would have derived but little enjoyment from his visit had he been suffered to remain. It was an act of mercy to turn him out. The present absurd rage for lecturing is founded in the feeling in question. Essays which we would not be hired to read, so trite is their subject, so feeble is their execution, so much easier is it to get better information on similar themes out of any encyclopædia in Christendom, we are brought to tolerate, and also, even to applaud in their tenth and twentieth repetition, through the sole force of our sympathy with the throng. In the same way we listen to a story with greater zest when there are others present at its narration beside ourselves. Aware of this, authors without due reflection have repeatedly attempted, by supposing a circle of listeners, to imbue their narratives with the interest of sympathy. At a cursory glance the idea seems plausible enough. But in the one case there is an actual, personal, and palpable sympathy conveyed in looks, gestures, and brief comments— a sympathy of real individuals, all with the matters discussed to be sure, but then especially *each with each*. In the other instance, we, alone in our closet, are required to sympathise *with* the sympathy of fictitious listeners, who, so far from being present in body, are often studiously kept out of sight and out of mind for two or three hundred pages at a time. This is sympathy double-diluted—the shadow of a shade. It is unnecessary to say that the design invariably fails of its effect.

The qualities of Heber are well understood. His poetry is of a high order. He is imaginative, glowing, and vigorous, with a skill in the management of his means unsurpassed by that of any writer of his time, but without any high degree of originality. Can there be anything in the nature of a "classical" life at war with novelty *per se?* At all events few fine scholars, such as Heber truly was, *are* original.

Original characters, so called, can be critically praised as such either when presenting qualities known in real life but never before depicted (a combination nearly impossible), or when presenting qualities (moral, or physical, or both), which, although unknown, or even known to be hypothetical, are so skillfully adapted to the circumstances

which surround them that our sense of fitness is not offended, and we find ourselves seeking a reason why those things *might not have been,* which we are still satisfied *are not.* The latter species of originality appertains to the loftier regions of the *Ideal.*

"George Balcombe" we are induced to regard, upon the whole, as *the best* American novel. There have been few books of its peculiar kind, we think, written in *any* country much its superior. Its interest is intense from beginning to end. Talent of a lofty order is evinced in every page of it. Its most distinguishing features are invention, vigour, almost audacity, of thought—great variety of what the German critics term *intrigue,* and exceeding ingenuity and finish in the adaptation of its component parts. Nothing is wanting to a complete whole, and nothing is out of place or out of time. Without being chargeable in the least degree with imitation, the novel bears a strong family resemblance to the Caleb Williams of Godwin. Thinking thus highly of "George Balcombe," we still do not wish to be understood as ranking it with the more brilliant fictions of some of the living novelists of Great Britain. In regard to the authorship of the book, some little conversation has occurred, and the matter is still considered a secret. But why so?—or rather *how so?* The mind of the chief personage of the story is the transcript of a mind familiar to us—an unintentional transcript, let us grant—but still one not to be mistaken. "George Balcombe" thinks, speaks, and acts, as no person, we are convinced, but Judge Beverley Tucker ever precisely thought, spoke, or acted before.

Fifty Suggestions[*]

(First published in *Graham's Magazine,* May, 1845.—Ed.)

I.

It is observable that, while among all nations the omnicolour, white, has been received as an emblem of the pure, the no-colour, black, has by no means been generally admitted as *sufficiently* typical of impurity. There are blue devils as well as black; and when we think *very* ill of a woman, and wish to *blacken* her character, we merely call her "a *blue*-stocking," and advise her to read, in Rabelais' *"Gargantua,"* the chapter *"de ce qui est signifie par les couleurs blanc et bleu."* There is far more difference between these *"couleurs,"* in fact, than that which exists between simple *black* and white. Your "blue," when we come to talk of stockings, is black in *issimo—"nigrum nigrius nigro"*—like the matter from which Raymond Lully first manufactured his alcohol.

II.

Mr.——, I perceive, has been ap-

[*] The end of Suggestion IX is in Marginalia. XIX is the preface to the tale, Never Bet the Devil Your Head. XXXV is in the criticism Elizabeth Barrett Barrett. The first part of XLI is in the criticism Thomas Moore.—Ed.

pointed Librarian to the new —— Athenæum. To him the appointment is advantageous in many respects. Especially:—"*Mon cousin, voici une belle occasion pour apprende a lire!*"

III.

As far as I can understand the "loving our enemies," it implies the hating our friends.

IV.

. In commencing our dinners with gravy soup, no doubt we have taken a hint from Horace. "Da," he says,

——Si *grave* non est

Quæ prima iratum ventrem placaverit esca."

V.

Of much of our cottage architecture we may safely say, I think (admitting the good intention), that it *would* have been Gothic if it had not felt it its duty to be Dutch.

VI.

James's multitudinous novels seem to be written upon the plan of "the songs of the Bard of Schiraz," in which, we are assured by Fadladeen, "the same beautiful thought occurs again and again in every possible variety of phrase."

VII.

Some of our foreign lions resemble the human brain in one very striking particular. They are without any sense themselves, and yet are the centres of sensation.

VIII.

Mirabeau, I fancy, acquired his wonderful tact at foreseeing and meeting *contingencies*, during his residence in the stronghold of *If*.

IX.

Cottle's "Reminiscences of Coleridge" is just such a book as damns its perpetrator for ever in the opinion of every gentleman who reads it. More and more every day do we moderns *pavoneggiarsi* about our Christianity; yet, so far as the *spirit* of Christianity is concerned, we are immeasurably behind the ancients. Mottoes and proverbs are the indices of national character; and the Anglo-Saxons are disgraced in having no proverbial equivalent to the "*De mortuis nil nisi bonum.*" Moreover—where, in all statutory Christendom, shall we find a *law* so Christian as the "*Defuncti injuria ne afficiantur*" of the Twelve Tables? The simple negative injunction of the Latin law and proverb—the injunction *not to do ill* to the dead—seems, at a first glance, scarcely susceptible of improvement in the delicate respect of its terms.

X.

I have no doubt that the Fourierites honestly fancy "a nasty poet fit for nothing" to be the true translation of "*poeta nascitur non fit.*"

XI.

There surely can*not* be "more things in Heaven and Earth than are dreamt

of" (oh, Andrew Jackson Davis!) "in *your* philosophy."

XII.

"It is only as the Bird of Paradise quits us in taking wing," observes, or should observe, some poet, "that we obtain a full view of the beauty of its plumage;" and it is only as the politician is about being "turned out" that, like the snake of the Irish Chronicle when touched by St. Patrick, he "awakens to a sense of his *situation*."

XIII.

Newspaper editors seem to have constitutions closely similar to those of the Deities in "Walhalla," who cut each other to pieces every day, and yet get up perfectly sound and fresh every morning.

XIV.

As far as I can comprehend the modern cant in favour of "unadulterated Saxon," it is fast leading us to the language of that region where, as Addison has it, "they sell the best fish and speak the plainest English."

XV.

The frightfully long money-pouches, like "the Cucumber called the Gigantic," which have come in vogue among our belles, are *not* of Parisian origin, as many suppose, but are strictly indigenous here. The fact is, such a fashion would be quite out of place in Paris, where it is money *only* that women keep in a purse. The purse of an American lady, however, must be large enough to carry both the money and the soul of its owner.

XVI.

I can see no objection to gentlemen "standing for Congress" provided they stand on one side, nor to their "running for Congress" if they are in a very great hurry to get there, but it would be a blessing if some of them could be persuaded into sitting still for Congress after they arrive.

XVII.

If *Envy*, as Cyprian has it, be "the moth of the soul," whether shall we regard *Content* as its Scotch snuff or its camphor?

XVIII.

M——, having been "used up" in the "—— Review," goes about town lauding his critic, as an epicure lauds the best London mustard, with the tears in his eyes.

XX.

Children are never too tender to be whipped; like tough beef-steaks, the more you beat them the more tender they become.

XXI.

Lucian, in describing the statue "with its surface of Parian marble, and its interior filled with rags," must have been looking with a prophetic eye at some of our great "moneyed institutions."

XXII.

That poets (using the word compre-

hensively, as including artists in general) are a *genus irritabile* is well understood, but the *why* seems not to be commonly seen. An artist *is* an artist only by dint of his exquisite sense of Beauty, a sense affording him rapturous enjoyment, but at the same time implying or involving an equally exquisite sense of Deformity—of disproportion. Thus a wrong—an injustice—done a poet who is really a poet, excites him to a degree which to ordinary apprehension appears disproportionate with the wrong. Poets *see* injustice, *never* where it does not exist, but very often where the unpoetical see no injustice whatever. Thus the poetical irritability has no reference to "temper" in the vulgar sense, but merely to a more than usual clear-sightedness in respect to wrong, this clear-sightedness being nothing more than a corollary from the vivid perception of right—of justice—of proportion—in a word, of *to kalon* (Gr.) But one thing is clear, that the man who is *not* "irritable" (to the ordinary apprehension) is *no poet*.

XXIII.

Let a man succeed ever so evidently—ever so demonstrably—in many different displays of *genius* the envy of criticism will agree with the popular voice in denying him more than *talent* in any. Thus a poet who has achieved a great (by which I mean an effective) poem, should be cautious not to distinguish himself in other walks of Letters. In especial—let him make no effort in Science—unless anonymously, or with the view of waiting patiently the judgment of posterity. Because universal or even versatile geniuses have rarely or never been known, *therefore*, thinks the world, none such can ever be. A "therefore" of this kind is, with the world conclusive. But what is the *fact* as taught us by analysis of mental power? Simply that the *highest* genius—that the genius which all men instantaneously acknowledge as such—which acts upon individuals, as well as upon the mass, by a species of magnetism incomprehensible but irresistible and *never resisted*—that this genius which demonstrates itself in the simplest gesture—or even by the absence of all—this genius which speaks without a voice and flashes from the unopened eye—is but the result of generally large mental power existing in a state of *absolute proportion*—so that no one faculty has undue predominance. *That* factitious "genius"—that "genius" in the popular sense—which is but the manifestation of the abnormal predominance of some one faculty over all the others—and, of course, at the expense and to the detriment of all the others—is a result of mental disease, or rather of organic malformation of mind:—it is this and nothing more. Not only will such "genius" fail, if turned aside from the path indicated by its predominant faculty; but, even when pursuing this path—when producing those works in which, certainly it is *best* calculated to succeed—will give unmistakable indications of *unsoundness*, in respect to general intellect. Hence, indeed, arises the just idea that

"Great wit to madness nearly is allied."

I say, "*just* idea;" for by "great wit," in this case, the poet intends precisely the pseudo-genius to which I refer. The true genius, on the other hand, is necessarily, if not universal in its manifes-

tations, at least capable of universality; and if, attempting all things, it succeeds in one rather better than in another, this is merely on account of a certain bias by which *Taste* leads it with more earnestness in the one direction than in the other. With equal zeal, it would succeed equally in all.

To sum up our results in respect to this very simple, but much *vexata quæsto*:—

What the world calls "genius" is the state of mental disease arising from the undue predominance of some one of the faculties. The works of such genius are never sound in themselves, and, in especial, always betray the general mental insanity.

The *proportion* of the mental faculties, in a case where the general mental power is *not* inordinate, gives that result which we distinguish as *talent*:—and the talent is greater or less, first, as the general mental power is greater or less; and, secondly, as the proportion of the faculties is more or less absolute.

The proportion of the faculties, in a case where the mental power is inordinately great, gives that result which *is* the true *genius* (but which on account of the proportion and seeming simplicity of its works, is seldom acknowledged to *be* so); and, the genius is greater or less, first as the general mental power is more or less inordinately great; and, secondly, as the proportion of the faculties is more or less absolute.

An objection will be made—that the greatest excess of mental power, however proportionate, does not seem to satisfy our idea of genius, unless we have in addition, sensibility, passion, energy. The reply is, that the "absolute proportion" spoken of when applied to inordinate mental power gives, as a result, the appreciation of Beauty and horror of Deformity which we call sensibility, together with that intense vitality, which is implied when we speak of "energy" or "Passion."

XXIV.

"And Beauty draws us by a single hair."—Capillary attraction, of course.

XXV

It is by no means clear as regards the present revolutionary spirit of Europe that it is a spirit which "moveth altogether if it move at all." In Great Britain it may be kept quiet for half a century yet, by placing at the head of affairs an experienced medical man. He should keep his forefinger constantly on the pulse of the patient, and prescribe *panem* in gentle doses, with as much *circenses* as the stomach can be made to retain.

XXVI.

The taste manifested by our Transcendental poets *is* to be treated "reverentially," beyond doubt, as one of Mr. Emerson's friends suggests—for the fact is it is Taste on her death-bed—Taste kicking *in articulo mortis*.

XXVII.

I should not say, of Taglioni, exactly that she dances, but that she laughs with her arms and legs, and that if she takes vengeance on her present

oppressors she will be amply justified by the *lex Talionis*.

XXVIII.

The world is infested just now by a new sect of philosophers, who have not yet suspected themselves of forming a sect, and who consequently, have adopted no name. They are the *Believers in Everything Old*. Their High Priest in the East is Charles Fourier, in the West Horace Greeley, and high priests they are to some purpose. The only common bond among the sect is Credulity—let us call it Insanity at once, and be done with it. Ask any one of them *why* he believes this or that, and, if he be conscientious (ignorant people generally are), he will make you very much such a reply as Talleyrand made when asked why he believed in the Bible. "I believe in it first," said he, "because I am Bishop of Autun, and secondly, *because I know nothing about it at all*." What these philosophers call 'argument' is a way they have "*de nier ce qui est, et d'expliquer ce qui n'est pas*."

XXIX.

K——, the publisher, trying to be critical, talks about books pretty much as a washerwoman would about Niagara Falls, or a poulterer about a phœnix.

XXX.

The ingenuity of critical malice would often be laughable but for the disgust which, even in the most perverted spirits, injustice never fails to excite. A common *trick* is that of decrying impliedly the higher by insisting upon the lower merits of an author. Macaulay, for example, deeply feeling how much critical acumen is enforced by cautious attention to the mere "rhetoric" which is its vehicle, has at length become the best of modern rhetoricians. His *brother* reviewers, anonymous of course and likely to remain so for ever, extol "the acumen of Carlyle, the analysis of Schlegel, *and* the style of Macaulay." Bancroft is a philosophical historian but no amount of philosophy has yet taught him to despise a minute accuracy in point of fact. His *brother* historians talk of "the grace of Prescott, the erudition of Gibbon, *and* the painstaking precision of Bancroft." Tennyson, perceiving how vividly an imaginative effect is aided, now and then, by a certain quaintness judiciously introduced brings this latter at times in support of his most glorious and most delicate imagination, where-upon his *brother* poets hasten to laud the imagination of Mr. Somebody, whom nobody imagined to have any, "*and* the somewhat affected quaintness of Tennyson." Let the noblest poet add to his other excellences, if he dares, that of faultless versification and scrupulous attention to grammar. He is damned at once. His rivals have it in their power to discourse of "A, the true poet, *and* B, the versifier and disciple of Lindley Murray."

XXXI.

The goddess Laverna, who is a head without a body, could not do better, perhaps, than make advances to "La Jeune France," which for some years to come, at least, must otherwise remain a body without a head.

XXXII.

H—— calls his verse a "poem" very much as Francis the First bestowed the title *mes deserts* upon his snug little deer-park at Fontainebleau.

XXXIII.

Mr. A——is frequently spoken of as 'one of our most industrious writers;' and in fact when we consider how much he has written, we perceive at once that he *must* have been industrious, or he could never (like an honest woman as he is) have so thoroughly succeeded in keeping himself from being 'talked about.'

XXXIV.

That a cause leads to an effect is scarcely more certain than that, so far as Morals are concerned, a repetition of effect tends to the generation of cause. Herein lies the principle of what we so vaguely term "Habit."

XXXVI.

What has become of the inferior planet which Decuppis about nine years ago declared he saw traversing the disc of the sun?

XXXVII.

"Ignorance *is* bliss"—but, that the bliss be real, the ignorance must be so profound as not to suspect itself ignorant. With this understanding, Boileau's line may be read thus:

Le plus fou *toujours* est le plus satisfait,
—"*toujours*" in place of "*souvent.*"

XXXVIII.

Bryant and Street are both essentially descriptive poets; and descriptive poetry even in its happiest manifestation is *not* of the highest order. But the distinction between Bryant and Street is very broad. While the former, in reproducing the sensible images of Nature, reproduces the sentiments with which he regards them, the latter gives us the images and nothing beyond. He never forces us to feel what we feel he must have felt.

XXXIX.

In lauding Beauty, Genius merely evinces a filial affection. To Genius Beauty gives life—reaping often a reward in Immortality.

XL.

And this is the "American Drama" of ——! Well!——that "Conscience which makes cowards of us all" will permit me to say in praise of the performance, only that it is not quite so bad as I expected it to be. But then I always expect too much.

XLI.

When Moore is termed "a fanciful poet," the epithet is applied with precision. He *is*. He is fanciful in "Lalla Rookh," and had he written the "Inferno" in the "Inferno" he would have contrived to be still fanciful and nothing beyond.

XLII.

When we speak of "a suspicious man," we may mean either one who suspects, or one to be suspected. Our language

needs either the adjective "suspectful," or the adjective "suspectable."

XLIII.

"To love," says Spenser, "is
To fawn, to crouch, to wait, to ride, to run,
To speed, to give, to want, to be undone."

The philosophy here might be rendered more profound, by the mere omission of a comma. We all know the *willing* blindness—the *voluntary* madness of Love. We express this in thus punctuating the last line:

To speed, to give—*to want to be undone.*

It is a case, in short, where we gain a point by omitting it.

XLIV.

Miss Edgeworth seems to have had only an approximate comprehension of "Fashion," for she says, "If it was the fashion to burn me, and I at the stake, I hardly know ten persons of my acquaintance who would refuse to throw on a fagot." There are *many* who, in such a case, would "refuse to throw on a fagot"—for fear of smothering out the fire.

XLV.

I am beginning to think with Horsley—that "the People have nothing to do with the laws but to obey them."

XLVI.

"It is not fair to review my book without reading it," says Mr. Mathews, talking at the critics, and as usual, expecting impossibilities. The man who is clever enough to *write* such a work, is clever enough to read it, no doubt; but we should not look for so much talent in the world at large. Mr. Mathews will not imagine that I mean to blame *him.* The book alone is in fault, after all. The fact is that, *"es lasst sich nicht lesen"*—it will not *permit* itself to be read. Being a hobby of Mr. Mathews' and brimful of spirit, it will let nobody mount it but Mr. Mathews.

XLVII.

It is only to teach his children Geography, that G—— wears a boot, like the picture of Italy upon the map.

XLVIII.

In his great Dictionary, Webster seems to have had an idea of being more English than the English—*"plus Arabe qu'en Arabie."*

XLIX.

That there were once "seven wise men" is by no means, strictly speaking, an historical *fact;* and I am rather inclined to rank the idea among the Kabbala.

L.

Painting their faces to look like Macaulay, some of our critics manage to resemble him, at length, as a Masaccian does a Rafaellian Virgin; and, except that the former is feebler and thinner than the other—suggesting the idea of its being the ghost of the other—not one connoisseur in ten can perceive any difference. But then, unhappily even the street lazzaroni can feel the distinction.

Pinakidia

(First published in *Southern Literary Messenger,* August, 1836.—Ed.)

Under the head of "Random Thoughts," "Odds and Ends," "Stray Leaves," "Scraps," "Brevities," and a variety of similar titles, we occasionally meet, in periodicals and elsewhere, with papers of rich interest and value, the result in some cases of much thought and more research, expended, however, at a manifest disadvantage, if we regard merely the estimate which the public are willing to set upon such articles. It sometimes occurs that in papers of this nature may be found a collective mass of general but more usually of classical erudition, which, if dexterously besprinkled over a proper surface of narrative, would be sufficient to make the fortunes of one or two hundred ordinary novelists in these our good days, when all heroes and heroines are necessarily men and women of "extensive acquirements." But for the most part these "Brevities," etc., are either piecemeal cullings at second-hand from a variety of sources hidden or supposed to be hidden, or more audacious pilferings from those vast storehouses of brief facts, memoranda, and opinions in general literature, which are so abundant in all the principal libraries of Germany and France. Of the former species the *Koran* of Laurence Sterne is, at the same time, one of the most consummately impudent and silly, and it may well be doubted whether a single paragraph of any merit in the whole of it may not be found, *nearly verbatim,* in the works of some of his immediate contemporaries. If the *Lacon* of Mr. Colton is any better, its superiority consists altogether in a deeper ingenuity in disguising his stolen wares, and in that perscriptive right of the strongest, which, time out of mind, has decided upon calling every Napoleon a conqueror, and every Dick Turpin a thief. Seneca, Machiavelli,* Balzac, the author of "La Maniere de Bien Penser," Bielfeld the German, who wrote in French "Les Premiers Traits de l'Erudition Universelle," Rochefoucault, Bacon, Bolingbroke, and especially Burdon, of "Materials for Thinking" memory, possesses among them indisputable claims to the ownership of nearly everything worth owning in the book.

Of the latter species of theft we see frequent specimens in the continental magazines of Europe, and occasionally meet with them even in the lower class of periodicals in Great Britain. These specimens are usually extracts, by wholesale, from such works as the "Bibliotheque des Memorabilia Literaria," the "Recueil des Bonnes Pensees," the "Lettres Edifiantes et Curieuses," the "Literary Memoirs" of Sallengre, the "Melanges Litteraires" of Suard and

*It is remarkable that much of what Colton has stolen from Machiavelli was previously stolen by Machiavelli from Plutarch. A MS. book of the *Apophthegms of the Ancients,* by this latter writer, having fallen into Machiavelli's hands, he put them nearly all into the mouth of his hero, Castrucio Castracani.

Andre, or the "Pieces Interessantes et Peu Connues" of Laplace. D'Israeli's "Curiosities of Literature," "Literary Character," and "Calamities of Authors," have of late years proved exceedingly convenient to some little American pilferers in this line, but are now becoming too generally known to allow much hope of their good things being any longer appropriated with impunity.

Such collections as those of which we have been speaking are usually entertaining in themselves, and for the most part we relish everything about them save their pretensions to originality. In offering ourselves something of the kind to our readers, we wish to be understood as disclaiming in a great degree every such pretension. Most of the following article is original, and will be readily recognized as such by the classical and general reader; some portions of it may have been written down in the words, or nearly in the words, of the primitive authorities. The whole is taken from a confused mass of marginal notes and entries in a commonplace book. No certain arrangement has been considered necessary, and indeed so heterogeneous a farrago it would have been an endless task to methodise. We have chosen the heading *Pinakidia* or Tablets, as one sufficiently comprehensive. It was used for a somewhat similar purpose by Dionysius of Halicarnassus.

The whole of Bulwer's elaborate argument on the immortality of the soul, which he has put into the mouth of: "The Ambitious Student," may be confuted through the author's omission of one particular point in his summary of the attributes of Deity—a point which we cannot believe omitted altogether through accident. A single link is deficient in the chain, but the chain is worthless without it. No man doubts the immortality of the soul, yet of all truths, this truth of immortality is the most difficult to prove by any mere series of syllogisms. We would refer our readers to the argument here mentioned.

The rude, rough, wild waste has its power to please.

a line in one, Mr. Odiorne's poems, "The Progress of Refinement," is pronounced by the American author of a book entitled "Antediluvian Antiquities" "the very best alliteration in all poetry."

Lipsius, in his treatise, "De Supplicio Crucis," says that the upright beam of the cross was a *fixture* at the place of execution, whither the criminal was made to bear only the transverse arm. Consequently the painters are in error who depict our Saviour bearing the entire cross.

The tale in Plato's "Convivium," that man at first was male and female, and that, though Jupiter cleft them asunder, there was a natural love towards one another, seems to be only a corruption of the account in Genesis of Eve's being made from Adam's rib.

Corneille has these lines in one of his tragedies:

Pleurez, pleurez, mes yeux, et fondez vous en eau,
La Moitie de ma vie a mis l'autre au tombeau.

which may be thus translated,

Weep, weep, my eyes! It is no time to laugh,
For half myself has buried the other half.

Over the iron gate of a prison at Ferrara is this inscription—"Ingresso alla prigione di Torquato Tasso."

The Rabbi Manasseh published a book at Amsterdam entitled "The Hopes of Israel." It was founded upon the supposed number and power of the Jews in America. This supposition was derived from a fabulous account by Montesini of his having found a vast concourse of Jews among the Cordilleras.

The word "assassin" is derived, according to Hyle, from *Hassa,* to kill. Some bring it from Hassan, the first chief of the association; some from the Jewish Essene; Lemoine from a word meaning "herbage;" De Sacy and Von Hammer from "hashish" the opiate of hemp leaves, of which the assassins made a singular use.

The origin of the phrase "corporal oath" is to be found in the ancient usage of touching, upon occasion of attestation, the *corporale* or cloth which covered the consecrated articles.

Montgomery, in his lectures on *Literature* (!), has the following—"Who does not turn with absolute contempt from the signs, and gems, and filters, and caves, and genii of Eastern Tales as from the trinkets of a toy shop, and the trumpery of a raree show?" What man of genius but must answer "Not I?"

There is no particular air known throughout Switzerland by the name of the *Ranz des Vaches.* Every canton has its own song, varying in words, notes, and even language. Mr. Cooper, the novelist, is our authority.

The Abbe de St. Pierre* has fixed in his language two significant words—viz. *bienfaisance,* and the diminutive *la gloriole.*

"Incidis in Scyllam cupiens vitare Charybdim" is neither in Virgil nor Ovid, as often supposed, but in the "Alexandrics" of Philip Gualtier, a French poet of the thirteenth century.

The psalter of Solomon, which contains eighteen psalms, is a work which was found in Greek in the library of Augsburg, and has been translated into Latin by John Lewis de la Cerda. It is supposed not to be Solomon's but the work of some Hellenistic Jew, and composed in imitation of David's psalms. The psalter was known to the ancients, and was formerly in the famous Alexandrian MS.

It is probable that the Queen of Sheba was Balkis, that Sheba was a kingdom in the southern part of Arabia Felix, and that the people were called Sabæans. These lines of Claudian relate to the people and queen:—

Medis, levibusque Sabæis

---

*This author is very frequently quoted by Poe with esteem.—Ed.

Imperat hic sexus; reginarumque sub armis
Barbariæ pars magna jacet.

Sheridan declared he would rather be the author of the ballad called "Hosier's Ghost," by Glover, than of the Annals of Tacitus.

The word Jehovah is not Hebrew. The Hebrews had no such letters as J or V. The word is properly Yah, Wah, compounded of *Yah,* essence, and *Wah,* existing. Its full meaning is the self-existing essence of all things.

The "Song of Solomon," throwing aside the heading of the chapters, which is the work of the English translators, contains nothing which relates to the Saviour or the Church. It does not, like every other sacred book, contain even the name of the Deity.

The word translated "slanderers" in I Timothy iii, 2, and that translated "false accusers" in Titus ii, 3, are *"female devils"* in the original Greek of the New Testament.

The Hebrew language contains no word (except perhaps Jehovah) which conveys to the mind the idea of eternity. The translators of the Old Testament have used the word "eternity" but once (Isa. lvii, 15).

A version of the Psalms was published in 1642 by William Slatyer, of which this is a specimen:—

The righteous shall his sorrows scan,
And laugh at him, and say, "Behold!
What hath become of this here man,
That on his riches was so bold.

Milton, in "Paradise Lost," has this passage:—

When the *scourge*
Inexorably, and the *torturing hour*
Call us to penance;

Gray, in his "Ode to Adversity," has:—

Thou tamer of the human breast,
Whose iron *scourge* and *torturing hour*
The bad affright.

Gray tells us that the image of his bard, where

Loose his beard, and hoary hair
Streamed like a meteor to the troubled air,

was taken from a picture by Raphael: yet the beard of Hudibras is also likened to a meteor:—

This hairy meteor did denounce
The fall of sceptres and of crowns.

Dryden, in his "Absalom and Architopel," has these lines:—

David for him his tuneful harp has strung,
And heaven had wanted one immortal song,

Pope, in his "Epistle to Arbuthnot," has:—

Friend of my life, which did not you prolong,

The world had wanted many an idle song.

In Suidas is a letter from Dionysius the Areopagite, dated Heliopolis in the fourth year of the 202d Olympiad (the year of Christ's crucifixion), to his friend Apollophanes, in which is mentioned a total eclipse of the sun at noon. "Either," says Dionysius, "the author of nature suffers, or he sympathises with some who do."

A curious passage in a letter from Cicero to his literary friend Papirius Pætus, shows that our custom of annexing a farce or pantomime to a tragic drama existed among the Romans.

In Hudibras are these lines:—

Each window, like the pillory, appears
With heads thrust through, nailed by the ears,

Young, in his "Love of Fame," has the following:—

An opera, like a pillory, may be said
To nail our ears down and expose our head.

Goldsmith's celebrated lines,

Man wants but little here below
Nor wants that little long,

are stolen from Young, who has

Man wants but little, nor that little long.

Archbishop Usher, in a manuscript of St. Patrick's Life, said to have been found at Louvain as an original of a very remote date, detected several entire passages purloined from his own writings.

"The Slipper of Cinderella," says the editor of the new edition of Wharton, "finds a parallel in the history of Rhodope." Cinderella is a tale of universal currency. An ancient Danish ballad has some of the incidents. It is popular amongst the Welsh—also among the Poles—in Hesse, and in Servia. Schottky found it among the Servian fables. Rollenbagen, in his *Froschmauseler,* speaks of it as the tale of the despised *Aschenpossel.* Luther mentions it. It is in the Italian Pentamerone under the title of Cenerentola.

Boileau is mistaken in saying that Petrarch, *"qui est regarde comme le pere du sonnet,"* borrowed it from the French or Provencal writers. The Italian sonnet can be traced back as far as the year 1200. Petrarch was not born until 1304.

Dante gives the name of *sonnet* to his little canzone or ode beginning

O voi che per la via d'Amor passate.

The lines

For he that fights and runs away
May live to fight another day,
But he that is in battle slain
Will never rise to fight again.

are not to be found, as is thought, in Hudibras. Butler's verses ran thus:—

For he that flies may fight again,
Which he can never do that's slain.

The former are in a volume of "Poems," by Sir John Mennes, reign of Charles the Second. The original idea is in Demosthenes.

The noble simile of Milton, of Satan with the rising sun, in the first book of the "Paradise Lost," had nearly occasioned the suppression of that epic; it was supposed to contain a treasonable allusion.

Campbell's line

Like angels visits, few and far between,

is a palpable plagiarism. Blair has

Its visits,
Like angel visits, short and far between.

The character of the ancient Bacchus, that graceful divinity, seems to have been little understood by Dryden. The line in Virgil

Et quocunque deus circum caput egit *honestum*.

is thus grossly mistranslated,

On whate'er side he turns his *honest* face.

Macrobius gives the form of an imprecation by which the Romans believed whole towns could be demolished and armies defeated. It commences "Dis Pater sive Jovis mavis sive quo alio nomine fas est nominare," and ends, "Si hæc ita faxitis ut ego sciam, sentiam, intelligamque, tum quisquis votum hoc faxit recte factum esto, ovibus, atris tribus, Tellus mater, teque, Jupiter, obtestor."

The *Courtier* of Baldazzai Castiglione, 1528, is the first attempt at periodical moral essay with which we are acquainted. The *Noctes Atticæ* of Aulus Gellius cannot be allowed to rank as such.

These lines were written over the closet-door of M. Menard:—

Las d'esperer, et de me laindre
De l'amour, des grands, et du sort,
C'est ici que j'attends la mort
Sans la desirer ou la craindre.

Martin Luther, in his reply to Henry the Eighth's book, by which the latter acquired the title of "Defender of the Faith," calls the monarch very unceremoniously "a pig, an ass, a dunghill, the spawn of an adder, a basilisk, a lying buffoon dressed in a king's robes, a mad fool with a frothy mouth and a whorish face."

An unshaped kind of something first appeared,

is a line in Cowley's famous description of the Creation.

The "Turkish Spy" is the original of many similar works, among the best of which are Montesquieu's "Persian Letters," and the "British Spy" of our own Wirt. It was written undoubtedly by John Paul Marana, an Italian, *in* Italian, but probably was first published in French. Dr. Johnson, who only saw an English translation, supposed it an English work. Marana died in 1693.

Corneille's celebrated "Moi" of Medea is borrowed from Seneca. Racine, in "Phædra," has stolen nearly the whole scene of the declaration of love from the same puerile writer.

The peculiar zodiac of the comets is comprised in these verses of Cassini:—

Antinous, Pegasusque, Andromeda, Taurus, Orion,
Procyon, atque Hydrus, Centaurus, Scorpius, Arcus.

A religious hubbub, such as the world has seldom seen, was excited, during the reign of Frederick II, by the *imagined* virulence of a book entitled "The Three Impostors." It was attributed to Pierre des Vignes, chancellor of the king, who was accused by the Pope of having treated the religions of Moses, Jesus, and Mahomet as political fables. The work in question, however, which was squabbled about, abused, defended, and familiarly *quoted* by all parties, is well proved never to have existed.

Theophrastus, in his botanical works, anticipated the sexual system of Linnæus. Philolaus of Crotona maintained that commets appeared after a certain revolution—and Æcetes contended for the existence of what is now called the new world. Pulci, "The Sire of the Half Serious Rhyme," has a passage expressly alluding to a western continent. Dante, two centuries before, has the same allusion:—

De vostri sensi ch'e del rimanente
Non vogliate negar l'esperenza,
Diretro al sol, del mondo sensa gente.

The "Lamentations" of Jeremiah are written, with the exception of the last chapter, in acrostic verse; that is to say, every line or couplet begins in alphabetical order, with some letter in the Hebrew alphabet. In the third chapter each letter is repeated three times successively.

The fullest account of the Amazons is to be found in Diodorus Siculus.

Cicero makes *finis* masculine, Virgil feminine. *Usque ad eum finem*—Cicero. *Quæ finis standi? Hæc finis Priami fatorum*—Virgil.

Dante left a poem in three languages—Latin, Provencal and Italian. Rambaud de Vachieras left one in five.

Marcus Antoninus wrote a book entitled Toen Eis Eauton (Gr.)—"Of the things which concern himself." It would be a good title for a diary.

The stream flowing through the middle of the valley of Jehoshaphat is called in the Gospel of St. John "the brook of cedars." In the Septuagint the word is kedron, darkness, from the Hebrew *kiddar*, black, and not kedroen, of cedars.

Seneca says that Appion, a grammarian of the age of Caligula, maintained that Homer himself made the division of the Iliad and Odyssey into books, and evidences the first word of the Iliad Maenin, the Mae of which signifies 48, the number of books in both poems. Seneca, however, adds *Talia sciat oportet qui multa vult scire.*

Hedelin, a Frenchman, in the begin-

ning of the eighteenth century, denied that any such person as Homer ever existed, and supposed the Iliad to be made up *ex tragediis, et variis canticis de trivio mendicatorum et circulatorum—a la maniere des chansons du Portneuf.*

There are about one thousand lines identical in the Iliad and Odyssey.

The shield of Achilles, in Homer, seems to have been copied from some *pharos* which the poet had seen in Egypt. What he describes on the central part of the shield is a map of the earth and of the celestial appearances.

Under a portrait of Tiberio Fiurelli who invented the character of Scaramouch, are these verses—

Cet illustre Comedien
De son art traca la carriere;
Il fut le maitre de Moliere,
Et la Nature fut le sien.

In Cary's "Dante," the following passage:—

And pilgrim newly on his road with love,
Thrills if he hears the vesper bell from far,
That seems to mourn for the expiring day.

Gray has also

The curfew tolls the knell of parting day.

Marmontel, in the "Encyclopedie" declares that the Italians did not possess a single comedy worth reading—therein displaying his ignorance. Some of the greatest names in Italian literature were writers of comedy. Baretti mentions a collection of four thousand dramas made by Apostolo Leno, of which the greater part were comedies, many of a high order.

A comedy or opera by Andreini was the origin of "Paradise Lost." Andreini's "Adamo" was the model of Milton's Adam.

Milton has the expression "Forget thyself to marble." Pope has the line "I have not yet forgot myself to stone."

The most particular history of the Deluge, and the nearest of any to the account given by Moses is to be found in Lucian (De Dea Syria).

The Greeks had no historian prior to Cadmus Milesius, nor any public inscription of which we can be certified before the laws of Draco.

So great is the uncertainty of ancient history that the epoch of Semiramis cannot be ascertained within 1535 years; for according to

Syncellus,	she lived	before	Christ	2177
Patavius	"	"	"	2060
Helvicus	"	"	"	2248
Eusebius	"	"	"	1984
Mr. Jackson	"	"	"	1964
Archbishop Usher	"	"	"	1215
Philo Byblius, from Sanchoniathon				1200
Herodotus about				713

An extract from "The Mystery of St. Dennis" is in the "Bibliotheque due Theatre Francais, depuis son origine," Dresden, 1768. In this serious drama, St. Dennis, having been tortured and at length decapitated, rises very quietly, takes his head under his arm, and walks

off the stage in all the dignity of martyrdom.

The idea of "No light but rather darkness visible" was perhaps suggested to Milton by Spencer's

A little glooming light much like a shade.

Francis le Brossano engraved these verses upon a marble tomb which he erected to Petrarch at Argua.

Frigida Francisci tegit hic lapis ossa Petrarcæ.
Suscipe, virgo parens, animam; state virginie, parce,
Fessaque iam terris, cœli requiescat in arce.

Bochart derives *Elysium* from the Phœnician Elysoth, joy, through the Greek Aelusion; *Circe* from the Phœnician Kirkar, to corrupt; *Siren* from the Phœnician Sir, to sing; *Scylla* from the Phœnician Scol, destruction; *Charybdis* from the Phœnician Chor-obdam, chasm of ruin.

Of the ten tragedies which are attributed to Seneca (the only Roman tragedies extant), nine are on Greek subjects.

Voltaire's ignorance of antiquity is laughable. In his Essay on Tragedy, prefixed to "Brutus," he actually boasts of having introduced the Roman senate on the stage in red mantles. "The Greeks," as he asserts, "*font paraitre ses acteurs* (tragic) *sur des especes d'echasses, le visage couvert d'un masque qui exprime la douleur d'un cote et la joie de l'autre.*" The only circumstance upon which he could possibly have founded such an accusation is that in the *new comedy* masks were worn with one eyebrow drawn up and the other down, to denote a busybody or inquisitive meddler.

There is a book by a Jesuit, Pere Labbe, entitled *La Bibliotheque des Bibliotheques;* it is a catalogue of all authors in all nations who have written catalogues of books.

Lucretius, lib. v. 93, 96, has the words,

——terras——
Una dies dabit exitio.

Ovid the lines,

Carmine sublimis tunc sunt peritura Lucreti,
Exitio terras cum dabit una dies.

It is a remarkable fact that during the whole period of the Middle Ages, the Germans lived in utter ignorance of the art of writing.

A version of the Psalms in 1564, by Archbishop Parker, has the following—

Who sticketh to God in stable trust,
As Sion's mount he stands full just,
Which moveth no whit, nor yet can reel,
But standeth for ever as stiff as steel.

A part of the 137th Psalm runs thus:—"If I forget thee, O Jerusalem,

may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth," which has been thus paraphrased in a version of the Psalms—

If I forget thee ever,
Then let me prosper never,
But let it cause
My tongue and jaws
To cling and cleave together.

At the bottom of an obelisk which Pius VI was erecting at great expense near the entrance of the Quirinal Palace in 1783, while the people were starving for bread, were found written these words,

Signore dia questa pietra chi divenga pane.
Lord, command that these stones be made bread.

Anastatic Printing

(In this essay as in Poe's other writings, the student of literature would do well to compare the articles of his contemporaries upon the same subject. The hand of the master is always plainly seen. Published in *Broadway Journal*, Vol. 1:15.—Ed.)

It is admitted by every one that of late there has been a rather singular invention, called Anastatic Printing, and that this invention may possibly lead, in the course of time, to some rather remarkable results—among which the one chiefly insisted upon is the abolition of the ordinary stereotyping process—but this seems to be the amount, in America at least, of distinct understanding on this subject.

"There is no exquisite beauty," says Bacon, "without some strangeness in the proportions." The philosopher had reference, here, to beauty, in its common acceptation—but the remark is equally applicable to all the forms of beauty—that is to say, to everything which arouses profound interest in the heart or intellect of man. In every such thing, strangeness—in other words *novelty*—will be found a principal element: and so universal is this law that it has no exception even in the case of this principal element itself. Nothing unless it be novel—*not even novelty itself*—will be the source of very intense excitement among men. Thus the *ennuye* who travels in the hope of dissipating his *ennui* by the perpetual succession of novelties, will invariably be disappointed in the end. He receives the impression of novelty so continuously that it is at length no novelty to receive it. And the man, in general of the nineteenth century—more especially of our own particular epoch of it—is very much in the predicament of the traveller in question. We are so habituated to new inventions that we no longer get from newness the vivid interest which should appertain to the new—and no example could be adduced more distinctly showing that the *mere* importance of a novelty will not suffice to gain for it universal attention than we find in the invention of *Anastatic Printing*. It excites not one fiftieth

part of the comment which was excited by the comparatively frivolous invention of Sennefelder:—but he lived in the good old days when a novelty was novel. Nevertheless, while Lithography opened the way for a very agreeable pastime, it is the province of Anastatic Printing to revolutionise the world.

By means of this discovery anything written, drawn, or printed, can be made to stereotype itself, with absolute accuracy, in five minutes.

Let us take, for example, a page of this Journal; supposing only one side of the leaf to have printing on it. We damp the leaf with a certain acid diluted, and then place it between two leaves of blotting-paper to absorb superfluous moisture. We then place the printed side in contact with a zinc plate that lies on the table. The acid in the interspaces between the letters immediately corrodes the zinc, but the acid on the letters themselves has no such effect, having been neutralised by the ink. Removing the leaf at the end of five minutes, we find a reversed copy, in slight relief, of the printing on the page—in other words, we have a stereotype plate, from which we can print a vast number of absolute facsimiles of the original printed page—which latter has not been at all injured in the process—that is to say, we can still produce from it (or from any impression of the stereotype plate) new stereotype plates *ad libitum*. Any engraving, or any pen-and-ink drawing, or any MS. can be stereotyped in precisely the same manner.

The *facts* of this invention are established. The process is in successful operation both in London and Paris. We have seen several specimens of printing done from the plates described, and have now lying before us a leaf (from the London Art-Union) covered with drawing, MS., letterpress, and impressions from woodcuts—the whole printed from the Anastatic stereotypes, and warranted by the Art-Union to be absolute *facsimiles* of the originals.

The process can scarcely be regarded as a *new* invention—and appears to be rather the modification and successful application of two or three previously ascertained principles—those of etching, electrography, lithography, etc. It follows from this that there will be much difficulty in establishing or maintaining a right of patent, and the probability is that the benefits of the process will soon be thrown open to the world. As to the secret—it can only be a secret in name.

That the discovery (if we may so call it) has been made, can excite no surprise in any thinking person—the only matter for surprise is that it has not been made many years ago. The obviousness of the process, however, in no degree lessens its importance. Indeed its inevitable results enkindle the imagination, and embarrass the understanding.

Every one will perceive at once that the ordinary process of stereotyping will be abolished. Through this ordinary process a publisher, to be sure, is enabled to keep on hand the means of producing edition after edition of any work the certainty of whose sale will justify the cost of stereotyping—which is trifling *in comparison* with that of re-setting the matter. But still, *positively* this cost (of stereotyping) is great. Moreover, there cannot always be certainty about sales. Publishers

frequently are forced to re-set works which they have neglected to stereotype, thinking them unworthy the expense; and many excellent works are not published at all, because small editions do not pay, and the anticipated sales will not warrant the cost of stereotype. *Some* of these difficulties will be at once remedied by the Anastatic Printing, and *all* will be remedied in a brief time. A publisher has only to print as many copies as are immediately demanded. He need print no more than a dozen, indeed, unless he feels perfectly confident of success. Preserving *one* copy, he can from this, at no other cost than that of the zinc, produce with any desirable rapidity, as many impressions as he may think proper. Some idea of the advantages thus accruing may be gleaned from the fact that in several of the London publishing warehouses there is deposited in stereotype plates alone property to the amount of a million sterling.

The next view of the case, in point of obviousness is, that if necessary, a hundred thousand impressions per hour, or even infinitely more, can be taken of any newspaper, or similar publication. As many presses can be put in operation as the occasion may require—indeed there can be no limit to the number of copies producible, provided we have no limit to the number of presses.

The tendency of all this is to cheapen information, to diffuse knowledge and amusement, and to bring before the public the very class of works which are most valuable, but least in circulation on account of unsaleability—is what need scarcely be suggested to any one. But benefits such as these are merely the immediate and most obvious —by no means the most important.

For some years, perhaps, the strong spirit of conventionality—of conservation—will induce authors in general to have recourse, as usual, to the setting of type. A printed book *now* is more sightly, and more legible than any MS., and for some years the idea will not be overthrown that this state of things is one of necessity. But by degrees it will be remembered that, while MS. was a *necessity*, men wrote after such fashion that no books printed in modern times have surpassed their MSS. either in accuracy or in beauty. This consideration will lead to the cultivation of a neat and distinct style of handwriting—for authors will perceive the immense advantage of giving their own MSS. directly to the public without the expensive interference of the type-setter, and the often ruinous intervention of the publisher. All that a man of letters need do, will be to pay some attention to legibility of MS., arrange his pages to suit himself, and stereotype them instantaneously, as arranged. He may intersperse them with his own drawings, or with anything to please his own fancy, in the certainty of being fairly brought before his readers with all the freshness of his original conception about him.

And at this point we are arrested by a consideration of infinite moment, although of a seemingly shadowy character. The cultivation of accuracy in MS. thus enforced will tend, with an inevitable impetus, to every species of improvement in style, more especially in the points of concision and distinctness; and this again, in a degree even more noticeable, to precision of thought and

luminous arrangement of matter. There is a very peculiar and easily intelligible reciprocal influence between the thing written and the manner of writing, but the latter has the predominant influence of the two. The more remote effect on philosophy at large, which will inevitably result from improvement of style and thought in the points of concision, distinctness, and accuracy, need only be suggested to be conceived.

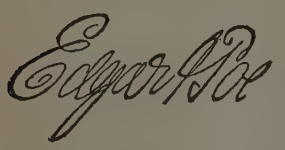
As a consequence of attention being directed to neatness and beauty of MS., the antique profession of the scribe will be revived, affording abundant employment to women, their delicacy of organisation fitting them peculiarly for such tasks. The female amanuensis indeed will occupy very nearly the position of the present male type-setter, whose industry will be diverted perforce into other channels.

These considerations are of vital importance, but there is yet one beyond them all. The value of every book is a compound of its literary value and its physical or mechanical value, as the product of physical labour applied to the physical material. But at present the latter value immensely predominates even in the works of the most esteemed authors. It will be seen, however, that the new condition of things will at once give the ascendency to the literary values, and thus, by their literary values, will books come to be estimated among men. The wealthy gentleman of "elegant leisure" will lose the vantage-ground now afforded him, and will be forced to tilt on terms of equality with the poor-devil author. At present the literary world is a species of anomalous congress, in which the majority of the members are constrained to listen in silence while all the eloquence proceeds from a privileged few. In the new *regime* the humblest will speak as often and as freely as the most exalted, and will be sure of receiving just that amount of attention which the intrinsic merit of their speeches may deserve.

From what we have said it will be evident that the discovery of Anastatic Printing will not only not obviate the necessity of copyright laws, and of an international law in especial, but will render this necessity more imperative and more apparent. It has been shown that in depressing the value of the *physique* of a book the invention will proportionally elevate the value of its *morale*, and since it is the latter value alone which the copyright laws are needed to protect, the necessity of the protection will be only the more urgent and more obvious than ever.

Autography

(It is an interesting fact that a long article on Autography appeared in the *Southern Literary Journal* (not the Messenger) signed W., and referring to Sullivan's Island (the island of the Gold Bug). This article of Poe originated in Southern Literary Messenger, February, 1836.—Ed.)



UNDER this head, some years ago, there appeared in the "Southern Literary Messenger" an article which attracted very general attention, not less from the nature of its subject than from the peculiar manner in which it was handled. The editor introduces his readers to a certain Mr. Joseph Miller, who, it is hinted, is not merely a descendant of the illustrious Joe of jest-book notoriety, but is that identical individual in proper person. Upon this point, however, an air of uncertainty is thrown by means of an equivoque, maintained throughout the paper, in respect to Mr. Miller's middle name. This equivoque is put into the mouth of Mr. M. himself. He gives his name, in the first instance, as Joseph A. Miller, but in the course of conversation shifts it to Joseph B., then to Joseph C., and so on through the whole alphabet, until he concludes by desiring a copy of the Magazine to be sent to his address as Joseph Z. Miller, Esquire.

The object of his visit to the editor is to place in his hands the autographs of certain distinguished American *literati*. To these persons he had written rigmarole letters on various topics, and in all cases had been successful in eliciting a reply. The replies only (which it is scarcely necessary to say are all fictitious) are given in the Magazine with a genuine autograph facsimile appended, and are either burlesques of the supposed writer's usual style, or rendered otherwise absurd by reference to the nonsensical questions imagined to have been propounded by Mr. Miller. The autographs thus given are twenty-six in all—corresponding to the twenty-six variations in the initial letter of the hoaxer's middle name.

With the public this article took amazingly well, and many of our principal papers were at the expense of reprinting it with the woodcut autographs. Even those whose names had been introduced, and whose style had been burlesqued, took the joke, generally speaking, in good part. Some of them were at a loss what to make of the matter. Dr. W. E. Channing of Boston was at some trouble, it is said, in calling to mind whether he had or had not actually written to some Mr. Joseph Miller the letter attributed to him in the article. This letter was nothing more than what follows:—

BOSTON, ———.

Dear Sir—No such person as Philip Philpot has ever been in my employ as a coachman, or otherwise. The name is an odd one, and not likely to be

forgotten. The man must have reference to some other Doctor Channing. It would be as well to question him closely.

Respectfully yours,
W. E. CHANNING.

To Joseph X. Miller, Esq.

The precise and brief sententiousness of the divine is here, it will be seen, very truly adopted or "hit-off."

In one instance only was the *jeu-d'-esprit* taken in serious dudgeon. Colonel Stone and the "Messenger" had not been upon the best of terms. Some one of the Colonel's little brochures had been severely treated by that journal, which declared that the work would have been far more properly published among the quack advertisements in a spare corner of the "Commercial." The Colonel had retaliated by wholesale vituperation of the "Messenger." This being the state of affairs, it was not to be wondered at that the following epistle was not quietly received on the part of him to whom it was attributed:—

NEW YORK, ———.

Dear Sir—I am exceedingly and excessively sorry that it is out of my power to comply with your rational and reasonable request. The subject you mention is one with which I am utterly unacquainted. Moreover, it is one about which I know very little.

Respectfully,
W. L. STONE.

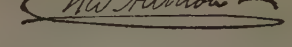
Joseph V. Miller, Esq.

These tautologies and anti-climaxes were too much for the Colonel, and we are shamed to say that he committed himself by publishing in the "Commercial" an indignant denial of ever having indited such an epistle.

The principal feature of this autograph article, although perhaps the least interesting, was that of the editorial comment upon the supposed MSS., regarding them as indicative of character. In these comments the design was never more than semi-serious. At times, too, the writer was evidently led into error or injustice through the desire of being pungent—not unfrequently sacrificing truth for the sake of a *bon-mot*. In this manner qualities were often attributed to individuals, which were not so much indicated by their handwriting, as suggested by the spleen of the commentator. But that a strong analogy *does* generally and naturally exist between every man's chirography and character, will be denied by none but the unreflecting. It is not our purpose, however, to enter into the *philosophy* of this subject, either in this portion of the present paper, or in the abstract. What we may have to say will be introduced elsewhere, and in connection with particular MSS. The practical application of the theory will thus go hand in hand with the theory itself.

Our design is threefold:—In the first place, seriously to illustrate our position that the mental features are indicated (with certain exceptions) by the handwriting; secondly, to indulge in a little literary gossip; and, thirdly, to furnish our readers with a more accurate and at the same time a more general collection of the autographs of our *literati* than is to be found elsewhere. Of the first portion of this design we have already spoken. The second speaks for itself. Of the third it is only necessary

to say that we are confident of its interest for all lovers of literature. Next to the person of a distinguished man-of-letters, we desire to see his portrait —next to his portrait his autograph. In the latter, especially, there is something which seems to bring him before us in his true idiosyncrasy—in his character of *scribe*. The feeling which prompts to the collection of autographs is a natural and rational one. But complete, or even extensive collections, are beyond the reach of those who themselves do not dabble in the waters of literature. The writer of this article has had opportunities in this way enjoyed by few. The MSS. now lying before him are a motley mass indeed. Here are letters, or other compositions, from every individual in America who has the slightest pretension to literary celebrity. From these we propose to select the most eminent names—as to give *all* would be a work of supererogation. Unquestionably, among those whose claims we are forced to postpone, are several whose high *merit* might justly demand a different treatment; but the rule applicable in a case like this seems to be that of celebrity rather than that of true worth. It will be understood that, in the necessity of selection which circumstances impose upon us, we confine ourselves to the *most noted among the living literati of the country*. The article above alluded to embraced, as we have already stated, only twenty-six names, and was not occupied *exclusively* either with living persons, or properly speaking, with literary ones. In fact the whole paper seemed to acknowledge no law beyond that of whim. Our present essay will be found to include *one hundred autographs*. We have thought it unnecessary to preserve any particular order in their arrangement.



The chirography of Professor ANTHON is the most regularly beautiful of any in our collection. We see the most scrupulous precision, finish, and neatness about every portion of it—in the formation of individual letters, as well as in the *tout-ensemble*. The perfect symmetry of the MS. gives it, to a casual glance, the appearance of Italic print. The lines are quite straight, and at exactly equal distances, yet are written without black rules, or other artificial aid. There is not the slightest superfluity in the way of flourish or otherwise, with the exception of the twirl in the C of the signature. Yet the whole is rather neat and graceful than forcible. Of four letters now lying before us, one is written on pink, one on a faint blue, one on green, and one on yellow paper—all of the finest quality. The seal is of green wax, with an impression of the head of Cæsar.

It is in the chirography of such men as Professor Anthon that we look with certainty for indication of character. The life of a scholar is mostly undisturbed by those adventitious events which distort the natural disposition of the man of the world, preventing his real nature from manifesting itself in his MS. The lawyer, who, pressed for

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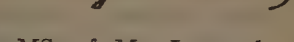
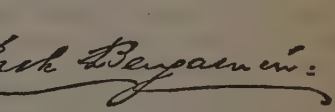
*The first part of this criticism will be found under the same name in Literati of New York.—Ed.

time, is often forced to embody a world of heterogeneous memoranda on scraps of paper, with the stamps of all varieties of pen, will soon find the fair characters of his boyhood degenerate into hieroglyphics which would puzzle Doctor Wallis or Champollion; and from chirography so disturbed it is nearly impossible to decide anything. In a similar manner, men who pass through many striking vicissitudes of life, acquire in each change of circumstance a temporary inflection of the handwriting; the whole resulting, after many years, in an unformed or variable MS., scarcely to be recognised by themselves from one day to the other. In the case of literary men generally, we may expect some decisive token of the mental influence on the MS., and in the instance of the classical devotee we may look with *especial* certainty for such token. We see, accordingly, in Professor Anthon's autography each and all of the known idiosyncrasies of his taste and intellect. We recognise at once the scrupulous precision and finish of his scholarship and of his style—the love of elegance which prompts him to surround himself in his private study with gems of sculptural art and beautifully bound volumes, all arranged with elaborate attention to form, and in the very pedantry of neatness. We perceive, too, the disdain of superfluous embellishment which distinguishes his compilations, and which gives to their exterior appearance so marked an air of Quakerism. We must not forget to observe that the "want of force" is a want as perceptible in the whole character of the man as in that of the MS.



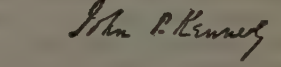
The MS. of Mr. IRVING has little about it indicative of his genius. Certainly, no one could suspect from it any nice *finish* in the writer's compositions; nor is this nice finish to be found. The letters now before us vary remarkably in appearance; and those of late date are not nearly so well written as the more antique. Mr. Irving has travelled much, has seen many vicissitudes, and has been so thoroughly satiated with fame as to grow slovenly in the performance of his literary tasks. This slovenliness has affected his handwriting. But even from his earlier MSS. there is little to be gleaned, except the ideas of simplicity and precision. It must be admitted, however, that this fact, in itself, is characteristic of the literary manner, which, however excellent, has no prominent or very remarkable features.



For the last six or seven years few men have occupied a more desirable position among us than Mr. BENJAMIN. As the editor of the "American Monthly Magazine," of the "New Yorker," and more lately of the "Signal," and "New World," he has exerted an influence scarcely second to that of any editor in the country. This influence Mr. B. owes to no single cause, but to his combined ability, activity, causticity, fearlessness, and independence. We use the latter term, however, with some

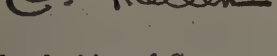
mental reservation. The editor of the "World" is independent so far as the word implies unshaken resolution to follow the bent of one's own will, let the consequences be what they may. He is no respecter of persons, and his vituperation as often assails the powerful as the powerless—indeed the latter fall rarely under his censure. But we cannot call his independence at all times that of principle. We can never be sure that he will defend a cause merely because it is the cause of truth—or even because he regards it as such. He is too frequently biassed by personal feelings—feelings now of friendship, and again of vindictiveness. He is a warm friend, and a bitter, but not implacable enemy. His judgment in literary matters should not be questioned, but there is some difficulty in getting at his real opinion. As a prose writer, his style is lucid, terse, and pungent. He is often witty, often cuttingly sarcastic, but seldom humorous. He frequently injures the force of his fiercest attacks by an indulgence in merely vituperative epithets. As a poet, he is entitled to far higher consideration than that in which he is ordinarily held. He is skilful and passionate, as well as imaginative. His sonnets have not been surpassed. In short, it is as a poet that his better genius is evinced—it is in poetry that his noble spirit breaks forth, showing what the man is, and what, but for unhappy circumstances, he would invariably appear.

Mr. Benjamin's MS. is not very dissimilar to Mr. Irving's, and, like his, it has no doubt been greatly modified by the excitements of life, and by the necessity of writing much and hastily, so that we can predicate but little respecting it. It speaks of his exquisite sensibility and passion. These betray themselves in the nervous variation of the MS. as the subject is diversified. When the theme is an ordinary one, the writing is legible and has force, but when it verges upon anything which may be supposed to excite, we see the characters falter as they proceed. In the MSS. of some of his best poems this peculiarity is very remarkable. The signature conveys the idea of his *usual* chirography.

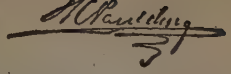


Mr. KENNEDY is well known as the author of "Swallow Barn," "Horse-Shoe Robinson," and "Rob of the Bowl," three works whose features are strongly and decidedly marked. These features are boldness and force of thought (disdaining ordinary embellishment, and depending for its effect upon masses rather than upon details), with a predominant *sense of the picturesque* pervading and giving colour to the whole. His "Swallow Barn" in especial (and it is by the first effort of an author that we form the truest idea of his mental bias) is but a rich succession of picturesque still-life pieces. Mr. Kennedy is well-to-do in the world, and has always taken the world easily. We may therefore expect to find in his chirography, if ever in any, a full indication of the chief feature of his literary style, especially as this chief feature is so remarkably prominent. A glance at his signature will convince any one that the indication *is* to be found. A painter called upon to designate the main pecu-

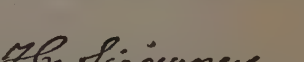
iarity of this MS., would speak at once of the *picturesque*. This character is given it by the absence of hair-strokes, and by the abrupt termination of every letter without tapering; also in great measure by varying the size and slope of the letters. Great uniformity is preserved in the whole air of the MS., with great variety in the constituent parts. Every character has the clearness, boldness, and precision of a woodcut. The long letters do not rise or fall in an undue degree above the others. Upon the whole, this is a hand which pleases us much, although its *bizarrerie* is rather too piquant for the general taste. Should its writer devote himself more exclusively to light letters we predict his future eminence. The paper on which our epistles are written is very fine, clear, and *white*, with gilt edges. The seal is neat, and just sufficient wax has been used for the impression. All this betokens a love of the elegant without effeminacy.



The handwriting of GRENVILLE MELLEN is somewhat peculiar, and partakes largely of the character of his signature as seen above. The whole is highly indicative of the poet's flighty, hyperfanciful character, with his unsettled and often erroneous ideas of the beautiful. His straining after effect is well paralleled in the formation of the preposterous G in the signature, with the two dots by its side. Mr. Mellen has genius unquestionably, but there is something in his temperament which obscures it.

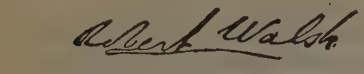


No correct notion of Mr. PAULDING's literary peculiarities can be obtained from an inspection of his MS., which no doubt has been strongly modified by adventitious circumstances. His small *a*'s, *t*'s, and *c*'s are all alike, and the style of the characters generally is French, although the entire MS. has much the appearance of Greek text. The paper which he ordinarily uses is of a very fine glossy texture, and of a blue tint, with gilt edges. His signature is a good specimen of his general hand.



Mrs. SIGOURNEY seems to take much pains with her MSS. Apparently she employs *black lines*. Every *t* is crossed, and every *i* dotted, with precision, while the punctuation is faultless. Yet the whole has nothing of effeminacy or formality. The individual characters are large, well and freely formed, and preserve a perfect uniformity throughout. Something in her handwriting puts us in mind of Mr. Paulding's. In both MSS. perfect regularity exists, and in both the style is *formed* or *decided*. Both are beautiful, yet Mrs. Sigourney's is the most legible, and Mr. Paulding's nearly the most illegible in the world. From that of Mrs. S. we might easily form a true estimate of her compositions. Freedom, dignity, precision, and grace, without originality, may be properly attributed to her. She has fine taste, without genius. Her paper is

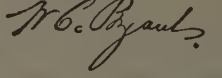
usually good, the seal small, of green and gold wax, and without impression.



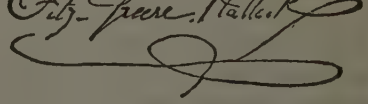
Mr. WALSH'S MS. is peculiar, from its large, sprawling, and irregular appearance—rather rotund than angular. It always seems to have been hurriedly written. The *t*'s are crossed with a sweeping scratch of the pen, which gives to his epistles a somewhat droll appearance. A *dictatorial* air pervades the whole. His paper is of ordinary quality. His seal is commonly of brown wax mingled with gold, and bears a Latin motto, of which only the words *trans* and *mortuus* are legible.

Mr. Walsh cannot be denied talent, but his reputation, which has been bolstered into being by a *clique,* is not a thing to live. A blustering self-conceit betrays itself in his chirography, which upon the whole is not very dissimilar to that of Mr. E. Everett, of whom we shall speak hereafter.

Mr. INGRAHAM, or Ingrahame (for he writes his name sometimes with, and sometimes without the *e*), is one of our most *popular* novelists, if not one of our best. He appeals always to the taste of the ultra-romanticists (as a matter, we believe, rather of pecuniary policy than of choice) and thus is obnoxious to the charge of a certain cut-and-thrust, blue-fire, melodramaticism. Still, he is capable of better things. His chirography is very unequal, at times sufficiently clear and flowing, at others shockingly scratchy and uncouth. From it nothing whatever can be predicated except an uneasy vacillation of temper and of purpose.



Mr. BRYANT'S MS. puts us entirely at fault. It is one of the most commonplace clerk's hands which we ever encountered, and has no character about it beyond that of the day-book and ledger. He writes, in short, what mercantile men and professional penmen call a fair hand, but what artists would term an abominable one. Among its regular up and down strokes, wavings, lines and hair-lines, systematic taperings and flourishes, we look in vain for the force, polish, and decision of the poet. The *picturesque,* to be sure, is equally deficient in his chirography and in his poetical productions.

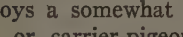


Mr. HALLECK'S hand is strikingly indicative of his genius. We see in it some force, more grace, and little of the picturesque. There is a great deal of freedom about it, and his MSS. seem to be written *currente calamo,* but without hurry. His flourishes, which are not many, look as if thoughtfully planned, and deliberately, yet firmly executed. His paper is very good, and of a bluish tint, his seal of red wax.

Mr. Willis when writing carefully would write a hand nearly resembling that of Mr. Halleck, although no similarity is perceptible in the signatures. His usual chirography is dashing, free, and not ungraceful, but is sadly deficient in force and picturesqueness. It has been the fate of this gentleman to be alternately condemned *ad infinitum*, and lauded *ad nauseam*, a fact which speaks much in his praise. We know of no American writer who has evinced greater versatility of talent, that is to say, of high talent, often amounting to genius, and we know of none who has more narrowly missed placing himself at the head of our letters.

The paper of Mr. Willis's epistles is always fine and glossy. At present he employs a somewhat large seal, with a dove or carrier-pigeon at the top, the word "Glenmary" at bottom, and the initials "N. P. W." in the middle.

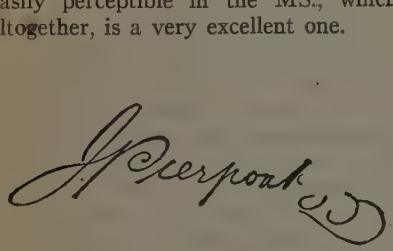
Mr. Dawes has been long known as a poet, but his claims are scarcely yet settled, his friends giving him rank with Brant and Halleck, while his opponents treat his pretensions with contempt. The truth is that the author of "Geraldine" and "Athenia of Damascus" has written occasional verses very well—so well that some of his minor pieces may be considered equal to any of the minor pieces of either of the two gentlemen above mentioned. His longer poems, however, will not bear examination. "Athenia of Damascus" is pompous nonsense, and "Geraldine" a most ridiculous imitation of Don Juan, in which the beauties of the original have been as sedulously avoided as the blemishes have been blunderingly culled. In style he is perhaps the most inflated, involved, and false-figurative of any of our more noted poets. This defect of course is only fully appreciable in what are termed his "sustained efforts," and thus his shorter pieces are often exceedingly good. His apparent erudition is mere verbiage, and were it real would be lamentably out of place where we see it. He seems to have been infected with a blind admiration of Coleridge, especially of his mysticism and cant.



H. W. Longfellow (Professor of Moral Philosophy at Harvard), is entitled to the first place among the poets of America—certainly to the first place among those who have put themselves prominently forth as poets. His good qualities are all of the highest order, while his sins are chiefly those of affectation and imitation—an imitation sometimes verging upon downright theft.

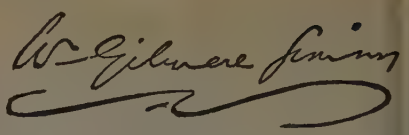
His MS. is remarkably good, and is fairly exemplified in the signature. We see here plain indications of the force, vigour, and glowing richness of his literary style; the deliberate and steady *finish* of his compositions. The man who writes thus may not accomplish much, but what he does, will always be thoroughly done. The main beauty, or at least one great beauty, of his poetry,

is that of *proportion;* another is a freedom from extraneous embellishment. He oftener runs into affectation through his endeavours at simplicity than through any other cause. Now this rigid simplicity and proportion are easily perceptible in the MS., which, altogether, is a very excellent one.

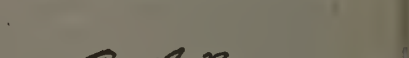


The Rev. J. PIERPONT, who, of late, has attracted so much of the public attention, is one of the most accomplished poets in America. His "Air of Palestine" is distinguished by the sweetness and vigour of its versification, and by the grace of its sentiments. Some of his shorter pieces are exceedingly terse and forcible, and none of our readers can have forgotten his "Lines on Napoleon." His rhythm is at least equal in strength and modulation to that of any poet in America. Here he resembles Milman and Croly.

His chirography, nevertheless, indicates nothing beyond the commonplace. It is an ordinary clerk's hand—one which is met with more frequently than any other. It is decidedly *formed;* and we have no doubt that he *never* writes otherwise than thus. The MS. of his school-days has probably been persisted in to the last. If so, the fact is in full consonance with the steady precision of his style. The flourish at the end of the signature is but a part of the writer's general enthusiasm.



Mr. SIMMS is the author of "Martin Faber," "Atalantis," "Guy Rivers," "The Partisans," "Mellichampe," "The Yemassee," "The Damsel of Darien," "The Black Riders of the Congaree," and one or two other productionss among which we must not forget to mention several fine poems. As a poet indeed, we like him far better than as a novelist. His qualities in this latter respect *resemble* those of Mr. Kennedy although he equals him in no particular except in his appreciation of the graceful. In his sense of beauty he is Mr K.'s superior, but falls behind him in force, and the other attributes of the author of "Swallow Barn." These differences and resemblances are well shown in the MSS. That of Mr. S. has more slope, and more uniformity in detail, with less in the mass—while it has also less of the picturesque, although still much. The middle name is Gilmore; in the cut it looks like Gilmere.

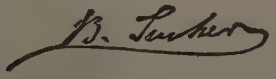


The Rev. ORESTES A. BROWNSON is chiefly known to the literary world as the editor of the "Boston Quarterly Review," a work to which he contributes each quarter, at least two-thirds of the matter. He has published little in book-form—his principal works being "Charles Elwood" and "New Views." Of these, the former production is, in many respects, one of the highest merit

n logical accuracy, in comprehensive-ess of thought, and in the evident rankness and desire for truth in which t is composed, we know of few theo-ogical treatises which can be compared vith it. Its conclusion, however, bears bout it a species of hesitation and in-onsequence which betray the fact that he writer has not altogether succeeded n convincing himself of those impor-ant truths which he is so anxious to mpress upon his readers. We must ear in mind, however, that this is the ault of Mr. Brownson's subject, and ot of Mr. Brownson. However well man may reason on the great topics f God and immortality, he will be orced to admit tacitly in the end, that God and immortality are things to be elt, rather than demonstrated.

On subjects less indefinite, Mr. B. easons with the calm and convincing orce of a Combe. He is, in every re-pect an extraordinary man, and with he more extensive resources which would have been afforded him by early ducation, could not have failed to bring about important results.

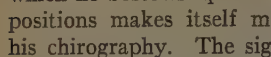
His MS. indicates, in the most strik-ng manner, the unpretending simplicity, directness, and especially the *indefatiga-bility* of his mental character. His signature is more *petite* than his general chirography.



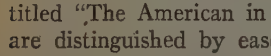
Judge BEVERLY TUCKER, of the Col-lege of William and Mary, Virginia, is the author of one of the best novels ever published in America—"George Balcombe"—although for some reason the book was never a popular favourite. It was, perhaps, somewhat too didactic for the general taste.

He has written a great deal also for the "Southern Literary Messenger" at different times; and at one period acted in part, if not altogether, as editor of that Magazine, which is indebted to him for some very racy articles, in the way of criticism especially. He is apt, how-ever, to be led away for personal feel-ings, and is more given to vituperation for the mere sake of *point* or pungency than is altogether consonant with his character as judge. Some five years ago there appeared in the "Messenger," under the editorial head, an article on the subject of the "Pickwick Papers" and some other productions of Mr. Dickens. This article, which abounded in well-written but extravagant denun-ciation of everything composed by the author of "The Curiosity Shop," and which prophesied his immediate down-fall, we have reason to believe was from the pen of Judge Beverly Tucker. We take this opportunity of mentioning the subject, because the odium of the paper in question fell altogether upon our shoulders, and it is a burden we are not disposed and never intended to bear. The review appeared in March, we think, and we had retired from the "Messenger" in the January preceding. About eighteen months previously and when Mr. Dickens was scarcely known to the public at all, except as the au-thor of some brief tales and essays, the writer of this article took occasion to predict in the "Messenger," and in the most emphatic manner, that high and just distinction which the author in question has attained. Judge Tucker's MS. is diminutive, but neat and legible, and has much force and precision, with

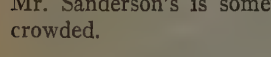
little of the picturesque. The care which he bestows upon his literary compositions makes itself manifest also in his chirography. The signature is more florid than the general hand.



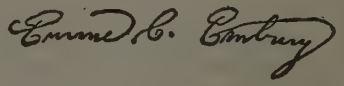
Mr. SANDERSON, Professor of the Greek and Latin languages in the High School of Philadelphia, is well known as the author of a series of letters entitled "The American in Paris." These are distinguished by ease and vivacity of style, with occasional profundity of observation, and, above all, by the frequency of their illustrative anecdotes and figures. In all these particulars Professor Sanderson is the precise counterpart of Judge Beverly Tucker, author of "George Balcombe." The MSS. of the two gentlemen are nearly identical. Both are neat, clear, and legible. Mr. Sanderson's is somewhat the more crowded.



About Miss GOULD'S MS. there is great neatness, picturesqueness, and finish, without over-effeminacy. The literary style of one who writes thus will always be remarkable for sententiousness and epigrammatism; and these are the leading features of Miss Gould's poetry.

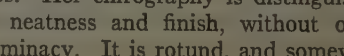


Prof. HENRY, of Bristol College, is chiefly known by his contributions to our Quarterlies, and as one of the originators of the "New York Review," in conjunction with Dr. Hawks and Professor Anthon. His chirography is now neat and picturesque (much resembling that of Judge Tucker), and now excessively scratchy, *clerky*, and slovenly—so that it is nearly impossible to say anything respecting it, except that it indicates a vacillating disposition, with unsettled ideas of the beautiful. None of his epistles, in regard to their chirography, end as well as they begin. This trait denotes *fatigability*. His signature, which is bold and decided, conveys not the faintest idea of the general MS.



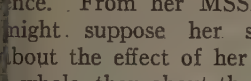
Mrs. EMBURY is chiefly known by her contributions to the Periodicals of the country. She is one of the most nervous of our female writers, and is not destitute of originality—that rarest of all qualities in a woman, and especially in an American woman.

Her MS. evinces a strong disposition to fly off at a tangent from the old formulæ of the Boarding Academies. Both in it, and in her literary style, it would be well that she should no longer hesitate to discard the absurdities of mere fashion.



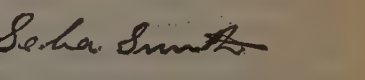
Miss LESLIE is celebrated for the homely naturalness of her stories and for the broad satire of her comic style. She has written much for the Magazines. Her chirography is distinguished for neatness and finish, without over-effeminacy. It is rotund, and somewhat

diminutive; the letters being separate, and the words always finished with an inward twirl. She is never particular about the quality of her paper or the other externals of epistolary correspondence. From her MSS. in general, we might suppose her solicitous rather about the effect of her compositions as a whole, than about the polishing of the constituent parts. There is much of the picturesque both in her chirography and in her literary style.



Mr. NEAL has acquired a very extensive reputation through his "Charcoal Sketches," a series of papers originally written for the "Saturday News" of this city, and afterwards published in book form, with illustrations by Johnston. The whole design of the "Charcoal Sketches" may be stated as the depicting of the wharf and street *loafer;* but this design has been executed altogether in caricature. The extreme of burlesque runs throughout the work, which is also chargeable with a tedious repetition of slang and incident. The loafer always declaims the same nonsense, in the same style, gets drunk in the same way, and is taken to the watch-house after the same fashion. Reading one chapter of the book we read all. Any single description would have been an original idea well executed, but the dose is repeated *ad nauseam,* and betrays a woful poverty of invention. The manner in which Mr. Neal's book was belauded by his personal friends of the Philadelphia press speaks little for their independence, or less for their taste. To dub the author of these "Charcoal Sketches" (which are really very excellent police-reports) with the title of "the American Boz," is either outrageous nonsense or malevolent irony.

In other respects Mr. N. has evinced talents which cannot be questioned. He has conducted the "Pennsylvanian" with credit, and, as a political writer, he stands deservedly high. His MS. is simple and legible, with much space between the words. It has force, but little grace. Altogether, his chirography is good; but as he belongs to the editorial corps, it would not be just to suppose that any deductions in respect to character could be gleaned from it. His signature conveys the general MS. with accuracy.

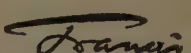


Mr. SEBA SMITH has become somewhat widely celebrated as the author, in part, of the "Letters of Major Jack Downing." These were very clever productions; coarse, but full of fun, wit, sarcasm, and sense. Their manner rendered them exceedingly popular, until their success tempted into the field a host of brainless imitators. Mr. S. is also the author of several poems; among others, of "Powhatan, a Metrical Romance," which we do not very particularly admire. His MS. is legible, and has much simplicity about it. At times it vacillates, and appears unformed. Upon the whole, it is much such a MS. as David Crockett wrote, and precisely such a one as we might imagine would be written by a *veritable* Jack Downing—by Jack Downing himself, had this creature of Mr. Smith's fancy been endowed with a real entity.

The fact is that "The Major" is not *all* a creation; at least one half of his character actually exists in the bosom of his originator. It was the Jack Downing half that composed "Powhatan."

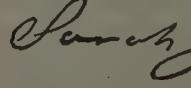
Lieutenant SLIDELL some years ago took the additional name of Mackenzie. His reputation at one period was extravagantly high—a circumstance owing, in some measure, to the *esprit de corps* of the navy of which he is a member, and to his private influence, through his family, with the Review-cliques. Yet his fame was not altogether undeserved; although it cannot be denied that his first book, "A Year in Spain," was in some danger of being overlooked by his countrymen, until a benignant star directed the attention of the London Bookseller, Murray, to its merits. Cockney octavos prevailed; and the clever young writer, who was cut dead in his Yankee habiliments, met with bows innumerable in the gala dress of an English *imprimatur*. The work now ran through several editions, and prepared the public for the kind reception of "The American in England," which exalted his reputation to its highest pinnacle. Both these books abound in racy description, but are chiefly remarkable for their gross deficiencies in grammatical construction.

Lieut. Slidell's MS. is peculiarly neat and even—quite legible, but altogether too *petite* and effeminate. Few tokens of his literary character are to be found beyond the *petiteness*, which is exactly analogous with the minute detail of his descriptions.



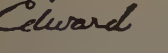
FRANCIS LIEBER is Professor of History and Political Economy in the College of South Carolina, and has published many works distinguished by acumen and erudition. Among these we may notice a "Journal of a Residence in Greece," written at the instigation of the historian Niebuhr; "The Stranger in America," a piquant book abounding in various information relative to the United States; a treatise on "Education"; "Reminiscences of an Intercourse with Niebuhr," and an "Essay on International Copyright"—this last a valuable work.

Professor Lieber's personal character is that of the frankest and most unpretending *bonhomie*, while his erudition is rather massive than minute. We may therefore expect his MS. to differ widely from that of his brother scholar Professor Anthon; and so in truth it does. His chirography is careless, heavy, black, and forcible, without the slightest attempt at ornament—very similar, upon the whole, to the well-known chirography of Chief-Justice Marshall. His letters have the peculiarity of a wide margin left at the top of each page.

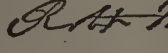


Mrs. HALE is well known for her masculine style of thought. This is clearly expressed in her chirography, which is far larger, heavier, and altogether bolder than that of her sex gen-

erally. It resembles in a great degree that of Professor Lieber, and is not easily deciphered.

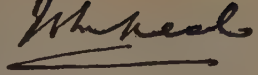


Mr. EVERETT'S MS. is a noble one. It has about it an air of deliberate precision emblematic of the statesman, and a mingled grace and solidity betokening the scholar. Nothing can be more legible, and nothing need be more uniform. The man who writes thus will never grossly err in judgment or otherwise; but we may also venture to say that he will never attain the loftiest pinnacles of renown. The letters before us have a seal of red wax, with an oval device bearing the initials E.E. and surrounded with a scroll, inscribed with some Latin words which are illegible.

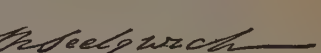


Dr. BIRD is well known as the author of "The Gladiator," "Calavar," "The Infidel," "Nick of the Woods," and some other works—"Calavar" being, we think, by far the best of them, and beyond doubt one of the best of American novels.

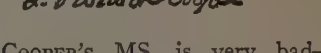
His chirography resembles that of Mr. Benjamin very closely; the chief difference being in a curl of the final letters in Dr. B's. The characters, too, have the air of not being able to keep pace with the thought, and an uneasy want of finish seems to have been the consequence. A vivid imagination might easily be deduced from such a MS.



Mr. JOHN NEAL'S MS. is exceedingly illegible and careless. Many of his epistles are perfect enigmas, and we doubt whether he could read them himself in half-an-hour after they are penned. Sometimes four or five words are run together. Any one, from Mr. Neal's penmanship, might suppose his mind to be what it really is—excessively flighty and irregular, but active and energetic.

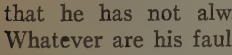


The penmanship of Miss SEDGWICK is excellent. The characters are well-sized, distinct, elegantly but not ostentatiously formed, and, with perfect freedom of manner, are still sufficiently feminine. The hair-strokes differ little from the downward ones, and the MSS. have thus a uniformity they might not otherwise have. The paper she generally uses is good, blue, and machine-ruled. Miss Sedgwick's handwriting points unequivocally to the traits of her literary style—which are strong common sense, and a masculine disdain of mere ornament. The signature conveys the general chirography.

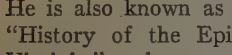


Mr. COOPER'S MS. is very bad—*unformed,* with little of distinctive character about it, and varying greatly in different epistles. In most of those before us a steel pen has been em-

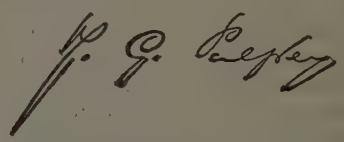
ployed, the lines are crooked, and the whole chirography has a constrained and school-boyish air. The paper is fine, and of a bluish tint. A wafer is always used. Without appearing ill-natured, we could scarcely draw any inferences from such a MS. Mr. Cooper has seen many vicissitudes, and it is probable that he has not always written thus. Whatever are his faults, his genius cannot be doubted.



Dr. HAWKS is one of the originators of the "New York Review," to which journal he has furnished many articles. He is also known as the author of the "History of the Episcopal Church of Virginia," and one or two minor works. He now edits the "Church Record." His style, both as a writer and as a preacher, is characterized rather by a perfect *fluency* than by any more lofty quality, and this trait is strikingly indicated in his chirography, of which the signature is a fair specimen.



This gentleman is the author of "Cromwell," "The Brothers," "Ringwood, the Rover," and some other minor productions. He at one time edited the "American Monthly Magazine" in connection with Mr. Hoffman. In his compositions for the Magazines, Mr. HERBERT is in the habit of doing both them and himself gross injustice by neglect and hurry. His longer works evince much ability, although he is rarely entitled to be called original. His MS. is exceedingly neat, clear, and forcible; the signature affording a just idea of it. It resembles that of Mr. Kennedy very nearly; but has more slope and uniformity, with, of course, less spirit, and less of the picturesque. He who writes as Mr. Herbert will be found always to depend chiefly upon his merits of *style* for a literary reputation, and will not be unapt to fall into a pompous grandiloquence. The author of "Cromwell" is sometimes wofully turgid.

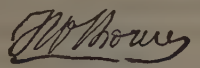


Professor PALFREY* is known to the public principally through his editorship of the "North American Review." He has a reputation for scholarship; and many of the articles which are attributed to his pen evince that this reputation is well based, so far as the common notion of scholarship extends. For the rest, he seems to dwell altogether within the narrow world of his *own* conceptions; imprisoning them by the very barrier which he has erected against the conceptions of others.

His MS. shows a total deficiency in the sense of the beautiful. It has great pretension—great straining after effect, but is altogether one of the most miserable MSS. in the world—forceless, graceless, tawdry, vacillating, and un-

*Palfrey, Pierrepont, Paulding and Percival, as well as Poe, are among the names to be considered in attributing articles signed P—— to the proper author.—Ed.

picturesque. The signature conveys but a faint idea of its extravagance. However much we may admire the mere *knowledge* of the man who writes thus, it will not do to place any dependence upon his wisdom or upon his taste.

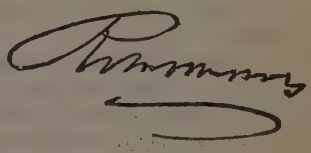


F. W. Thomas, who began his literary career at the early age of seventeen, by a poetical lampoon upon certain Baltimore fops, has since more particularly distinguished himself as a novelist. His "Clinton Bradshawe" is perhaps better known than any of his later fictions. It is remarkable for a frank, unscrupulous portraiture of men and things, in high life and low, and by unusual discrimination and observation in respect to character. Since its publication he has produced "East and West" and "Howard Pinckney," neither of which seems to have been so popular as his first essay, although both have merit.

"East and West," published in 1836, was an attempt to portray the every-day events occurring to a fallen family emigrating from the East to the West. In it, as in "Clinton Bradshawe," most of the characters are drawn from life. "Howard Pinckney" was published in 1840.

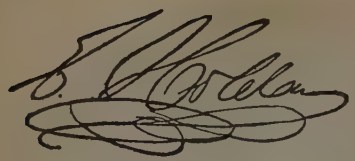
Mr. Thomas was at one period the editor of the Cincinnati "Commercial Advertiser." He is also well known as a public lecturer on a variety of topics. His conversational powers are very great. As a poet, he has also distinguished himself. His "Emigrant" will be read with pleasure by every person of taste.

His MS. is more like that of Mr. Benjamin than that of any other literary person of our acquaintance. It has even more than the occasional nervousness of Mr. B.'s, and, as in the case of the editor of the "New World," indicates the passionate sensibility of the man.



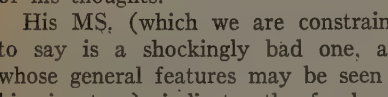
Mr. Morris ranks, we believe, as the first of our Philadelphia poets since the death of Willis Gaylord Clark. His compositions, like those of his late lamented friend, are characterised by sweetness rather than by strength of versification, and by tenderness and delicacy rather than by vigour or originality of thought. A late notice of him in the "Boston Notion" from the pen of Rufus W. Griswold, did his high qualities no more than justice. As a prose writer, he is chiefly known by his editorial contributions to the Philadelphia "Inquirer," and by occasional essays for the Magazines.

His chirography is usually very illegible, although at times sufficiently distinct. It has no marked characteristics, and like that of almost every editor in the country, has been so modified by the circumstances of his position as to afford no certain indication of the mental features.



Ezra Holden has written much, not only for his paper, "The Saturday Courier," but for our periodicals generally, and stands high in the public estimation, as a sound thinker, and still more particularly as a fearless expresser of his thoughts.

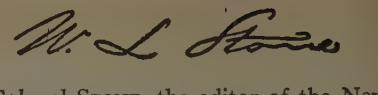
His MS. (which we are constrained to say is a shockingly bad one, and whose general features may be seen in his signature), indicates the frank and *naive* manner of his literary style—a style which not unfrequently flies off into whimsicalities.



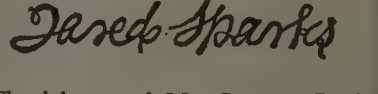
Mr. Graham is known to the literary world as the editor and proprietor of "Graham's Magazine," the most popular periodical in America, and also of the "Saturday Evening Post," of Philadelphia. For both of these journals he has written much and well.*

His MS. generally is very bad, or at least very illegible. At times it is sufficiently distinct, and has force and picturesqueness, speaking plainly of the *energy* which particularly distinguishes him as a man. The signature above is more scratchy than usual.

*This remark should be noted by those who are too fond of attributing to Poe unsigned articles appearing in magazines.—Ed.

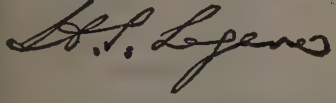


Colonel Stone, the editor of the New York "Commercial Advertiser," is remarkable for the great difference which exists between the apparent public opinion respecting his abilities and the real estimation in which he is privately held. Through his paper, and a bustling activity always prone to thrust itself forward, he has attained an unusual degree of influence in New York, and not only this, but what appears to be a reputation for talent. But this talent we do not remember ever to have heard assigned him by any honest man's private opinion. We place him among our *literati* because he has published certain books. Perhaps the best of these are his "Life of Brandt," and "Life and Times of Red Jacket." Of the rest, his story called "Ups and Downs," his defence of Animal Magnetism, and his pamphlets concerning Maria Monk, are scarcely the most absurd. His MS. is heavy and sprawling, resembling his mental character in a species of utter unmeaningness, which lies like the nightmare, upon his autograph.

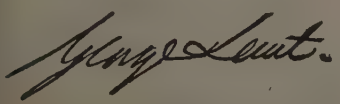


The labours of Mr. Sparks, Professor of History at Harvard, are well known and justly appreciated. His MS. has an unusually odd appearance. The characters are large, round, black, irregular, and perpendicular—the signature, as above, being an excellent specimen of his chirography in general. In all his letters now before us, the

hes are as close together as possible, ving the idea of irretrievable con- sion; still none of them are illegible pon close inspection. We can form o guess in regard to any mental pe- uliarities from Mr. Sparks' MSS. which as been no doubt modified by the hur- ying and intricate nature of his re- earches. We might imagine such pistles as these to have been written extreme haste, by a man exceedingly usy, among great piles of books and apers huddled up around him, like he chaotic tomes of Magliabecchi. The aper used in all our epistles is uncom- only fine.



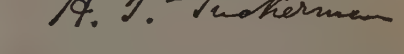
The name of H. S. LEGARE is written ithout an accent on the final *e*, yet is ronounced as if this letter were ac- ented—Legray. He contributed many rticles of high merit to the "Southern eview," and has a wide reputation for cholarship and talent. His MS. re- embles that of Mr. Palfrey of the North American Review," and their ental features appear to us nearly dentical. What we have said in regard o the chirography of Mr. Palfrey will pply with equal force to that of the resent Secretary.



Mr. GEORGE LUNT of Newburyport, Massachusetts, is known as a poet of much vigour of style and massiveness of thought. He delights in the grand, rather than in the beautiful, and is not unfrequently turgid, but never feeble.* The traits here described impress themselves with remarkable distinctness upon his chirography, of which the signature gives a perfect idea.

Mr. CHANDLER'S reputation as the editor of one of the best daily papers in the country, and as one of our finest *belles lettres* scholars, is deservedly high. He is well known through his numerous addresses, essays, miscellaneous sketches, and prose tales. Some of these latter evince imaginative powers of a superior order.

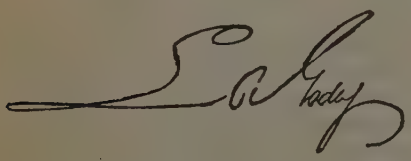
His MS. is not fairly shown in his signature, the latter being much more open and bold than his general chirograph. His handwriting must be included in the editorial category—it seems to have been ruined by habitual hurry.



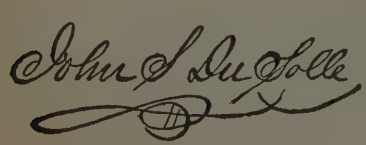
H. T. TUCKERMAN has written one or two books consisting of "Sketches of Travel." His "Isabel" is, perhaps, better known than any of his other productions, but was never a popular work. He is a *correct* writer so far as mere

*If the student of literature will read a few of these poems, he will note the marvelous accurate review work of Poe as summed up in this brief criticism.—Ed.

English is concerned, but an insufferably tedious and dull one. He has contributed much of late days to the "Southern Literary Messenger," with which journal, perhaps, the legibility of his MS. has been an important, if not the principal recommendation. His chirography is neat and distinct, and has some grace, but no force—evincing, in a remarkable degree, the idiosyncrasies of the writer.

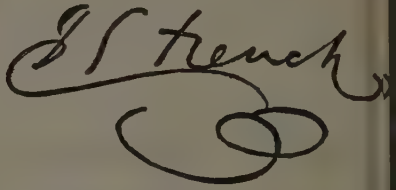


Mr. GODEY is only known to the literary world as editor and publisher of "The Lady's Book," but his celebrity in this regard entitles him to a place in this collection. His MS. is remarkably distinct and graceful—the signature affording an excellent idea of it. The man who invariably writes so well as Mr. G. invariably does, gives evidence of a fine taste, combined with an indefatigability which will ensure his permanent success in the world's affairs. No man has warmer friends or fewer enemies.

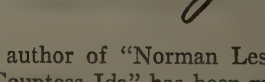


Mr. DU SOLLE is well known through his connection with the "Spirit of the Times." His prose is forcible, and often excellent in other respects. As a poet, he is entitled to higher consid eration. Some of his Pindaric pieces a unusually good, and it may be doubte if we have a better *versifier* in Americ

Accustomed to the daily toil of a editor, he has contracted a habit writing hurriedly, and his MS. vari with the occasion. It is impossible deduce any inferences from it as regar the mental character. The signatu shows rather how he can write than ho he does.

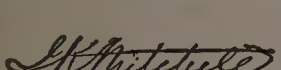


Mr. FRENCH is the author of a "Li of David Crockett" and also of a nov called "Elkswatawa," a denunciato review of which, in the "Southern Me senger," some years ago, deterred hi from further literary attempts. Shou he write again, he will probably di tinguish himself, for he is unquestio ably a man of talent. We need no be ter evidence of this than his MS. whi speaks of force, boldness, and ori inality. The flourish, however, betra a certain *floridity* of taste.

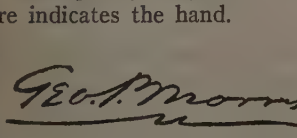


The author of "Norman Leslie" a "The Countess Ida" has been more su cessful as an essayist about small ma ters than as a novelist. "Norma

Leslie" is more familiarly remembered as "The Great Used Up," while "The Countess" made no definite impression whatever. Of course we are not to expect remarkable features in Mr. Fay's MS. It has a wavering, finicky, and over-delicate air, without pretension to either grace or force; and the description of the chirography would answer, without alteration, for that of the literary character. Mr. F. frequently employs an amanuensis, who writes a very beautiful French hand. The one must not be confounded with the other.

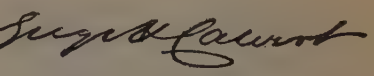


Dr. Mitchell has published several pretty songs which have been set to music and become popular. He has also given to the world a volume of poems, of which the longest was remarkable for an old-fashioned polish and vigour of versification. His MS. is rather graceful than picturesque or forcible—and these words apply equally well to his poetry in general. The signature indicates the hand.

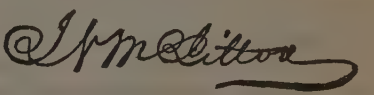


General Morris has composed many songs which have taken fast hold upon the popular taste, and which are deservedly celebrated. He has caught the true *tone* for these things, and hence his popularity—a popularity which his enemies would fain make us believe is altogether attributable to his editorial influence. The charge is true only in a measure. The tone of which we speak is that kind of frank, free, hearty *sentiment* (rather than philosophy) which distinguishes Beranger, and which the critics, for want of a better term, call *nationality*.

His MS. is a simple, unornamented hand, rather rotund than angular, very legible, forcible, and altogether in keeping with his style.

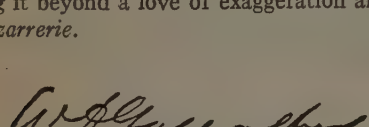


Mr. Calvert was at one time principal editor of the "Baltimore American," and wrote for that journal some good paragraphs on the common topics of the day. He has also published many translations from the German, and one or two original poems—among others an imitation of Don Juan called "Pelayo," which did him no credit. He is essentially a feeble and commonplace writer of poetry, altogether his prose compositions have a certain degree of merit. His chirography indicates the "commonplace" upon which we have commented. It is a very unusual, scratchy, and tapering clerk's hand—a hand which no man of talent ever did or could indite, unless compelled by circumstances of more than ordinary force. The signature is far better than the general manuscript of his epistles.

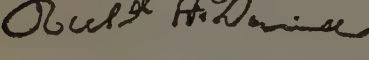


Mr. McJilton is better known from his contributions to the journals of the day than from any book-publications. He has much talent, and it is not improbable that he will hereafter dis-

tinguish himself, although as yet he has not composed anything of length which, as a whole, can be styled good. His MS. is not unlike that of Dr. Snodgrass, but it is somewhat clearer and better. We can predicate little respecting it beyond a love of exaggeration and *bizarrerie*.

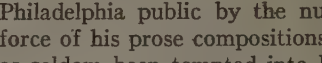


Mr. GALLAGHER is chiefly known as a poet. He is the author of some of our most popular songs, and has written many long pieces of high but unequal merit. He has the true spirit, and will rise into a just distinction hereafter. His manuscript tallies well with our opinion. It is a very fine one—clear, bold, decided and picturesque. The signature above does not convey, in full force, the general character of his chirography, which is more rotund, and more decidedly placed upon the paper.



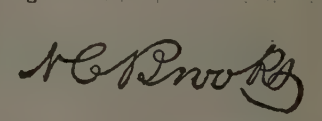
Mr. DANA ranks among our most eminent poets, and he has been the frequent subject of comment in our Reviews. He has high qualities, undoubtedly, but his defects are many and great.

His MS. resembles that of Mr. Gallagher very nearly, but is somewhat more rolling, and has less boldness and decision. The literary traits of the two gentlemen are very similar, although Mr. Dana is by far the more polished writer, and has a scholarship which Mr. Gallagher wants.



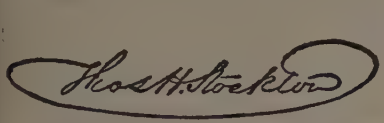
Mr. MCMICHAEL is well known to the Philadelphia public by the number and force of his prose compositions, but he has seldom been tempted into book-publication. As a poet, he has produced some remarkably vigorous things. We have seldom seen a finer composition than a certain celebrated "Monody" of his.

His MS., when not hurried, is graceful and flowing, without picturesqueness. At times it is totally illegible. His chirography is one of those which have been so strongly modified by circumstances that it is nearly impossible to predicate anything with certainty respecting them.



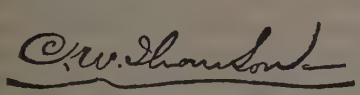
Mr. N. C. BROOKS has acquired some reputation as a Magazine writer. His serious prose is often very good—is always well-worded—but in his comic attempts he fails, without appearing to be aware of his failure. As a poet he has succeeded far better. In a work which he entitled "Scriptural Anthology" among many inferior compositions of length, there were several shorter pieces of great merit:—for example "Shelley's Obsequies" and "The Niobethanthes." Of late days we have seen little from his pen.

His MS. has much resemblance to that of Mr. Bryant, although altogether it is a better hand, with much more freedom and grace. With care Mr. Brooks can write a fine MS. just as with care he can compose a fine poem.

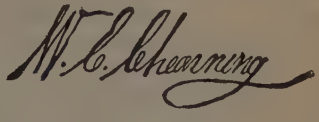


The Rev. THOMAS STOCKTON has written many pieces of fine poetry, and has lately distinguished himself as the editor of the "Christian World."

His MS. is fairly represented by his signature, and bears much resemblance to that of Mr. N. C. Brooks of Baltimore. Between these two gentlemen there exists also a remarkable similarity, not only of thought, but of personal bearing and character. We have already spoken of the peculiarities of Mr. B.'s chirography.



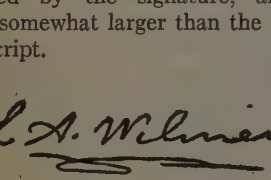
Mr. THOMSON has written many short poems, and some of them possess merit. They are characterised by tenderness and grace. His MS. has some resemblance to that of Professor Longfellow, and by many persons would be thought a finer hand. It is clear, legible, and open—what is called a rolling hand. It has too much tapering, and too much variation between the weight of the hair strokes and the downward ones, to be forcible or picturesque. In all those qualities which we have pointed out as especially distinctive of Professor Longfellow's MS. it is remarkably deficient; and, in fact, the literary character of no two individuals could be more radically different.



The Rev. W. E. CHANNING is at the head of our moral and didactic writers. His reputation both at home and abroad is deservedly high, and in regard to the matters of purity, polish, and modulation of style, he may be said to have attained the dignity of a standard and a classic. He has, it is true, been severely criticised, even in respect to these very points, by the "Edinburgh Review." The critic, however, made out his case but lamely, and proved nothing beyond his own incompetence. To detect occasional or even frequent inadvertences in the way of bad grammar, faulty construction, or misusage of language, is not to prove impurity of *style*—a word which happily has a bolder signification than any dreamed of by the Zoilus of the Review in question. Style regards, more than anything else, the *tone* of a composition. All the rest is not unimportant, to be sure, but appertains to the minor morals of literature, and can be learned by rote by the meanest simpletons in letters—can be carried to its highest excellence by dolts, who, upon the whole, are despicable as stylists. Irving's style is inimitable in its grace and delicacy, yet few of our practised writers are guilty of more frequent inadvertences of language. In what may be termed his mere English, he is surpassed by fifty

whom we could name. Mr. Tuckerman's English, on the contrary, is sufficiently pure, but a more lamentable style than that of his "Sicily" it would be difficult to point out.

Besides those peculiarities which we have already mentioned as belonging to Dr. Channing's style, we must not fail to mention a certain calm, broad deliberateness, which constitutes *force* in its highest character, and approaches to majesty. All these traits will be found to exist plainly in his chirography, the character of which is exemplified by the signature, although this is somewhat larger than the general manuscript.

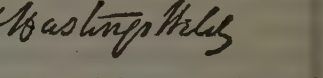


Mr. WILMER has written and published much; but he has reaped the usual fruits of a spirit of independence, and has thus failed to make that impression on the *popular* mind which his talents, under other circumstances, would have effected. But better days are in store for him, and for all who "hold to the right of way," despising the yelpings of the small dogs of our literature. His prose writings have all merit—always the merit of a chastened style. But he is more favourably known by his poetry, in which the student of the British classics will find much for warm admiration. We have few better versifiers than Mr. Wilmer.

His chirography plainly indicates the cautious polish and terseness of his style, but the signature does not convey the print-like appearance of the MS.

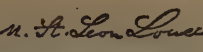
Mr. Dow is distinguished as the author of many fine sea-pieces, among which will be remembered a series of papers called "The Log of Old Ironsides." His land sketches are not generally so good. He has a fine imagination, which as yet is undisciplined, and leads him into occasional bombast. As a poet he has done better things than as a writer of prose.

His MS., which has been strongly modified by circumstances, gives no indication of his true character, literary or moral.



Mr. WELD is well known as the present working editor of the New York "Tattler" and "Brother Jonathan." His attention was accidentally directed to literature about ten years ago, after a minority, to use his own words, "spent at sea, in a store, in a machine-shop, and in a printing-office." He is now, we believe, about thirty-one years of age. His deficiency of what is termed regular education would scarcely be gleaned from his editorials, which, in general, are unusually well written. His "Corrected Proofs" is a work which does him high credit, and which has been extensively circulated, although "printed at odd times by himself, when he had nothing else to do."

His MS. resembles that of Mr. Joseph C. Neal in many respects, but is less open and less legible. His signature is altogether much better than his general chirography.

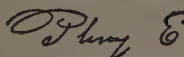


Mrs. M. St. Leon Loud is one of the finest poets of this country; possessing, we think, more of the true divine *afflatus* than any of her female contemporaries. She has, in especial, *imagination* of no common order, and unlike many of her sex whom we could mention, is not

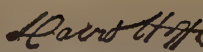
Content to dwell in decencies forever.

While she *can*, upon occasion, compose the ordinary metrical sing-song with all the decorous proprieties which are in fashion, she yet ventures very frequently into a more ethereal region. We refer our readers to a truly beautiful little poem entitled the "Dream of the Lonely Isle," lately published in this Magazine.

Mrs. Loud's MS. is exceedingly clear, neat, and forcible, with just sufficient effeminacy and no more.

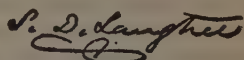


Dr. Pliny Earle, of Frankford, Pa., has not only distinguished himself by several works of medical and general science, but has become well known to the literary world, of late, by a volume of very fine poems, the longest, but by no means the best of which was entitled "Marathon." This latter is not greatly inferior to the "Marco Bozzaris" of Halleck, while some of the minor pieces equal any American poems. His chirography is peculiarly neat and beautiful, giving indication of the elaborate finish which characterises his compositions. The signature conveys the general hand.



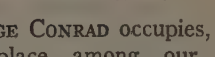
David Hoffman of Baltimore, has not only contributed much and well to monthly Magazines and Reviews, but has given to the world several valuable publications in book form. His style is terse, pungent, and otherwise excellent, although disfigured by a half-comic half-serious pedantry.

His MS. has about it nothing strongly indicative of character.



S. D. Langtree has been long and favourably known to the public as editor of the "Georgetown Metropolitan," and more lately of the "Democratic Review," both of which journals he has conducted with distinguished success. As a critic, he has proved himself just, bold, and acute, while his prose compositions generally evince the man of talent and taste.

His MS. is not remarkably good, being somewhat too scratchy and tapering. We include him, of course, in the editorial category.

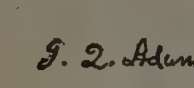


Judge Conrad occupies, perhaps, the first place among our Philadelphia *literati*. He has distinguished himself both as a prose writer and a poet—not to speak of his high legal reputation. He has been a frequent contributor to the periodicals of this city, and we believe to one at least of the Eastern Reviews. His first production which

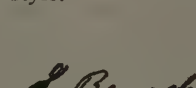
attracted general notice was a tragedy entitled "Conrad, King of Naples." It was performed at the Arch Street Theatre, and elicited applause from the more judicious. This play was succeeded by "Jack Cade," performed at the Walnut Street Theatre, and lately modified and reproduced under the title of "Aylmere." In its new dress this drama has been one of the most successful ever written by an American, not only attracting crowded houses, but extorting the good word of our best critics. In occasional poetry Judge Conrad has also done well. His lines "On a Blind Boy Soliciting Charity" have been greatly admired, and many of his other pieces evince ability of a high order. His political fame is scarcely a topic for these pages, and is, moreover too much a matter of common observation to need comment from us.

His MS. is neat, legible, and forcible, evincing combined caution and spirit in a very remarkable degree.

P. P. Cooke of Winchester, Virginia, is well known, especially in the South, as the author of numerous excellent contributions to the "Southern Literary Messenger." He has written some of the finest poetry of which America can boast. A little piece of his entitled "Florence Vane," and contributed to the "Gentleman's Magazine" of this city, during our editorship of that journal, was remarkable for the high ideality it evinced, and for the great delicacy and melody of its rhythm. It was universally admired and copied, as well here as in England. We saw it not long ago, *as original* in "Bentley's Miscellany." Mr. Cooke has, we believe, nearly ready for press a novel called "Maurice Werterbern," whose success we predict with confidence. His MS. is clear, forcible and legible, but disfigured by some little of that affectation which is scarcely a blemish in his literary style.



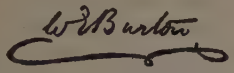
The chirography of Ex-President Adams (whose poem, "The Wants of a Man," has of late attracted so much attention), is remarkable for a certain steadiness of purpose pervading the whole, and overcoming even the constitutional tremulousness of the writer's hand. Wavering in every letter, the entire MS. has yet a firm, regular, and decisive appearance. It is also very legible.



Mr. J. Beauchamp Jones has been, we believe, connected for many years past with the lighter literature of Baltimore, and at present edits the "Baltimore Saturday Visiter," with much judgment and general ability. He is the author of a series of papers of high merit now in course of publication in the "Visiter," and entitled "Wild Western Scenes."

His MS. is distinct, and might be

termed a fine one; but is somewhat too much in consonance with the ordinary clerk style to be either graceful or forcible.

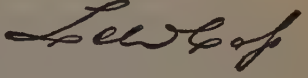


Mr. BURTON is better known as a comedian than as a literary man, but he has written many short prose articles of merit, and his quondam editorship of the "Gentleman's Magazine" would, at all events, entitle him to a place in this collection. He has, moreover, published one or two books. An annual issued by Carey and Hart in 1840 consisted entirely of prose contributions from himself, with poetical ones from Charles West Thompson, Esq. In this work many of the tales were good.

Mr. Burton's MS. is scratchy and *petite*, betokening indecision and care or caution.

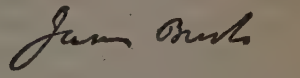
RICHARD HENRY WILDE of Georgia, has acquired much reputation as a poet, and especially as the author of a little piece entitled "My life is like the Summer Rose," whose claim to originality has been made the subject of repeated and reiterated attack and defence. Upon the whole it is hardly worth quarreling about. Far better verses are to be found in every second newspaper we take up. Mr. Wilde has also lately published, or is about to publish a "Life of Tasso," for which he has been long collecting material.

His MS. has all the peculiar sprawling and elaborate tastelessness of Mr. Palfrey's, to which altogether it bears a marked resemblance. The love of effect, however, is more perceptible in Mr. Wilde's then even in Mr. Palfrey's.



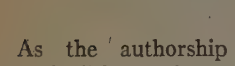
LEWIS CASS, the Ex-Secretary of War, has distinguished himself as one of the finest *belles lettres* scholars of America. At one period he was a very regular contributor to the "Southern Literary Messenger," and even lately he has furnished that journal with one or two very excellent papers.

His MS. is clear, deliberate, and statesmanlike; resembling that of Edward Everett very closely. It is not often that we see a letter written altogether by himself. He generally employs an amanuensis, whose chirography does not differ materially from his own, but is somewhat more regular.



Mr. JAMES BROOKS enjoys rather a private than a public literary reputation; but his talents are unquestionably great, and his productions have been numerous and excellent. As the author of many of the celebrated "Jack Downing" letters, and as the reputed author of the whole of them, he would at all events be entitled to a place among our *literati*.

His chirography is simple, clear, and legible, with little grace and less boldness. These traits are precisely those of his literary style.



As the authorship of the "Jack Downing" letters is even still considered by many a moot point (although in fact there should be no question about it), and as we have given the signature of Mr. Seba Smith, and (just above) of Mr. Brooks, we now present our readers with the facsimile signature of the "*veritable Jack*" himself, written by him individually in our own bodily presence. Here, then, is an opportunity of comparison.

The chirography of "the veritable Jack" is a very good, honest, sensible hand, and not very dissimilar to that of Ex-President Adams.

Mr. J. R. Lowell, of Massachusetts, is entitled, in our opinion, to at least the second or third place among the poets of America. We say this on account of the vigour of his *imagination* —a faculty to be first considered in all criticism upon poetry. In this respect he surpasses, we think, any of our writers (at least any of those who have put themselves prominently forth as poets) with the exception of Longfellow, and perhaps one other. His ear for rhythm, nevertheless, is imperfect, and he is very far from possessing the artistic ability of either Longfellow, Bryant, Halleck, Sprague, or Pierpont. The reader, desirious of properly estimating the powers of Mr. Lowell, will find a very beautiful little poem from his pen in the October number of this Magazine. There is one also (not quite so fine) in the number for last month. He will contribute regularly.

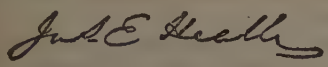
His MS. is strongly indicative of the vigour and precision of his poetical thought. The man who writes thus, for example, will never be guilty of metaphorical extravagance, and there will be found *terseness* as well as strength in all he does.

Mr. L. J. Cist, of Cincinnati, has not written much prose, and is known especially by his poetical compositions, many of which have been very popular, although they are at times disfigured by false metaphor, and by a meretricious straining after effect. This latter foible makes itself clearly apparent in his chirography, which abounds in ornamental flourishes, not ill executed, to be sure, but in very bad taste.

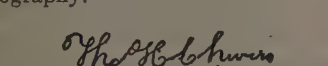
Mr. Arthur is not without a rich talent for description of scenes in low life, but is uneducated, and too fond of mere vulgarities to please a refined taste. He has published "The Subordinate," and "Insubordination," two tales distinguished by the peculiarities above mentioned. He has also written much

for our weekly papers and the "Lady's Book."

His hand is a commonplace clerk's hand, such as we might expect him to write. The signature is much better than the general MS.

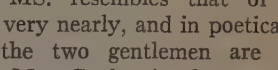


Mr. HEATH is almost the only person of any literary distinction residing in the chief city of the Old Dominion. He edited the "Southern Literary Messenger" in the five or six first months of its existence: and, since the secession of the writer of this article, has frequently aided in its editorial conduct. He is the author of "Edge-Hill," a well-written novel, which, owing to the circumstances of its publication, did not meet with the reception it deserved. His writings are rather polished and graceful than forcible or original, and these peculiarities can be traced in his chirography.



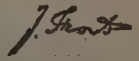
Dr. THOMAS HOLLY CHIVERS,* of New York, is at the same time one of the best and one of the worst poets in America. His productions affect one as a wild dream—strange, incongruous, full of images of more than arabesque monstrosity, and snatches of sweet unsustained song. Even his worst nonsense (and some of it is horrible) has an indefinite charm of sentiment and melody. We can never be sure that there is *any* meaning in his words—neither is there any meaning in many of our finest musical airs—but the effect is very similar in both. His figures of speech are metaphor run mad, and his grammar is often none at all. Yet there are as fine individual passages to be found in the poems of Dr. Chivers as in those of any poet whatsoever.

His MS. resembles that of P. P. Cooke very nearly, and in poetical character the two gentlemen are closely akin. Mr. Cooke is, by much, the more *correct*, while Dr. Chivers is sometimes the more poetic. Mr. C. always sustains himself; Dr. C. never.



Judge STORY, and his various literary and political labours, are too well known to require comment.

His chirography is a noble one—bold, clear, massive, and deliberate, betokening in the most unequivocal manner all the characteristics of his intellect. The plain unornamented style of his compositions is impressed with accuracy upon his handwriting, the whole air of which is well conveyed in the signature.

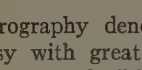


Mr. JOHN FROST, Professor of Belles Lettres in the High School of Philadelphia, and at present editor of "The Young People's Book," has distinguished himself by numerous literary compositions for the periodicals of the

* Chivers was a wonderful imitator of Poe's poetic style. His failure is a proof that thought alone can sustain genius.—Ed.

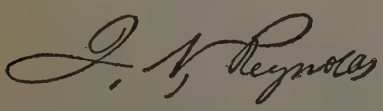
day, and by a great number of published works which come under the head of the *utile* rather than of the *dulce*—at least in the estimation of the young. He is a gentleman of fine taste, sound scholarship, and great general ability.

His chirography denotes his mental idiosyncrasy with great precision. Its careful neatness, legibility, and finish are but a part of that turn of mind which leads him so frequently into compilation. The signature here given is more diminutive than usual.



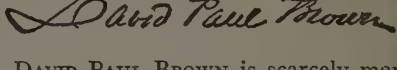
Mr. J. F. Otis is well known as a writer for the Magazines; and has, at various times, been connected with many of the leading newspapers of the day—especially with those in New York and Washington. His prose and poetry are equally good; but he writes too much and too hurriedly to write invariably well. His taste is fine, and his judgment in literary matters is to be depended upon at all times when not interfered with by his personal antipathies or predilections.

His chirography is exceedingly illegible, and, like his style, has every possible fault except that of the commonplace.



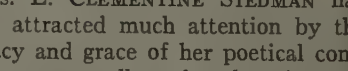
Mr. Reynolds occupied at one time a distinguished position in the eye of the public on account of his great and laudable exertions to get up the American South Polar expedition, from a personal participation in which he was most shamefully excluded. He has written much and well. Among other works, the public are indebted to him for a graphic account of the noted voyage of the frigate Potomac to Madagascar.

His MS. is an ordinary clerk's hand, giving no indication of character.



David Paul Brown is scarcely more distinguished in his legal capacity than by his literary compositions. As a dramatic writer he has met with much success. His "Sertorius" has been particularly well received both upon the stage and in the closet. His fugitive productions, both in prose and verse, have also been numerous, diversified, and excellent.

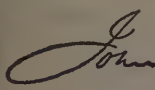
His chirography has no doubt been strongly modified by the circumstances of his position. No one can expect a lawyer in full practice to give in his MS. any true indication of his intellect or character.



Mrs. E. Clementine Stedman has lately attracted much attention by the delicacy and grace of her poetical compositions, as well as by the piquancy and spirit of her prose. For some months past we have been proud to rank her among the best of the contributors to "Graham's Magazine."

Her chirography differs as materially from that of her sex in general as does

her literary manner from the usual namby-pamby of our blue-stockings. It is indeed a beautiful MS. very closely resembling that of Professor Longfellow, but somewhat more diminutive, and far more full of grace.

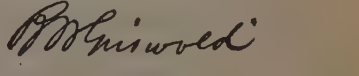


J. Greenleaf Whittier is placed by his particular admirers in the very front rank of American poets. We are not disposed, however, to agree with their decision in every respect. Mr. Whittier is a fine versifier, so far as strength is regarded independently of modulation. His subjects, too, are usually chosen with the view of affording scope to a certain *vivida vis* of expression which seems to be his forte; but in taste, and especially in *imagination* which Coleridge has justly styled the *soul* of all poetry, he is ever remarkably deficient. His themes are *never* to our liking.

His chirography is an ordinary clerk's hand, affording little indication of character.

Mrs. Ann S. Stephens was at one period the editor of the "Portland Magazine," a periodical of which we have not heard for some time, and which we presume, has been discontinued. More lately her name has been placed upon the title-page of "The Lady's Companion" of New York, as one of the conductors of that journal—to which she has contributed many articles of merit and popularity. She has also written much and well for various other periodicals—and will hereafter enrich this magazine with her compositions, and act as one of its editors.

Her MS. is a very excellent one, and differs from that of her sex in general by an air of more than usual force and freedom.



Mr. Griswold has written much, but chiefly in the editorial way, whether for the papers, or in books. He is a gentleman of fine taste and sound judgment. His knowledge of American literature, in all its details, is not exceeded by that of any man among us. He is not only a polished prose-writer, but a poet of no ordinary power; although, as yet, he has not put himself much in the way of the public admiration.

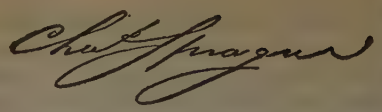
His MS. is by no means a good one. It appears unformed, and vacillates in a singular manner; so that nothing can be predicated from it, except a certain unsteadiness of purpose.

APPENDIX

In the foregoing facsimile signatures of the most distinguished American *literati* our design was to furnish a *complete* series of Autographs, embracing a specimen of the MS. of *each of the most noted among our living male and female writers.* For obvious reasons, we made no attempt at classifi-

cation or arrangement—either in reference to reputation or our own private opinion of merit. Our second article will be found to contain as many of the *Dii majorum gentium* as our first; and this, our third and last, as many as either—although fewer names, upon the whole, than the preceding papers. The impossibility of procuring the signatures now given, at a period sufficiently early for the immense edition of December, has obliged us to introduce this Appendix.

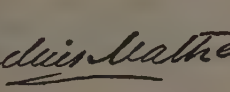
It is with great pleasure that we have found our anticipations fulfilled in respect to the *popularity* of these chapters—our individual claim to merit is so trivial that we may be permitted to say so much—but we confess it was with no less surprise than pleasure that we observed so little discrepancy of opinion manifested in relation to the hasty critical, or rather gossiping, observations which accompanied the signatures. Where the subject was so wide and so necessarily *personal*—where the claims of more than one hundred *literati*, summarily disposed of, were turned over for re-adjudication to a press so intricately bound up in their interest as is ours—it is really surprising how little of dissent was mingled with so much of general comment. The fact, however, speaks loudly to one point:—to the *unity of truth*. It assures us that the differences which exist among us are differences not of real, but of affected opinion, and that the voice of him who maintains fearlessly what he believes honestly, is pretty sure to find an echo (if the speaking be not mad) in the vast heart of the world at large.



The "Writings of CHARLES SPRAGUE" were first collected and published about nine months ago by Mr. Charles S. Francis, of New York. At the time of the issue of the book we expressed our opinion frankly in respect to the general merits of the author—an opinion with which one or two members of the Boston press did not see fit to agree—but which, as yet, we have found no reason for modifying. What we say now is, in spirit, merely a repetition of what we said then. Mr. Sprague is an accomplished *belles lettres* scholar, so far as the usual ideas of scholarship extend. He is a very correct rhetorician of the old school. His versification has not been equalled by that of any American—has been surpassed by no one living or dead. In this regard there are to be found finer passages in his poems than any elsewhere. These are his chief merits. In the *essentials* of poetry he is excelled by twenty of our countrymen whom we could name. Except in a very few instances he gives no evidence of the loftier ideality. His "Winged Worshippers" and "Lines on the Death of M. S. C." are *beautiful* poems—but he has written nothing else which should be called so. His "Shakespeare Ode," upon which his high reputation mainly depended, is quite a *second-hand* affair—with no merit whatever beyond that of a polished and vigorous versification. Its imitation of "Collins' Ode to the Passions" is obvious. Its allegorical conduct is mawkish, *passe*, and absurd. The poem, upon the whole, is just such

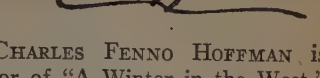
one as would have obtained its author n Etonian prize some forty or fifty ears ago. It is an exquisite specimen f mannerism, without meaning and ithout merit—of an artificial, but ost inartistical style of composition, f which conventionality is the soul,—aste, nature, and reason the antipodes. man may be a clever financier with-ut being a genius.

It requires but little effort to see in Mr. Sprague's MS. all the idiosyncrasy f his intellect. Here are distinctness, recision, and vigour—but vigour em-loyed upon *grace* rather than upon its egitimate functions. The signature ully indicates the general hand—in hich the spirit of elegant imitation nd conservatism may be seen reflected s in a mirror.



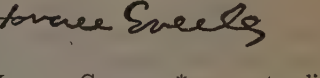
Mr. Cornelius Mathews is one of he editors of "Arcturus," a monthly ournal which has attained much repu-ation during the brief period of its xistence. He is the author of "Puffer Hopkins," a clever satirical tale some-vhat given to excess in caricature, and lso of the well-written retrospective riticisms which appear in his Maga-ine. He is better known, however, by 'The Motley Book," published some ears ago—a work which we had no pportunity of reading. He is a gen-leman of taste and judgment unques-ionably.

His MS. is much to our liking—bold, listinct, and picturesque—such a hand as no one destitute of talent indites. The signature conveys the hand.



Mr. Charles Fenno Hoffman is the author of "A Winter in the West," "Greyslaer," and other productions of merit. At one time he edited, with much ability, the "American Monthly Magazine" in conjunction with Mr. Benjamin, and subsequently with Dr. Bird. He is a gentleman of talent.

His chirography is not unlike that of Mr. Mathews. It has the same boldness, strength, and picturesqueness, but is more diffuse, more ornamented, and less legible. Our *facsimile* is from a somewhat hurried signature, which fails in giving a correct idea of the general hand.

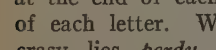


Mr. Horace Greeley,* present editor of "The Tribune," and formerly of the "New-Yorker," has for many years been remarked as one of the most able and honest of American editors. He has written much and invariably well. His political knowledge is equal to that of any of his contemporaries—his general information extensive. As a *belles lettres* critic he is entitled to high respect.

His MS. is a remarkable one—having

* Poe once remarked that Greeley had everything afire. He quoted one simple sentence, five words of which meant something burning.—Ed.

about it a peculiarity which we know not how better to designate than as a *converse* of the picturesque. His characters are scratchy and irregular, ending with an *abrupt taper*—if we may be allowed this contradiction in terms, where we have the *facsimile* to prove that there is no contradiction in fact. All abrupt MSS., save this, have square or *concise* terminations of the letters. The whole chirography puts us in mind of a *jig*. We can fancy the writer jerking up his hand from the paper at the end of each word, and, indeed, of each letter. What mental idiosyncrasy lies *perdu* beneath all this is more than we can say, but we will venture to assert that Mr. Greeley (whom we do not know personally) is, *personally*, a very remarkable man.



The name of Mr. PROSPER M. WETMORE is familiar to all readers of American light literature. He has written a great deal, at various periods, both in prose and poetry (but principally in the latter) for our Papers, Magazines, and Annuals. Of late days we have seen but little, comparatively speaking, from his pen.

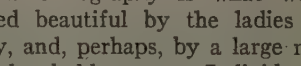
His MS. is not unlike that of Fitz-Greene Halleck, but is by no means so good. Its clerky flourishes indicate a love of the beautiful with an undue straining for effect—qualities which are distinctly traceable in his poetic efforts. As many as five or six words are occasionally run together; and no man who writes thus will be noted for *finish* of style. Mr. Wetmore is sometimes very slovenly in his best compositions.

Professor WARE, of Harvard, has written some very excellent poetry, but is chiefly known by his "Life of the Saviour," "Hints on Extemporaneous Preaching," and other religious works.

His MS. is fully shown in the signature. It evinces the direct unpretending strength and simplicity which characterise the man, not less than his general compositions.

The name of WILLIAM B. O. PEABODY, like that of Mr. Wetmore, is known chiefly to the readers of our light literature, and much more familiarly to Northern than to Southern readers. He is a resident of Springfield, Mass. His occasional poems have been much admired.

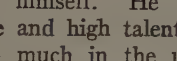
His chirography is what would be called beautiful by the ladies universally, and, perhaps, by a large majority of the bolder sex. Individually, we think it a miserable one—too careful, undecided, tapering, and effeminate. It is not unlike Mr. Paulding's, but is more regular and more legible, with less force. We hold it as undeniable that no man of *genius* ever wrote such a hand.



EPES SARGENT, Esq., has acquired high reputation as the author of "Velasco," a tragedy full of beauty as

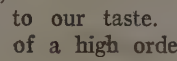
a poem, but not adapted—perhaps not intended—for representation. He has written, besides, many very excellent poems—"The Missing Ship," for example, published in the "Knickerbocker"—the "Night Storm at Sea"—and, especially, a fine production entitled "Shells and Sea-Weeds." One or two Theatrical Addresses from his pen are very creditable *in their way*—but the way itself is, as we have before said, execrable. As an editor, Mr. Sargent has also distinguished himself. He is a gentleman of taste and high talent.

His MS. is too much in the usual clerk style to be either vigorous, graceful, or easily read. It resembles Mr. Wetmore's, but has somewhat more force. The signature is better than the general hand, but conveys its idea very well.



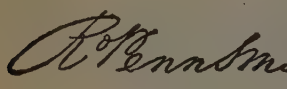
The name of "WASHINGTON ALLSTON," the poet and painter, is one that has been long before the public. Of his paintings we have here nothing to say—except briefly, that the most noted of them are not to our taste. His poems are not all of a high order of merit; and, in truth, the faults of his pencil and of his pen are identical. Yet every reader will remember his "Spanish Maid" with pleasure, and the "Address to Great Britain," first published in Coleridge's "Sibylline Leaves," and attributed to an English author, is a production of which Mr. Allston may be proud.

His MS., notwithstanding an exceedingly simple and boyish air, is one which we particularly admire. It is forcible, picturesque, and legible, without ornament of any description. Each letter is formed with a thorough distinctness and individuality. Such a MS. indicates caution and precision, most unquestionably—but we say of it as we say of Mr. Peabody's (a very different MS.) that no man of original genius ever did or could habitually indite it under any circumstances whatever. The signature conveys the general hand with accuracy.



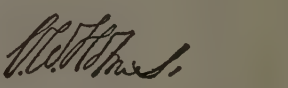
Mr. ALFRED B. STREET has been long before the public as a poet. At as early an age as fifteen, some of his pieces were published by Mr. Bryant in the "Evening Post"—among these was one of much merit, entitled a "Winter Scene." In the "New York Book," and in the collections of American poetry by Messieurs Keese and Bryant, will be found many excellent specimens of his maturer powers. "The Willewemoc," "The Forest Tree," "The Indian's Vigil," "The Lost Hunter," and "White Lake" we prefer to any of his other productions which have met our eye. Mr. Street has fine taste, and a keen sense of the beautiful. He writes carefully, elaborately, and correctly. He has made Mr. Bryant his model, and in all Mr. Bryant's good points would be nearly his equal, were it not for the sad and too perceptible stain of the imitation. That he has imitated at all—or rather that, in mature age, he has persevered in his imitations—is sufficient warranty for placing him among the men of talent rather than among the men of genius.

His MS. is full corroboration of this warranty. It is a very pretty chirography, graceful, legible, and neat. By most persons it would be called beautiful. The fact is, it is without fault—but its merits, like those of his poems, are chiefly negative.



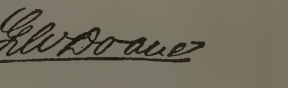
Mr. Richard Penn Smith, although perhaps better known in Philadelphia than elsewhere, has acquired much literary reputation. His chief works are "The Forsaken," a novel; a pseudo-autobiography called "Colonel Crockett's Tour in Texas"; the tragedy of "Caius Marius," and two domestic dramas entitled "The Disowned" and "The Deformed." He has also published two volumes of miscellanies under the title of "The Actress of Padua and other Tales," besides occasional poetry. We are not sufficiently cognisant of any of these works to speak with decision respecting their merits. In a biography of Mr. Smith, however, very well written, by his friend, Mr. McMichael, of this city, we are informed of "The Forsaken" that "a large edition of it was speedily exhausted"—of "The Actress of Padua," that it "had an extensive sale and was much commended"—of the "Tour in Texas," that "few books attained an equal popularity"—of "Caius Marius," that "it has great capabilities for an acting play,"—of "The Disowned" and "The Deformed," that they "were performed at the London theatres, where they both made a favorable impression"—and of his poetry in general, "that it will be found superior to the average quality of that commodity." "It is by his dramatic efforts," says the biographer, "that his merits as a poet must be determined, and judged by these he will be assigned a place in the foremost rank of American writers." We have only to add that we have the highest respect for the judgment of Mr. McMichael.

Mr. Smith's MS. is clear, graceful, and legible, and would generally be called a fine hand, but is sometimes too clerky for our taste.



Dr. Oliver Wendel Holmes, of Boston, late Professor of Anatomy and Physiology at Dartmouth College, has written many productions of merit, and has been pronounced by a very high authority the best of the humorous poets of the day.

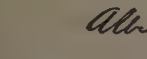
His chirography is remarkably fine, and a quick fancy might easily detect, in its graceful yet picturesque quaintness, an analogy with the vivid drollery of his style. The signature is a fair specimen of the general MS.



Bishop Doane, of New Jersey, is somewhat more extensively known in his clerical than in a literary capacity, but has accomplished much more than sufficient in the world of books to entitle him to a place among the most noted of our living men of letters. The compositions by which he is best known

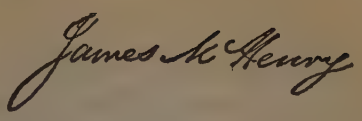
were published, we believe, during his professorship of Rhetoric and Belles Lettres in Washington College, Hartford.

His MS. has some resemblance to that of Mr. Greeley of "The Tribune." The signature is far bolder and altogether better than the general hand.



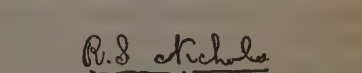
We believe that Mr. ALBERT PIKE has never published his poems in book form; nor has he written anything since 1834. His "Hymns to the Gods," and "Ode to the Mocking Bird," being printed in "Blackwood," are the chief basis of his reputation. His lines "To Spring" are, however, much better in every respect, and a little poem from his pen, entitled "Ariel," originally published in the Boston *Pearl*, is one of the finest of American compositions. Mr. Pike has unquestionable merit, and that of a high order. His ideality is rich and well-disciplined. He is the most *classic* of our poets in the best sense of the term, and of course his classicism is very different from that of Mr. Sprague—to whom, nevertheless, he bears much resemblance in other respects. Upon the whole, there are few of our native writers to whom we consider him inferior.

His MS. shows clearly the spirit of his intellect. We observe in it a keen sense not only of the beautiful and graceful, but of the picturesque—neatness, precision, and general finish, verging upon effeminacy. In force it is deficient. The signature fails to convey the entire MS., which depends upon masses for its peculiar character.



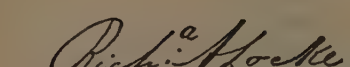
Dr. JAMES MCHENRY, of Philadelphia, is well known to the literary world as the writer of numerous articles in our Reviews and lighter journals, but more especially as the author of "The Antediluvians," an epic poem which has been the victim of a most shameful cabal in this country, and the subject of a very disgraceful pasquinade on the part of Professor Wilson. Whatever may be the demerits, in some regard, of this poem, there can be no question of the utter want of fairness, and even of common decency, which distinguished the Philippic in question. The writer of a *just* review of the "Antediluvians" — the only tolerable American epic—would render an important service to the literature of his country.

Dr. McHenry's MS. is distinct, bold, and simple, without ornament or superfluity. The signature well conveys the idea of the general hand.



Mrs. R. S. NICHOLS has acquired much reputation of late years by frequent and excellent contributions to the Magazines and Annuals. Many of her compositions will be found in our pages.

Her MS. is fair, neat, and legible, but formed somewhat too much upon the ordinary boarding-school model to afford any indication of character. The signature is a good specimen of the hand.



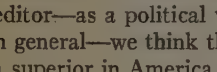
Mr. Richard Adams Locke is one among the few men of *unquestionable genius* whom the country possesses. Of the "Moon Hoax" it is supererogatory to say one word—not to know *that* argues one's self unknown. Its rich imagination will long dwell in the memory of every one who read it, and surely if

> the worth of any thing
> Is just so much as it will bring—

if, in short, we are to judge of the value of a literary composition in any degree by its *effect*—then was the "Hoax" most precious.

But Mr. Locke is also a poet of high order. We have seen—nay more—we have heard him read—verses of his own which would make the fortune of two-thirds of our poetasters; and he is yet so modest as never to have published a volume of poems. As an editor—as a political writer—as a writer in general—we think that he has scarcely a superior in America. There is no man among us to whose sleeves we would rather pin—not our *faith* (of that we say nothing)—but our *judgment*.

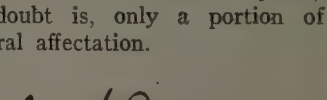
His MS. is clear, bold, and forcible—somewhat modified, no doubt, by the circumstances of his editorial position—but still sufficiently indicative of his fine intellect.



Mr. Ralph Waldo Emerson belongs to a class of gentlemen with whom we have no patience whatever—the mystics for mysticism's sake. Quintilian mentions a pedant who taught obscurity, and who once said to a pupil, "this is excellent, for I do not understand it myself." How the good man would have chuckled over Mr. E.! His present *role* seems to be the out-Carlyling Carlyle. *Lycophron Tenebrosus* is a fool to him. The best answer to his twaddle is *cui bono?*—a very little Latin phrase very generally mistranslated and misunderstood—*cui bono?*—to whom is it a benefit? If not to Mr. Emerson individually, then surely to no man living.

His love of the obscure does not prevent him, nevertheless, from the composition of occasional poems in which beauty is apparent *by flashes*. Several of his effusions appeared in the "Western Messenger"—more in the "Dial," of which he is the soul—or the sun—or the shadow. We remember the "Sphynx," the "Problem," the "Snow Storm," and some fine old-fashioned verses entitled "Oh fair and stately maid whose eye."

His MS. is bad, sprawling, illegible, and irregular—although sufficiently bold. This latter trait may be, and no doubt is, only a portion of his general affectation.



The name of Gulian C. Verplanck has long been familiar to all American readers, and it is scarcely necessary to say more than we coincide in the general view of his merits. His orations,

reviews, and other compositions all evince the cultivated belles lettres scholar, and man of intellect and taste. To high genius he has about the same claim as Mr. Sprague, whom in many respects he closely resembles.

His chirography is unusually rambling and school-boyish—but has vigor and precision. It has no doubt been greatly modified by adventitious circumstances, so that it would be impossible to predicate anything respecting it.

Palaestine

(Published in *Southern Literary Messenger*, February, 1836.—Ed.)

PALÆSTINE derives its name from the Philistæi, who inhabited the coast of Judæa. It has also been called "The Holy Land," as being the scene of the birth, sufferings, and death of our Redeemer. It was bounded on the north by Syria, on the east by Arabia Deserta, on the south by Arabia Petræa, and on the west by the Mediterranean. The principal divisions of the country were Galilea in the north, Samaria in the middle, and Judæa in the south. This country is at present under the Turkish yoke; and the oppression which it now experiences, as well as the visible effects of the divine displeasure, not only during the reign of Titus, and afterwards in the inundations of the northern barbarians, but also of the Saracens and Crusaders, are more than sufficient to have reduced this country, which has been extolled by Moses, and even by Julian the Apostate, for its fecundity, to its present condition of a desert. Galilea, the northern division, is divided by Josephus into Upper Galilea, called Galilea of the Gentiles—because inhabited by heathen nations—and Lower Galilea, which was adjacent to the sea of Tiberias, and which contained the tribes of Zebulon and Ashur. Galilea was a very populous country, containing, according to Josephus, two hundred and four cities and towns, and paying two hundred talents in tribute.

The middle district, Samaria, had its origin in a division of the people of Israel into two distinct kingdoms, during the reign of Jeroboam. One of these kingdoms, called Judah, consisted of such as adhered to the house of David, comprising the two tribes of Judah and Benjamin. The other ten tribes retained the name of Israelites under Jeroboam. Their capital was Samaria, which also became the name of their country. The Samaritans and people of Judæa were bitter enemies. The former differed in many respects from the strictness of the Mosaic law. Among the Judæans, the name of Samaritan was a term of reproach.

The southern division, Judæa, did not assume that name until after the return of the Jews from the Babylonian captivity—though it had been called long before "the kingdom of Judah" in opposition to that of Israel. After the return, the tribe of Judah settled first at Jerusalem; but afterwards spreading over the whole country, gave it the name of "Judæa."

The only rivers of any note in Palæstine are the Jordan, and the Leon-

tes, which latter passes through the northern extremity of Galilea. The Jordan, according to a curious story of Philip the Tetrarch, has its origin in a lake called Phiala, about ten miles north of Cæsarea of Samochon. This is said to have been ascertained by throwing into the lake some straw which came out where the river emerges from the ground, after having run fifteen miles beneath the surface of the earth. Mannert, the German, thinks this fabulous, and places the sources of the river in Mount Panceas, in the province of Dan. The Jordan holds a southwesterly course—flows through the lake Samochon, or Samochonites, or as it is called in the Bible, Merom; after which, proceeding onwards till received by the sea of Tiberias, or lake of Genesareth, it emerges from this, and is finally lost in the Dead Sea. In ancient times it overflowed its banks annually, about the period of early harvest; and thus differing from most other rivers, which generally swell in the winter, it was supposed to have a subterraneous communication with the Nile. But now, we can perceive no rise, which is probably owing to the channel having been deepened by the swiftness of the current. The name is supposed to be derived from the Hebrew "Jarden," on account of the river's rapid *descent* through the country.

The Dead Sea, called also Asphaltites, from the "asphaltos" or bitumen, which it throws up, is situated in Judæa, and near one hundred miles long and twenty-five broad: but it is called by Tacitus "Lacus immenso ambitu." Its waters are extremely salt; but the vapours exhaled from them are found not to be so pestilential as they have been usually represented. It is supposed that the thirteen cities, of which Sodom and Gomorrah, as mentioned in the Bible, are the chief, were destroyed by a volcano, and once occupied the site of the Dead Sea. Earthquakes are now frequent in the country. Volumes of smoke are observed to issue from the lake, and new crevices are daily found on its margin.

The country is mountainous. The range of Libanus, so named on account of their snowy summits, from the Hebrew "Lebanon," *white*, is imperfectly defined. The principal part of them lies towards the north of Galilea, but the name of Libanus is sometimes given to several chains, which run through the whole extent of Palæstine. Between two of these ranges lay a valley so beautiful that some have called it a terrestrial Paradise; though situated in a much higher region than the greater part of the country, it enjoys perpetual spring—the trees are always green, and the orchards full of fruit. Libanus has been famed for its cedars. Mount Carmel is a celebrated mountain, properly belonging to Samaria, but on which the Syrians had an altar, *but not a temple*, dedicated to their god Carmelus. A priest of this deity, according to Tacitus, (Lib. 2, cap. 78), foretold the accession of Vespasian to the throne.

The principal towns in Galilea were Dio-Cæsarea, Jotapata or Gath, Genesareth, and Tiberias. Tiberias was built by Herod, near the lake of the same name, and called after the emperor. After the taking of Jerusalem, there was at Tiberias a succession of Hebrew judges, till about the time of the abdication of Diocletian and Max-

mianus. Epiphanius, bishop of Salamis, says that a Hebrew copy of St. John, and the Acts of the Apostles, was kept in this city.

The chief cities of Samaria were Neapolis, Antipatris, Archelais, Apollonia, Samaria, and Cæsarea. Cæsarea was the principal, and was anciently called "Turris Stratonis." It was much embellished by Herod, who named it Cæsarea in honour of Augustus—and was the station of the Roman governors. Samaria was situated on Mount Sameron, and was the residence of the kings of Israel, from the time of Omri, its founder, to the overthrow of the kingdom.

In Judæa, were the cities of Engedi, Herodium, Hebron, Beersheba, Jericho, and Jerusalem. Jericho was in the tribe of Benjamin, near the river Jordan; and is called by Moses the city of palm-trees, from the palms in the adjacent plain, which are also noticed by Tacitus. It was destroyed by Joshua, but afterwards rebuilt. Jerusalem, the capital, was anciently called Salem, or Jebus, by the Jebusites, who were in possession of it till the time of David; but it was then called by the Hebrews Jeruschalaim, signifying "the possession of the inheritance of peace." The Greeks and Romans called it by the name of Hierosolyma. It was built on several hills, of which Mount Sion, in the southern part of the city, was the largest. To the north was Acra, called the "second," or "lower city"—on the east of which was Solomon's temple, built on Mount Moriah. Northeast of this was the Mount of Olives, and north of it Mount Calvary, the place of the crucifixion. This city was taken by Pompey, who thence derived his name of Hierosolymarius. It was also taken and destroyed by Titus, (in the year of our Lord 71, by the account of Tacitus—but according to Josephus,) on the 8th of September A.D. 70—2,177 years after its foundation.

In this siege 110,000 persons are said to have perished, and 97,000 to have been made prisoners, and as Josephus relates, sold as slaves, or thrown to the wild beasts for the sport of the conquerors.

A Chapter of Suggestions

(Appeared in *The Opal*, 1845.—Ed.)

In the life of every man there occurs at least one epoch when the spirit seems to abandon, for a brief period, the body, and, elevating itself above mortal affairs just so far as to get a comprehensive and *general* view, makes thus an estimate of its humanity, as accurate as is possible, under any circumstances, to that particular spirit. The soul here separates itself from its own idiosyncrasy, or individuality, and considers its own being, not as appertaining solely to itself, but as a portion of the universal Ens. All the important good resolutions which we keep—all startling, marked regenerations of character

—are brought about at these *crises* of life. And thus it is our *sense of self* which debases, and which keeps us debased.

The theory of chance, or as the mathematicians term it, the Calculus of Probabilities, has this remarkable peculiarity, that its truth in general is in direct proportion with its fallacy in particular.

We may judge of the degree of abstraction in one who meditates, by the manner in which he receives an interruption. If he is much startled, his revery was not profound; and the converse. Thus the affectation of the tribe of pretended mental-absentees, becomes transparent. These people awake from their musings with a start, and an air of bewilderment, as men naturally awake from dreams that have a close semblance of reality. But they are, clearly, ignorant that the phenomena of dreaming differ, radically, from those of reverie—of which latter the mesmeric condition is the extreme.

There are few thinkers who will not be surprised to find, upon retrospect of the world of thought, how *very* frequently the first, or intuitive, impressions have been the true ones. A poem, for example, enraptures us in our childhood. In adolescence, we perceive it to be full of fault. In the first years of manhood, we utterly despise and condemn it; and it is not until mature age has given tone to our feelings, enlarged our knowledge, and perfected our understanding, that we recur to our original sentiment and primitive admiration, with the additional pleasure which is always deduced from knowing *how* it was that we once were pleased, and *why* it is that we still admire.

That the imagination has not been unjustly ranked as supreme among the mental faculties, appears from the intense consciousness, on the part of the imaginative man, that the faculty in question brings his soul often to a glimpse of things supernal and eternal —to the very verge of the *great secrets*. There are moments, indeed, in which he perceives the faint perfumes, and hears the melodies of a happier world. Some of the most profound knowledge —perhaps all *very* profound knowledge—has originated from a highly stimulated imagination. Great intellects *guess* well. The laws of Kepler were, professedly, *guesses*.

An excellent magazine paper might be written upon the subject of the progressive steps by which any great work of art—especially of literary art—attained completion. How vast a disssimilarity always exists between the germ and the fruit—between the work and its original conception! Sometimes the original conception is abandoned or left out of sight altogether. Most authors sit down to write with *no* fixed design, trusting to the inspiration of the moment; it is not, therefore, to be wondered at, that *most* books are valueless. Pen should never touch paper until at least a well-digested *general* purpose be established. In fiction, the *denouement*—in all other composition the intended *effect*, should be definitely considered and arranged, before writing the first word; and *no* word should be then written which does not tend, to form a part of a sentence which tends to the development of the *denouement* or to the strengthening of the effect. Where *plot* forms a portion of the contemplated interest, too much precon

deration cannot be had. *Plot* is very imperfectly understood, and has never been rightly defined. Many persons regard it as mere complexity of incident. In its most rigorous acceptation, it is *that from which no component atom can be removed, and in which none of the component atoms can be displaced, without ruin to the whole;* and although a sufficiently good plot may be constructed, without attention to the whole rigor of this definition, still it is the definition which the true artist should always keep in view, and always endeavor to consummate in his works. Some authors appear, however, to be totally deficient in constructiveness, and thus, even with plentiful invention, fail signally in plot. Dickens belongs to this class. His "Barnaby Rudge" shows not the least ability to *adapt*. Godwin and Bulwer are the best constructors of plot in English literature. The former has left a preface to his "Caleb Williams," in which he says that the novel was *written backwards;* the author first completing the second volume, in which the hero is involved in a maze of difficulties, and then casting about him for sufficiently probable cause of these difficulties, out of which to concoct volume the first. This mode cannot surely be recommended, but evinces the idiosyncrasy of Godwin's mind. Bulwer's "Pompeii" is an instance of admirably managed plot. His "Night and Morning," sacrifices to *mere* plot interests of far higher value.

All men of genius have their detractors; but it is merely a *non distributio medii* to argue, thence, that all men who have their detractors are men of genius. Yet, undoubtedly, of all despicable things, your habitual sneerer at real greatness, is the most despicable. What names excite, in mankind, the most unspeakable—the most insufferable disgust? The Dennises—the Frerons—the Desfontaines. Their littleness is measured by the greatness of those whom they have reviled. And yet, in the face of this well-known and natural principle, there will always exist a set of *homunculi,* eager to grow notorious by the pertinacity of their yelpings at the heels of the distinguished. And this eagerness arises, less frequently from inability to appreciate genius, than from a species of cat-and-dog antipathy to it, which no suggestions of worldly prudence are adequate to quell.

That intuitive and seemingly casual perception by which we often attain knowledge, when reason herself falters and abandons the effect, appears to resemble the sudden glancing at a star, by which we see it more clearly than by a direct gaze; or the half-closing the eyes in looking at a plot of grass the more fully to appreciate the intensity of its green.

There are few men of that peculiar sensibility which is at the root of genius, who, in early youth, have not expended much of their mental energy in *living too fast;* and, in later years, comes the unconquerable desire to goad the imagination up to that point which it would have attained in an ordinary, normal, or well-regulated life. The earnest longing for artificial excitement, which, unhappily, has characterized too many eminent men, may thus be regarded as a psychal want, or necessity, —an effort to regain the lost,—a struggle of the soul to assume the position

which, under other circumstances, would have been its due.

The great variety of melodious expression which is given out from the keys of a piano, might be made, in proper hands, the basis of an excellent fairy-tale. Let the poet press his finger steadily upon each key, keeping it down, and imagine each prolonged series of undulations the history, of joy or of sorrow, related by a good or evil spirit imprisoned within. There are some of the notes which almost tell, of their own accord, true and intelligible histories.

A precise or *clear* man, in conversation or in composition, has a very important consequential advantage—more especially in matters of logic. As he proceeds with his argument, the person addressed, exactly comprehending, for that reason, and often for that reason only, agrees. Few minds, in fact, can immediately perceive the distinction between the comprehension of a proposition and an agreement of the reason with the thing proposed. Pleased at comprehending, we often are so excited as to take it for granted that we assent. Luminous writers may thus indulge, for a long time, in pure sophistry, without being detected. Macaulay is a remarkable instance of this species of mystification. We coincide with what he says, too frequently, because we so very distinctly understand what it is that he intends to say. His essay on Bacon has been long and deservedly admired; but its concluding portions (wherein he endeavors to depreciate the *Novum Organum,*) although logical *to a fault,* are irrational in the extreme. But not to confine myself to mere assertion. Let us refer to this great essayist's review of Ranke's "History of the Popes." His strength is here put forth to account for the progress of Romanism, by maintaining that divinity is not a progressive science. "The enigmas," says he, in substance, "which perplex the natural theologian are the same in all ages, while the Bible, where alone we are to seek revealed truth, has been always what it is." Here Mr. Macaulay confounds the nature of that proof from which we reason of the concerns of earth, considered as man's habitation, with the nature of that evidence from which we reason of the same earth, regarded as a unit of the universe. In the former case, the *data* being palpable, the proof is direct; in the latter it is purely *analogical.* Were the indications we derive from science, of the nature and designs of Deity, and thence, by inference, of man's destiny,—were these indications proof *direct,* it is then very true that no advance in science could strengthen them; for, as the essayist justly observes, "nothing can be added to the force of the argument which the mind finds in every beast, bird, and flower"; but, since these indications are rigidly analogical, every step in human knowledge, every astronomical discovery, in especial, throws additional light upon the august subject, *by extending the range of analogy.* That we know no more, to-day, of the nature of Deity, of its purposes, and thus of man himself, than we did even a dozen years ago, is a proposition disgracefully absurd. "If Natural Philosophy," says a greater than Macaulay, "should continue to be improved in its various branches, the bounds of moral philosophy would be enlarged also." These words of the prophetic Newton are felt to be true, and will be fulfilled.

Some Account of Stonehenge the Giant's Dance, a Druidical Ruin in England

(Published in *Burton's Gentleman's Magazine,* June, 1840.—Ed.)

The pile called Stonehenge is an assemblage of upright and prostrate stones on Salisbury plain, England, and is generally supposed to be the remains of an ancient Druidical temple. From its singularity, and the mystery attending its origin and appropriation, it has excited more surprise and curiosity than any other relic of antiquity in Great Britain. It is situated about two miles directly west of Amesbury, and seven north of Salisbury, in Wiltshire. When viewed at a distance it appears but a small and trifling object, for its bulk and character are lost in the extensive space which surrounds it; and even on a near examination it fails to fulfil the expectations of the stranger who visits it with exaggerated prepossessions. To behold this "wonder of Britain," it should be viewed with an artist's eye, and contemplated by an intellect stored with antiquarian and historical knowledge. Stonehenge, notwithstanding much that has been said to the contrary, is utterly unlike any monument now remaining in Europe. Many of its stones have been squared or hewn by art; and on the top of the outer circle has been raised a continued series of squared stones, attached to the uprights by mortices and tenons, or regular cavities in the horizontal blocks, with projecting points on the perpendicular ones. Nearly all other so-called examples of Druidical circles are composed of rough, unhewn stones, and are without imposts.

Our engraving represents the present appearance of Stonehenge—a confused heap of erect and fallen stones. The original arrangement of these, however, may be readily understood; for by the situation and condition of the yet standing and prostrate members, we are enabled to judge of the number and site of those which have been removed. The whole consisted of two circular, and two curved rows, or arrangements of stones, the forms and positions of which may be easily ascertained. Horizontal stones, or imposts, were laid all round, in a continued order, on the outer circle, and five similar imposts or ten uprights of the third row. The whole is surrounded by a ditch and vallum of earth, connected with which are three other stones. The vallum does not exceed fifteen feet in height, and in exterior to the ditch. Through this line of circumvallation there appears to have been one grand entrance from the north-east side, and this is decidedly marked by two banks and ditches, called *The Avenue.* Approaching Stonehenge in this direction, the attention is first arrested by an immense unchiselled stone, called the *Friar's Heel,* which is now in a leaning position, and measures about sixteen feet in height. Imme-

diately within the vallum is another stone lying on the ground. It is twenty-one feet two inches long, and a hundred feet from the stone just mentioned, and about the same distance from the outside of the outermost circle. Each impost of this circle has two mortices in it, to correspond with two tenons on the top of each vertical stone. The imposts were so connected as to form a continued series of architraves. The stones of the inner circle are much smaller and more irregular than those of the outer. Within these two circles are arranged two inner rows of stones, one of which constitutes the grandest portion of Stonehenge. It was formed by five distinct *trilithons*—a trilithon is a large impost upon two uprights. The workmanship here appears to be better. The interior row of stones which next claims attention consisted of nineteen uprights without imposts, and inclined to a pyramidical form. The most perfect among them is seven feet and a half high. The *Altar Stone,* as it is usually called, lies flat on the ground, and occupies the *adytum* of the temple. The total number of stones of which Stonehenge was composed, is, according to Dr. Smith's plan and calculation, one hundred and twenty-nine. Some of these were of a compact sand-tone, some of fine-grained grunstein, interpersed with black hornblende, feldspar, quartz, and chlorite, some a siliceous schistus, others an argillaceous schistus, others horn-stone. The Altar Stone is gray cos.

In regard to the history of these extraordinary monuments, there is little of any definite nature. The earliest account of them occurs in Nennius who lived in the eighth century. He says they were erected by the Britons to commemorate a massacre which took place at the spot. The Historical Triads of the Welsh refer their origin to the same cause. Camden calls the structure *insana,* but says nothing about it entitled to notice. Modern authors have been profuse in speculation, but no more. The general opinion seems to be in favor of a Druidical Temple. The Rev. James Ingram supposes it to have been "a heathen burial-place." Borlase remarks that "the work of Stonehenge must have been that of a great and powerful nation, not of a limited community of priests; the grandeur of the design, the distance of the materials, the tediousness with which all such massive works are necessarily attended, all show that such designs were the fruits of peace and religion." Bryant, whose authority we regard as superior to any, discredits the Druidical theory altogether.

We may be permitted to conclude this cursory article by an extract from the Greek historian, Diodorus Siculus—leaving the application of the passage to the judgment or the fancy of our readers.

"Among the authors of antiquity Hecatæus and some others relate that there is *an island in the ocean, opposite to Celtic Caul,* and not inferior in size to Sicily, lying towards the north, and inhabited by Hyperborei, who are so called because they live more remote from the north wind. The soil is excellent and fertile, and the harvest is made twice in the same year. Tradition says

hat Latona was here born, and therefore Apollo is worshipped above any other deity. To him is also dedicated *a remarkable temple of a round form.*"

The ancient superstitions gave the giants credit for the construction of Stonehenge, believing that the massive piles were moveable but by giant power—hence, the name of *Choir-gaur*, which literally means "The Giant's Dance."

The whole number of stones now visible amounts to one hundred and nine.

VOLUME X

James Russell Lowell *

(Published in *Southern Literary Messenger*, March, 1849.—Ed.)

It has been suggested that the deficiency of satire in America arises from the want of a suitable field for satirical display. In England, it is said, satire abounds, because the people there find a proper target in the aristocracy, whom they (the people) regard as a distinct race with whom they have little in common; relishing even the most virulent abuse of the upper classes with a gusto undiminished by any feeling that they (the people) have any concern in it. In Russia, or Austria, on the other hand, it is urged, satire is unknown; because there is danger in touching the aristocracy, and self-satire would be odious to the mass. In America, also, the people who write are, it is maintained, the people who read:—thus in satirising the people we satirise only ourselves, and are never in condition to sympathise with the satire.

All this is more verisimilar than true. It is forgotten that no individual considers himself as one of the mass. Each person, in his own estimate, is the pivot on which all the rest of the world spins round. We may abuse *the people* by wholesale, and yet with a clear conscience, so far as regards any compunction for offending any one from among the multitude of which "that people" is composed. Every one of the crowd will cry "*Encore!*—give it to them, the vagabonds! it serves them right." It seems to us that, in America, we have refused to encourage satire—not because what we have had touches us too nearly—but because it has been too pointless to touch us at all. Its namby-pambyism has arisen, in part, from the general want, among our men of letters, of that minute *polish*—of that skill in details—which, in combination with natural sarcastic power, satire, more than any other form of literature, so imperatively demands. In part, also, we may attribute our failure to the colonial sin of imitation. We content ourselves—at this point not less supinely than at all others—with doing what not only has been done before, but what, however well done, has yet been done *ad nauseam*. We should not be able to endure infinite repetitions of even absolute excellence; but what is "M'Fingal" more than a faint echo from "Hudibras"?—and what is "The Vision of Rubeta" more than a vast gilded swill-trough overflowing with Dunciad and water?

"The Vision" is bold enough—if we leave out of sight its anonymous issue—and bitter enough, and witty enough, if we forget its pitiable punning on names—and long enough (Heaven

* The first part of this criticism has been omitted as it is verbally the same as that of the Quacks of Helicon—Ed.

knows), and well constructed and decently versified; but it fails in the principal element of all satire—*sarcasm*—because the *intention* to be sarcastic (as in the "English Bards and Scotch Reviewers," and in all the more classical satires) is permitted to render itself manifest. The malevolence *appears*. The author is never very severe, because he is at no time particularly cool. We laugh not so much at his victims as at himself, for letting them put him in such a passion. And where a deeper sentiment than mirth is excited —where it is pity or contempt that we are made to feel—the feeling is too often reflected in its object, from the satirised to the satirist—with whom we sympathise in the discomfort of his animosity. Mr. Osborn has not many superiors in downright invective; but this is the awkward left arm of the satiric Muse. *That* satire alone is worth talking about which at least *appears* to be the genial, good-humoured out-pouring of irrepressible merriment.

The "Fable for the Critics," just issued, has not the name of its author on the title-page; and but for some slight foreknowledge of the literary opinions, likes, dislikes, whims, prejudices, and crochets of Mr. *James Russell Lowell*, we should have had much difficulty in attributing so very *loose* a brochure to *him*. The "Fable" is essentially "loose"—ill-conceived and feebly executed, as well in detail as in general. Some good hints and some sparkling witticisms do not serve to compensate us for its rambling plot (if plot it can be called) and for the want of artistic finish so particularly noticeable throughout the work—especially in its versification. In Mr. Lowell's prose efforts we have before observed a certain *disjointedness*, but never, until now, in his verse—and we confess some surprise at his putting forth so unpolished a performance. The author of 'The Legend of Brittany" (which is decidedly the noblest poem, of the same length, written by an American) could not do a better thing than to take the advice of those who mean him well, in spite of his fanaticism, and leave prose, with satiric verse, to those who are better able to manage them; while he contents himself with that class of poetry for which, and for which alone, he seems to have an especial vocation—the poetry of *sentiment*. This, to be sure, is *not* the very loftiest order of verse; for it is far inferior to either that of the imagination or that of the passions—but it is the loftiest region in which Mr. Lowell can get his breath without difficulty.

Our primary objection to this "Fable for the Critics" has reference to a point which we have already touched in a general way. "The malevolence appears." We laugh not so much at the author's victims as at himself, for letting them put him in such a passion. The very title of the book shows the want of a due sense in respect to the satirical essence, *sarcasm*. This "fable"—this severe lesson—is meant *"for the Critics."* "Ah!" we may say to ourselves at once—"we see how it is. Mr. L. is a poor-devil poet, and some critic has been reviewing him, and making him feel very uncomfortable; whereupon, bearing in mind that Lord Byron, when similarly assailed, avenged his wrongs in a satire which he called 'English Bards and Scotch Reviewers,' he (Mr. Lowell), imitative as usual, has

been endeavouring to get redress in a parallel manner—by a satire with a parallel title—'A Fable for the Critics.'"

All this the reader says to himself; and all this tells *against* Mr. L. in two ways—first, by suggesting unlucky comparisons between Byron and Lowell, and, secondly, by reminding us of the various criticisms, in which we have been amused (rather ill-naturedly) at seeing Mr. Lowell "used up."

The title starts us on this train of thought, and the satire sustains us in it. Every reader versed in our literary gossip is at once put *dessous des cartes* as to the particular provocation which engendered the "Fable." Miss Margaret Fuller, some time ago, in a silly and conceited piece of Transcendentalism, which she called an "Essay on American Literature," or something of that kind, had the consummate pleasantry, after *selecting* from the list of American poets *Cornelius Mathews and William Ellery Channing* for especial commendation, to speak of *Longfellow* as a booby, and of *Lowell* as so wretched a poetaster "as to be disgusting even to his best friends." All this Miss Fuller *said*, if not in our precise words, still in words quite as much to the purpose. *Why* she said it, Heaven only knows—unless it was because she was Margaret Fuller, and wished to be taken for nobody else. Messrs. Longfellow and Lowell, so pointedly picked out for abuse as the *worst* of our poets, are, upon the whole, perhaps, our best—although Bryant and one or two others are scarcely inferior. As for the two favourites selected just as pointedly for laudation by Miss F., it is really difficult to think of them, in connection with poetry, without laughing. Mr. Mathews once wrote some sonnets "On Man," and Mr. Channing some lines on "A Tin Can," or something of that kind—and if the former gentleman be not the very worst poet that ever existed on the face of the earth, it is only because he is not quite so bad as the latter. To speak algebraically:—Mr. M. is *ex*-ecrable, but Mr. C. is (*x* plus 1)-ecrable.

Mr. Lowell has obviously aimed his "Fable" at Miss Fuller's head in the first instance, with an eye to its ricocheting so as to knock down Mr. Mathews in the second. Miss F. is first introduced as Miss F—, rhyming to "cooler," and afterwards as "Miranda": while poor Mr. M. is brought in upon all occasions, head and shoulders; and now and then a sharp thing, although never very original, is said of them or *at* them; but all the true satiric *effect* wrought is that produced by the satirist against himself. The reader is all the time smiling to think that so unsurpassable a—(*what* shall we call her? —we wish to be civil)—a transcendentalist as Miss Fuller, should, by *such* a criticism, have had the power to put a respectable poet in *such* a passion.

As for the plot or conduct of this fable, the less we say of it the better. It is so weak—so flimsy—so ill put together—as to be not worth the trouble of understanding:—something, as usual, about Apollo and Daphne. Is there *no* originality on the face of the earth? Mr. Lowell's total want of it is shown at all points, very especially in his preface of rhyming verse written without distinction by lines or initial capitals (a hackneyed matter, originating, we believe, with *Frazer's Magazine*)—very especially, also, in his long continuations of some particular

rhyme—a fashion introduced, if we remember aright, by Leigh Hunt, more than twenty-five years ago, in his "Feast of the Poets," which, by the way, has been Mr. L.'s model in many respects.

Although ill-temper has evidently engendered this "Fable," it is by no means a satire throughout. Much of it is devoted to panegyric—but our readers would be quite puzzled to know the grounds of the author's laudations in many cases, unless made acquainted with a fact which we think it as well they should be informed of at once. Mr. Lowell is one of the most rabid of the Abolition fanatics; and no Southerner who does not wish to be insulted, and at the same time revolted, by a bigotry the most obstinately blind and deaf, should ever touch a volume by this author.* His fanaticism about slavery is a mere local outbreak of the same innate wrong-headedness which, if he owned slaves, would manifest itself in atrocious ill-treatment of them, with murder of any abolitionist who should endeavour to set them free. A fanatic of Mr. L.'s species is simply a fanatic for the sake of fanaticism, and *must* be a fanatic in whatever circumstances you place him.

His prejudices on the topic of slavery break out everywhere in his present book. Mr. L. has not the common honesty to speak well, even in a literary sense, of any man who is not a ranting abolitionist. With the exception of Mr. Poe (who has written some commendatory criticisms on his poems) no Southerner is mentioned *at all* in this "Fable." It is a fashion among Mr. Lowell's set to affect a belief that there is *no such thing* as Southern Literature. Northerners—people who have really nothing to speak of as men of letters—are cited by the dozen, and lauded by this candid critic without stint, while Legare, Simms, Longstreet, and others of equal note, are passed by in contemptuous silence. Mr. L. cannot carry his frail honesty of opinion even so far South as New York. All whom he praises are Bostonians. Other writers are barbarians, and satirised accordingly—if mentioned at all.

To show the general *manner* of the fable we quote a portion of what he says about Mr. Poe:—

Here comes Poe with his Raven, like
  Barnaby Rudge—
Three-fifths of him genius, and two-
  fifths sheer fudge;
Who talks like a book of iambs and
  pentameters,
In a way to make all men of common
  sense d—n metres;
Who has written some things far the
  best of their kind;
But somehow the heart seems squeezed
  out by the mind.

We may observe here that *profound* ignorance on any particular topic is always sure to manifest itself by some allusion to "common sense" as an all-

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* This "Fable *for the Critics*"—this *literary* satire—this benevolent *jeu d'esprit* is disgraced by such passages as the following:—

"Forty fathers of Freedom, of whom
  twenty bred
Their sons for the rice swamps at so
  much a head,
And their daughters for—faugh!"
  —E. A. P.

sufficient instructor. So far from Mr. P.'s talking "like a book" on the topic at issue, his chief purpose has been to demonstrate that there exists *no* book on the subject worth talking *about;* and "common sense," after all, has been the basis on which *he* relied in contradistinction from the *un*common nonsense of Mr. L. and the small pedants.

And now let us see how far the unusual "common sense" of our satirist has availed him in the structure of his verse. First, by way of showing what his *intention* was, we quote three accidentally accurate lines:—

But a boy | he could ne | ver be right | ly defined.
As I said | he was ne | ver precise | ly unkind.
But as Ci | cero says | he won't say | this or that.

Here it is clearly seen that Mr. L. intends a line of four anapæsts. (An anapæst is a foot composed of two short syllables followed by a long.) With this observation, we will now simply copy a few of the lines which constitute the body of the poem, asking any of our readers to *read them if they can;* that is to say, we place the question, without argument, on the broad basis of the very commonest "common sense."

They're all from one source, monthly, weekly, diurnal . . .
Disperse all one's good and condense all one's poor traits . . .
The one's two-thirds Norseman, the other half Greek . . .
He has imitators in scores who omit . . .
Should suck milk, strong will-giving brave, such as runs . . .
Along the far rail-road the steam-snake glide white . . .
From the same runic type-fount and alphabet . . .
Earth has six truest patriots, four discoverers of ether . . .
Every cockboat that swims clears its fierce (pop) gundeck at him . . .
Is some of it pr—no, 'tis not even prose . . .
O'er his principles when something else turns up trumps . . .
But a few silly (syllo I mean) gisms that squat 'em . . .
Nos, we don't want extra freezing in winter . . .
Ploughed, dig, sail, forge, build, carve, paint, make all things new.

But enough—we have given a fair specimen of the *general* versification. It might have been better—but we are quite sure that it *could not have been worse.* So much for "common sense," in Mr. Lowell's understanding of the term. Mr. L. should not have meddled with the anapæstic rhythm; it is exceedingly awkward in the hands of one who knows nothing about it, and who *will* persist in fancying that he can write it by ear. Very especially he should have avoided this rhythm in satire, which, more than any other branch of letters, is dependent upon seeming trifles for its effect. Two-thirds of the force of the "Dunciad" may be referred to its exquisite finish; and had the "Fable for the Critics" been (what it is *not*) the quintessence of the satiric spirit itself, it would nevertheless, in so slovenly a form, have failed. As it is, no failure

was ever more complete or more pitiable. By the publication of a book at once so ambitious and so feeble—so malevolent in design and so harmless in execution—a work so roughly and clumsily, yet so weakly constructed—so very different in body and spirit from anything that he has written before—Mr. Lowell has committed an irrevocable *faux pas* and lowered himself at least fifty per cent. in the literary public opinion.

The Poets and Poetry of America

(First published in *Boston Miscellany,* November, 1842.—Ed.)

THAT we are not a poetical people has been asserted so often and so roundly, both at home and abroad, that the slander, through mere dint of repetition, has come to be received as truth. Yet nothing can be further removed from it. The mistake is but a portion or corollary of the old dogma that the calculating faculties are at war with the ideal; while, in fact, it may be demonstrated that the two divisions of mental power are never to be found in perfection apart. The *highest* order of the imaginative intellect is always pre-eminently mathematical, and the converse.

The idiosyncracy of our political position has stimulated into early action whatever practical talent we possessed. Even in our national infancy we evinced a degree of utilitarian ability which put to shame the mature skill of our forefathers. While yet in leading-strings we proved ourselves adepts in all the arts and sciences which promote the *comfort* of the animal man. But the arena of exertion, and of consequent distinction, into which our first and most obvious wants impelled us, has been regarded as the field of our deliberate choice. Our necessities have been mistaken for our propensities. Having been forced to make railroads, it has been deemed impossible that we should make verse. Because it suited us to construct an engine in the first instance, it has been denied that we could compose an epic in the second. Because we were not all Homers in the beginning, it has been somewhat too rashly taken for granted that we shall be all Jeremy Benthams to the end.

But this is the purest insanity. The principles of the poetic sentiment lie deep within the immortal nature of man, and have little necessary reference to the worldly circumstances which surround him. The poet in Arcady is, in Kamschatka, the poet still. The selfsame Saxon current animates the British and the American heart; nor can any social, or political, or moral, or physical conditions do more than momentarily repress the impulses which glow in our own bosoms as fervently as in those of our progenitors.

Those who have taken most careful note of our literature for the last ten or twelve years will be most willing to admit that *we are* a poetical people; and in no respect is the fact more plainly evinced than in the eagerness

with which books professing to compile or select from the productions of our native bards are received and appreciated by the public. Such books meet with success, at least with sale, at periods when the general market for literary wares is in a state of stagnation; and even the ill taste displayed in some of them has not sufficed to condemn.

The "Specimens of American Poetry," by Kettell; the "Commonplace Book of American Poetry," by Cheever; a Selection by General Morris; another by Mr. Bryant; the "Poets of America," by Keese—all these have been widely disseminated and well received. In some measure, to be sure, we must regard their success as an affair of personalities. Each individual honoured with a niche in the compiler's memory is naturally anxious to possess a copy of the book so honouring him; and this anxiety will extend, in some cases, to ten or twenty of the immediate friends of the complimented; while, on the other hand, purchasers will arise, in no small number, from among a very different class—a class animated by very different feelings. I mean the omitted—the large body of those who, supposing themselves entitled to mention, have yet been unmentioned. These buy the unfortunate book as a matter of course, for the purpose of abusing it with a clear conscience and at leisure. But holding these deductions in view, we are still warranted in believing that the demand for works of the kind in question is to be attributed mainly to the general interest of the subject discussed. The public have been desirous of obtaining a more distinct view of our poetical literature than the scattered effusions of our bards and the random criticisms of our periodicals could afford. But, hitherto, nothing has been accomplished in the way of supplying the *desideratum*. The "specimens" of Kettell were specimens of nothing but the ignorance and ill taste of the compiler. A large proportion of what he gave to the world as American poetry, to the exclusion of much that was really so, was the doggerel composition of individuals unheard of and undreamed of, except by Mr. Kettell himself. Mr. Cheever's book did not belie its title, and was excessively "commonplace." The selection by General Morris was in so far good that it accomplished its object to the full extent. This object looked to nothing more than single brief extracts from the writings of every one in the country who had established even the slightest reputation as a poet. The extracts, so far as our truer poets were concerned, were tastefully made; but the proverbial kind feeling of the General seduced him into the admission of an inordinate quantity of the purest twaddle. It was gravely declared that we had more than *two hundred* poets in the land. The compilation of Mr. Bryant, from whom much was expected, proved a source of mortification to his friends, and of astonishment and disappointment to all; merely showing that a poet is, necessarily, neither a critical nor an impartial judge of poetry. Mr. Keese succeeded much better. He brought to his task, if not the most rigorous impartiality, at least a fine taste, a sound judgment, and a more thorough acquaintance with our poetical literature than had distinguished any of his predecessors.

Much, however, remained to be done;

and here it may be right to inquire—"What should be the aim of every compilation of the character now discussed?" The object, in general terms, may be stated as the conveying, within moderate compass, a distinct view of our poetry and of our poets. This, in fact, is the demand of the public. A book is required which shall not so much be the reflection of the compiler's peculiar views and opinions upon poetry in the abstract, as of the popular judgment upon such poetical works as have come immediately within its observation. It is not the author's business to insist upon his own theory, and, in its support, to rake up from the by-ways of the country the "inglorious Miltons" who may possibly there abound; neither, because ill according with this theory, is it his duty to dethrone and reject those who have long maintained supremacy in the estimation of the people. In this view it will be seen that regard must be paid to the mere *quantity* of a writer's effusions. He who has published much is not to be omitted because, in the opinion of the compiler, he has written nothing fit for publication. On the other hand, he who has extemporised a single song, which has met the eye on no one but our bibliographer, is not to be set forth among the poetical magnates, even although the one song itself be esteemed equal to the very best of Beranger.

Of the two classes of sins—the negative and the positive—those of omission and those of commission—obvious ones of the former class are, beyond doubt, the more unpardonable. It is better to introduce half a dozen "great unknowns," than to give the "cut direct" to a single individual who has been fairly acknowledged as known. The public, in short, seem to demand *such a compendium of our poetical literature as shall embrace specimens from those works alone, of our recognised poets, which, either through accident, or by dint of merit, have been most particularly the subjects of public discussion.* We wish this, that we may be put in condition to decide for ourselves upon the justice or injustice of the reputation attained. In critical opinion much diversity exists; and, although there is one true and tenable critical opinion, there are still a thousand, upon all topics, which, being only the shadows, have all the outlines and assume all the movements of the substance of truth. Thus any critic who should exclude from the compendium all which tallied not with his individual ideas of the Muse, would be found to exclude nine hundred and ninety-nine thousandths of that which the public at large, embracing *all* varieties of opinion, has been accustomed to acknowledge as poesy.

These remarks apply only to the admission or rejection of poetical specimens. The public being put fairly in possession of the matter debated, with the provisions above mentioned, the analysis of individual claims, *so far as the specimens extend,* is not only not unbecoming in the compiler, but a thing to be expected and desired. To this department of his work he should bring analytical ability; a distinct impression of the nature, the principles, and the aims of poetry; a thorough contempt for all prejudice at war with principle; a poetic sense of the poetic; sagacity in the detection, and audacity in the exposure of demerit; in a word talent

nd faith; the lofty honour which places nere courtesy beneath its feet; the oldness to praise an enemy, and the nore unusual courage to damn a friend.

It is, in fact, by the criticism of the work that the public voice will, in the nd, decide upon its merits. In proportion to the ability or incapacity here displayed will it, sooner or later, be approved or condemned. Nevertheless, the mere *compilation* is a point, perhaps, of great importance. With the meagre published *aids* existing previously to Mr. Griswold's book, the labour of such an undertaking must have been great; and not less great the industry and general information in respect to our literary affairs which have enabled him so successfully to prosecute it.

The work before us is indeed so vast an improvement upon those of similar character which have preceded it, that we do its author some wrong in classing all together. Having explained, somewhat minutely, our views of the proper mode of compilation, and of the general aims of the species of book in question, it but remains to say that these views have been very nearly fulfilled in "The Poets and Poetry of America," while altogether unsatisfied by the earlier publications.

The volume opens with a preface, which, with some little supererogation, is addressed "To the Reader"; inducing very naturally the query, whether the whole book is not addressed to the same individual. In this preface, which is remarkably well written and strictly to the purpose, the author thus evinces a just comprehension of the nature and objects of true poesy:—

He who looks on Lake George, or sees the sun rise on Mackinaw, or listens to the grand music of a storm, is divested, certainly for a time, of a portion of the alloy of his nature. The elements of power in all sublime sights and heavenly harmonies should live in the poet's song, to which they can be transferred only by him who possesses the creative faculty. The sense of beauty, next to the miraculous divine suasion, is the means through which the human character is purified and elevated. *The creation of beauty, the manifestation of the real by the ideal, 'in words that move in metrical array,' is poetry.*

The italics are our own; and we quote the passage because it embodies the *sole true* definition of what has been a thousand times erroneously defined.

The earliest specimens of poetry presented in the body of the work are from the writings of Philip Freneau, "one of those worthies who, both with lyre and sword, aided in the achievement of our independence." But, in a volume professing to treat generally of the "Poets and Poetry of America," some mention of those who versified before Freneau would of course be considered desirable. Mr. Griswold has included, therefore, most of our earlier votaries of the Muse, with many specimens of their powers, in an exceedingly valuable "Historical Introduction"; his design being to exhibit as well "*the progress* as the condition of poetry in the United States."

The basis of the compilation is formed of short biographical and critical notices, with selections from the works of, in all, eighty-seven authors, chronologically arranged. In an appen-

dix at the end of the volume are included specimens from the works of sixty, whose compositions have either been too few, or in the editor's opinion too *mediocre,* to entitle them to more particular notice. To each of these specimens are appended footnotes, conveying a brief biographical summary, without anything of critical disquisition.

Of the general plan and execution of the work we have already expressed the fullest approbation. We know no one in America who could, or *who would,* have performed the task here undertaken, at once so well in accordance with the judgment of the critical, and so much to the satisfaction of the public. The labours, the embarrassments, the great difficulties of the achievement are not easily estimated by those before the scenes.

In saying that, individually, we disagree with many of the opinions expressed by Mr. Griswold, we merely suggest what. in itself, would have been obvious without the suggestion. It rarely happens that any two persons thoroughly agree upon any one point. It would be mere madness to imagine that any two could coincide in every point of a case where exists a multiplicity of opinions upon a multiplicity of points. There is no one who, reading the volume before us, will not in a thousand instances be tempted to throw it aside, because its prejudices and partialities are, in a thousand instances, altogether at war with his own. But when so tempted, he should bear in mind that had the work been that of Aristarchus himself, the discrepancies of opinion would still have startled him and vexed him as now.

We disagree, then, with Mr. Griswold in *many* of his critical estimates; although, in general, we are proud to find his decisions our own. He has omitted from the body of his book some one or two whom we should have been tempted to introduce. On the other hand, he has scarcely made us amends by introducing some one or two dozen whom we should have treated with contempt. We might complain, too, of a prepossession, evidently unperceived by himself, for the writers of New England. We might hint, also, that in two or three cases he has rendered himself liable to the charge of personal partiality; it is often so *very* difficult a thing to keep separate in the mind's eye our conceptions of the poetry of a friend and our impressions of his goodly fellowship and our recollections of the flavour of his wine.

But having said thus much in the way of fault-finding, we have said all. The book should be regarded as *the most important addition which our literature has for many years received.* It fills a void which should have been long ago supplied. It is written with judgment, with dignity, and candour. Steering with a dexterity not to be sufficiently admired, between the Scylla of Prejudice on the one hand and the Charybdis of Conscience on the other, Mr. Griswold, in "The Poets and Poetry of America," has entitled himself to the thanks of his countrymen, while showing himself a man of taste, talent, *and tact.*

The American Drama

(First published in *American Whig Review*, August, 1845.—Ed.)

A BIOGRAPHIST of Berryer calls him *"l'homme qui, dans sa description, demande le plus grande quantite possible d' antithese,"*—but that ever-recurring topic, the decline of the drama, seems to have consumed of late more of the material in question than would have sufficed for a dozen prime ministers—even admitting them to be French. Every trick of thought and every harlequinade of phrase have been put in operation for the purpose *"de nier ce qui est, et d'expliquer ce qui n'est pas."*

Ce qui n'est pas:—for the drama has *not declined*. The facts and the philosophy of the case seem to be these. The great opponent to Progress is Conservatism. In other words—the great adversary of Invention is Imitation: the propositions are in spirit identical. Just as an art is imitative, is it stationary. The most imitative arts are the most prone to repose—and the converse. Upon the utilitarian—upon the business arts, where Necessity impels, Invention, Necessity's well-understood offspring, is ever in attendance. And the less we see of the mother the less we behold of the child. No one complains of the decline of the art of Engineering. Here the Reason, which never retrogrades or reposes, is called into play. But let us glance at Sculpture. We are not *worse* here than the ancients, let pedantry say what it may (the Venus of Canova is worth, at any time, two of that of Cleomenes), but it is equally certain that we have made, in general, no advances; and Sculpture, properly considered, is perhaps the *most* imitative of all arts which have a right to the title of Art at all. Looking next at Painting, we find that we have to boast of progress only in the ratio of the inferior imitativeness of Painting, when compared with Sculpture. As far indeed as we have any means of judging, our improvement has been exceedingly little, and did we know anything of ancient Art in this department, we might be astonished at discovering that we had advanced even far less than we suppose. As regards Architecture, whatever progress we have made has been precisely in those particulars which have no reference to imitation:—that is to say, we have improved the utilitarian and not the ornamental provinces of the art. Where Reason predominated, we advanced; where mere Feeling or Taste was the guide, we remained as we were.

Coming to the Drama, we shall see that in its mechanisms we have made progress, while in its spirituality we have done little or nothing for centuries certainly—and, perhaps, little or nothing for thousands of years. And this is because what we term the spirituality of the drama is precisely its imitative portion—is exactly that portion which distinguishes it as one of the principal of the imitative arts.

Sculptors, painters, dramatists, are, from the very nature of their material, — their spiritual material — imitators—conservatists—prone to repose in old Feeling and in antique Taste. For this reason—and for this reason

only—the arts of Sculpture, Painting, and the Drama have not advanced—or have advanced feebly, and inversely in the ratio of their imitativeness.

But it by no means follows that either has *declined*. All *seem* to have declined, because they have remained stationary while the multitudinous other arts (of reason) have flitted so rapidly by them. In the same manner the traveller by railroad can imagine that the trees by the wayside are retrograding. The trees in this case are absolutely stationary—but the Drama has not been altogether so, although its progress has been so slight as not to interfere with the general effect—that of seeming retrogradation or decline.

This seeming retrogradation, however, is to all practical intents an absolute one. Whether the Drama has declined, or whether it has merely remained stationary, is a point of no importance, so far as concerns the public encouragement of the Drama. It is unsupported, in either case, because it does not deserve support.

But if this stagnation, or deterioration, grows out of the very idiosyncracy of the drama itself, as one of the principal of the imitative arts, how is it possible that a remedy shall be applied—since it is clearly impossible to alter the nature of the art, and yet leave it the art which it now is?

We have already spoken of the improvements effected in Architecture, in all its utilitarian departments, and in the Drama, at all the points of its mechanism. "Wherever Reason predominates, we advance; where mere Feeling or Taste is the guide, we remain as we are." We wish now to suggest that, by the engrafting of Reason upon Feeling and Taste, we shall be able, and thus alone shall be able, to force the modern drama into the production of any profitable fruit.

At present, what is it we do? We are content if, with Feeling and Taste, a dramatist does *as other dramatists have done*. The most successful of the more immediately modern playwrights has been Sheridan Knowles, and to play Sheridan Knowles seems to be the highest ambition of our writers for the stage. Now the author of "The Hunchback" possesses what we are weak enough to term the true "dramatic feeling," and this true dramatic feeling he has manifested in the most preposterous series of imitations of the Elizabethan drama by which ever mankind were insulted and beguiled. Not only did he adhere to the old plots, the old characters, the old stage conventionalities throughout; but he went even so far as to persist in the obsolete phraseologies of the Elizabethan period—and, just in proportion to his obstinacy and absurdity at all points, did we pretend to like him the better, and pretend to consider him a great dramatist.

Pretend—for every particle of it was pretence. Never was enthusiasm more utterly false than that which so many "respectable audiences" endeavoured to get up for these plays—endeavoured to get up, first, because there was a general desire to see the drama revive, and secondly, because we had been all along entertaining the fancy that "the decline of the drama" meant little, if anything, else than its deviation from the Elizabethan routine—and that, consequently, the return to the Elizabethan routine was, and of necessity must be, the revival of the drama.

But if the principles we have been at some trouble in explaining are true—and most profoundly do we feel them to be so—if the spirit of imitation is, in fact, the real source of the drama's stagnation—and if it is so because of the tendency in all imitation to render Reason subservient to Feeling and to Taste—it is clear that only by deliberate counteracting of the spirit, and of the tendency of the spirit, we can hope to succeed in the drama's revival.

The first thing necessary is to burn or bury the "old models," and to forget, as quickly as possible, that ever a play has been penned. The second thing is to consider *de novo* what are the *capabilities* of the drama—not merely what hitherto have been its conventional purposes. The third and last point has reference to the composition of a play (showing to the fullest extent these capabilities) conceived and constructed with Feeling and with Taste, but with Feeling and Taste guided and controlled in every particular by the details of Reason—of Common Sense—in a word, of a Natural Art.

It is obvious, in the meantime, that towards the good end in view much may be effected by discriminative criticism on what has already been done. The field, thus stated, is, of course, practically illimitable—and to Americans the American drama is the special point of interest. We propose, therefore, in a series of papers, to take a somewhat deliberate survey of some few of the most noticeable American plays. We shall do this without reference either to the date of the composition or its adaptation for the closet or the stage. We shall speak with absolute frankness both of merits and defects—our principal object being understood not as that of mere commentary on the individual play—but on the drama in general, and on the American drama in especial, of which each individual play is a constituent part. We will commence at once with

TORTESA, THE USURER.

This is the third dramatic attempt of Mr. Willis, and may be regarded as particularly successful, since it has received, both on the stage and in the closet, no stinted measure of commendation. This success, as well as the high reputation of the author, will justify us in a more extended notice of the play than might, under other circumstances, be desirable.

The story runs thus:—Tortesa, a usurer of Florence, and whose character is a mingled web of good and evil feelings, gets into his possession the palace and lands of a certain Count Falcone. The usurer would wed the daughter (Isabella) of Falcone, not through love, but in his own words,

To please a devil that inhabits him—

in fact, to mortify the pride of the nobility, and avenge himself of their scorn. He therefore bargains with Falcone [a narrow-souled villain] for the hand of Isabella. The deed of the Falcone property is restored to the Count upon an agreement that the lady shall marry the usurer—this contract being invalid should Falcone change his mind in regard to the marriage, or should the maiden demur—but valid should the wedding be prevented

through any fault of Tortesa, or through any accident not springing from the will of the father or child. The first scene makes us aware of this bargain, and introduces us to Zippa, a glover's daughter, who resolves, with a view of befriending Isabella, to feign a love for Tortesa [which, in fact, she partially feels], hoping thus to break off the match.

The second scene makes us acquainted with a young painter (Angelo), poor, but of high talents and ambition, and with his servant (Tomaso), an old bottle-loving rascal, entertaining no very exalted opinion of his master's abilities. Tomaso does some injury to a picture, and Angelo is about to run him through the body when he is interrupted by a sudden visit from the Duke of Florence, attended by Falcone. The Duke is enraged at the murderous attempt, but admires the paintings in the studio. Finding that the rage of the great man will prevent his patronage if he knows the aggressor as the artist, Angelo passes off Tomaso as himself (Angelo), making an exchange of names. This is a point of some importance, as it introduces the true Angelo to a job which he has long coveted—the painting of the portrait of Isabella, of whose beauty he had become enamoured through report. The Duke wishes the portrait painted. Falcone, however, on account of a promise to Tortesa, would have objected to admit to his daughter's presence the handsome Angelo, but in regard to Tomaso has no scruple. Supposing Tomaso to be Angelo and the artist, the Count writes a note to Isabella, requiring her "to admit the painter Angelo." The real Angelo is thus admitted. He and the lady love at first sight (much in the manner of Romeo and Juliet), each ignorant of the other's attachment.

The third scene of the second act is occupied with a conversation between Falcone and Tortesa, during which a letter arrives from the Duke, who, having heard of the intended sacrifice of Isabella, offers to redeem the Count's lands and palace, and desires him to preserve his daughter for a certain Count Julian. But Isabella,—who, before seeing Angelo, had been willing to sacrifice herself for her father's sake, and who, since seeing him, had entertained hopes of escaping the hateful match through means of a plot entered into by herself and Zippa—Isabella, we say, is now in despair. To gain time, she at once feigns a love for the usurer, and indignantly rejects the proposal of the Duke. The hour for the wedding draws near. The lady has prepared a sleeping potion, whose effects resemble those of death. (Romeo and Juliet.) She swallows it—knowing that her supposed corpse would lie at night, pursuant to an old custom, in the sanctuary of the cathedral; and believing that Angelo—whose love for herself she has elicited, by a stratagem, from his own lips—will watch by the body, in the strength of his devotion. Her ultimate design (we may suppose, for it is not told) is to confess all to her lover on her revival, and throw herself upon his protection—their marriage being concealed, and herself regarded as dead by the world. Zippa, who *really* loves Angelo—(her love for Tortesa, it must be understood, is a very equivocal feeling, for the fact cannot be denied that Mr. Willis makes her love both at the

ame time)—Zippa, who really loves Angelo—who has discovered his passion for Isabella—and who, as well as that lady, believes that the painter will watch the corpse in the cathedral,—determines, through jealousy, to prevent his so doing, and with this view informs Tortesa that she has learned it to be Angelo's design to steal the body *for artistical purposes*,—in short, as a model to be used in his studio. The usurer, in consequence, sets a guard at the doors of the cathedral. This guard does, in fact, prevent the lover from watching the corpse, but, it appears, does *not* prevent the lady, on her revival and disappointment in not seeing the one she sought, from passing unperceived from the church. Weakened by her long sleep, she wanders aimlessly through the streets, and at length finds herself, when just sinking with exhaustion, at the door of her father. She has no resource but to knock. The Count, who here, we must say, acts very much as Thimble of old—the knight, we mean, of the "scolding wife"—maintains that she is dead, and shuts the door in her face. In other words, he supposes it to be the ghost of his daughter who speaks; and so the lady is left to perish on the steps. Meantime Angelo is absent from home, attempting to get access to the cathedral; and his servant Tomaso takes the opportunity of absenting himself also, and of indulging his bibulous propensities while perambulating the town. He finds Isabella as we left her; and through motives which we will leave Mr. Willis to explain, conducts her unresistingly to Angelo's residence, and—*deposits her in Angelo's bed.* The artist now returns—Tomaso is kicked out of doors—and we are not told, but left to presume, that a full explanation and perfect understanding are brought about between the lady and her lover.

We find them, next morning, in the studio, where stands, leaning against an easel, the portrait (a full length) of Isabella, with curtains adjusted before it. The stage-directions, moreover, inform us that "the back wall of the room is such as to form a natural ground for the picture." While Angelo is occupied in retouching it, he is interrupted by the arrival of Tortesa with a guard, and is accused of having stolen the corpse from the sanctuary—the lady, meanwhile, having stepped behind the curtain. The usurer insists upon seeing the painting, with a view of ascertaining whether any new touches had been put upon it, which would argue an examination, *post mortem,* of those charms of neck and bosom which the living Isabella would not have unveiled. Resistance in vain—the curtain is torn down; but, to the surprise of Angelo, the lady herself is discovered, "with her hands crossed on her breast, and her eyes fixed on the ground, standing motionless in the frame which had contained the picture." The *tableau,* we are to believe, deceives Tortesa, who steps back to contemplate what he supposes to be the portrait of his betrothed. In the meantime, the guards, having searched the house, find the veil which had been thrown over the imagined corpse in the sanctuary, and upon this evidence the artist is carried before the Duke. Here he is accused, not only of sacrilege, but of the murder of Isabella, and is about to be condemned to death, when his mistress comes forward in person; thus resigning herself to the

usurer to save the life of her lover. But the noble nature of Tortesa now breaks forth; and, smitten with admiration of the lady's conduct, as well as convinced that her love for himself was feigned, he resigns her to Angelo—although now feeling and acknowledging for the first time that a fervent love has, in his own bosom, assumed the place of the misanthropic ambition which, hitherto, had alone actuated him in seeking her hand. Moreover, he endows Isabella with the lands of her father Falcone. The lovers are thus made happy. The usurer weds Zippa; and the curtain drops upon the promise of the Duke to honour the double nuptials with his presence.

This story, as we have given it, hangs better together (Mr. Willis will pardon our modesty), and is altogether more easily comprehended, than in the words of the play itself. We have really put the best face upon the matter, and presented the whole in the simplest and clearest light in our power.* We mean to say that "Tortesa" (partaking largely, in this respect, of the drama of Cervantes and Calderon) is over-clouded—rendered misty—by a world of unnecessary and impertinent *intrigue*. This folly was adopted by the Spanish comedy, and is imitated by us, with the idea of imparting "action," "business," "vivacity." But vicacity, however desirable, can be attained in many other ways, and is dearly purchased, indeed, when the price is intelligibility.

The truth is that *cant* has never attained a more owl-like dignity than in the discussion of dramatic principle. A modern stage critic is nothing, if not a lofty contemner of all things simple and direct. He delights in mystery—revels in mystification—has transcendental notions concerning P. S. and O. P., and talks about "stage business and stage effect" as if he were discussing the differential calculus. For much of all this we are indebted to the somewhat over-profound criticisms of Augustus William Schlegel.

But the *dicta* of common sense are of universal application, and, touching this matter of *intrigue*, if, from its superabundance, we are compelled, even in the quiet and critical *perusal* of a play, to pause frequently and reflect long—to re-read passages over and over again, for the purpose of gathering their bearing upon the whole—of maintaining in our mind a general connection—what but fatigue can result from the exertion? How, then, when we come to the representation?—when these passages—trifling, perhaps, in themselves, but important when considered in relation to the plot—are hurried and blurred over in the stuttering enunciation of some miserable rantipole, or omitted altogether through the constitutional lapse of memory so peculiar to those lights of the age and stage, bedight (from being of no conceivable use) supernumeraries? For it must be borne in mind that these bits of *intrigue* (we use the term in the sense of the German critics) appertain generally, indeed altogether, to the after thoughts of the drama—to the underplots—are met with consequently, in the mouth of the lackeys and chambermaids—and are thus consigned to the tender mercies of the *stellæ minores*. Of course we get but an imperfect idea

*The student of literature will discover in this the seldom-used power of Poe in careful condensation.—Ed.

of what is going on before our eyes. Action after action ensues whose mystery we can not unlock without the little key which these barbarians have thrown away and lost. Our weariness increases in proportion to the number of these embarrassments, and if the play escape damnation at all, it escapes *in spite* of that intrigue to which, in nine cases out of ten, the author attributes his success, and which he *will* persist in valuing exactly in proportion to the misapplied labour it has cost him.

But dramas of this kind are said, in our customary parlance, to "abound in *plot.*" We have never yet met any one, however, who could tell us what precise ideas he connected with the phrase. A mere succession of incidents, even the most spirited, will no more constitute a plot than a multiplication of zeros, even the most infinite, will result in the production of a unit. This all will admit—but few trouble themselves to think further. The common notion seems to be in favour of mere *complexity;* but a plot, properly understood, is perfect only inasmuch as we shall find ourselves unable to detach from it *or disarrange* any single incident involved, without *destruction* to the mass.

This we say is the point of perfection—a point never yet attained, but not on that account unattainable. Practically, we may consider a plot as of high excellence, when no one of its component parts shall be susceptible of *removal* without *detriment* to the whole. Here, indeed, is a vast lowering of the demand—and with less than this no writer of refined taste should content himself.

As this subject is not only in itself of great importance, but will have at all points a bearing upon what we shall say hereafter, in the examination of various plays, we shall be pardoned for quoting from the *Democratic Review* some passages (of our own) which enter more particularly into the *rationale* of the subject:—*

The pleasure derived from the contemplation of the unity resulting from plot is far more intense than is ordinarily supposed, and, as in Nature we meet with no such combination of *incident,* appertains to a very lofty region of the ideal. In speaking thus we have not said that plot is more than an adjunct to the drama—more than a perfectly distinct and separable source of pleasure. It is *not* an essential. In its intense artificiality it may even be conceived injurious in a certain degree (unless constructed with consummate skill) to that real *lifelikeness* which is the soul of the drama of character. Good dramas have been written with very little plot—capital dramas might be written with none at all. Some plays of high merit, having plot, abound in irrelevant incident—in incident, we mean, which could be displaced or removed altogether without effect upon the plot itself, and yet are by no means objectionable as dramas; and for this reason—that the incidents are *evidently* irrelevant — *obviously* episodical. Of their disgressive nature the spectator is so immediately aware that he views them, as they arise, in the simple light of interlude, and does not fatigue his attention by attempting to establish for them a connection, or more than an illustrative connection, with the great interests of the subject. Such are the

* See *Contents,* Eureka.—Ed.

plays of Shakespeare. But all this is very different from *that* irrelevancy of intrigue which disfigures and very usually damns the work of the unskilful artist. With him the great error lies in *inconsequence*. Underplot is piled upon underplot (the very word is a paradox), and all to no purpose—*to no end*. The interposed incidents have no ultimate effect upon the main ones. They may hang upon the mass—they may even coalesce with it, or, as in some intricate cases, they may be so intimately blended as to be lost amid the chaos which they have been instrumental in bringing about—but still they have no portion in the plot, which exists, if at all, independently of their influence. Yet the *attempt* is made by the author to establish and demonstrate a dependence—an identity; and it is the *obviousness of this attempt* which is the cause of weariness in the spectator, who, of course, cannot at once see that his attention is challenged to no purpose—that intrigues so obstrusively forced upon it are to be found, in the end, without effect upon the leading interests of the play.

"Tortesa" will afford us plentiful examples of this irrelevancy of intrigue—of this misconception of the nature and of the capacities of plot. We have said that our digest of the story is more easy of comprehension than the detail of Mr. Willis. If so, it is because we have forborne to give such portions as had no influence upon the whole. These served but to embarrass the narrative and fatigue the attention. How much was irrelevant is shown by the brevity of the space in which we have recorded, somewhat at length, all the influential incidents of a drama of five acts. There is scarcely a scene in which is not to be found the germ of an underplot—a germ, however, which seldom proceeds beyond the condition of a bud, or, if so fortunate as to swell into a flower, arrives, in no single instance, at the dignity of fruit. Zippa, a lady altogether without character (dramatic), is the most pertinacious of all conceivable concoctors of plans never to be matured—of vast designs that terminate in nothing—of *cul-de-sac* machinations. She plots in one page and counter-plots in the next. She schemes her way from P. S. to O. P., and intrigues perseveringly from the footlights to the slips. A very singular instance of the inconsequence of her manœuvres is found towards the conclusion of the play. The whole of the second scene (occupying five pages), in the fifth act, is obviously introduced for the purpose of giving her information, through Tomaso's means, of Angelo's arrest for the murder of Isabella. Upon learning his danger she rushes from the stage, to be present at the trial, exclaiming that her evidence can save his life. We, the audience, of course applaud, and now look with interest to her movements in the scene of the judgment-hall. She, Zippa, we think, is somebody after all; she will be the means of Angelo's salvation; she will thus be the chief unraveller of the plot. All eyes are bent, therefore, upon Zippa—but, alas! upon the point at issue, Zippa does not so much as open her mouth. It is scarcely too much to say that not a single action of this impertinent little busybody has any real influence upon the play;—yet she appears upon every occasion—appearing only to perplex.

Similar things abound; we should not

ave space even to allude to them all. The whole conclusion of the play is supererogatory. The immensity of sure *fuss* with which it is overloaded orces us to the reflection that all of might have been avoided by one word f explanation to the Duke—an amiable han who admires the talents of Angelo, nd who, *to prevent Isabella's marrying gainst her will,* had *previously* offered o free Falcone of his bonds to the surer. That he would free him *now,* nd thus set all matters straight, the pectator cannot doubt for an instant, nd he can conceive no better reason hy explanations are *not* made than hat Mr. Willis does not think proper hey should be. In fact, the whole rama is exceedingly ill *motivirt.*

We have already mentioned an inadertence, in the fourth act, where Isaella is made to escape from the sanctuary through the midst of guards who prevented the ingress of Angelo. Another occurs where Falcone's conscience s made to reprove him, upon the appearance of his daughter's supposed ghost, for having occasioned her death by forcing her to marry against her will. The author had forgotten that Falcone submitted to the wedding, after the Duke's interposition, only upon Isabella's assurance *that she really loved the usurer.* In the third scene, too, of the first act, the imagination of he spectator is no doubt a little taxed when he finds Angelo, in the first moment of his introduction to the palace of Isabella, commencing her portrait by laying on colour after colour, before he has made any attempt at an outline. In the last act, moreover, Tortesa gives to Isabella a deed

Of the Falcone palaces and lands,
And all the money forfeit by Falcone.

This is a terrible blunder, and the more important as upon this act of the usurer depends the development of his newborn sentiments of honour and virtue—depends, in fact, the most salient *point* of the play. Tortesa, we say, gives to Isabella the lands forfeited by Falcone; but Tortesa was surely not very generous in giving what, clearly, was not his own to give. Falcone had *not forfeited* the deed, which had been restored to him by the usurer, and which was then in his (Falcone's) possession. Here Tortesa:—

He put it in the bond,
That if, by any humour of my own,
Or accident that came not from himself,
Or from his daughter's will, the match were marred,
His tenure stood intact.

Now Falcone is still resolute for the match; but this new generous "humour" of Tortesa induces him (Tortesa) to decline it. Falcone's tenure is then intact; he retains the deed, the usurer is giving away property not his own.

As a drama of character, "Tortesa" is by no means open to so many objections as when we view it in the light of its plot; but it is still faulty. The merits are so exceedingly negative, that it is difficult to say anything about them. The Duke is nobody; Falcone, nothing; Zippa, less than nothing. Angelo may be regarded simply as the medium through which Mr. Willis conveys to the reader his own glowing feelings—his own refined and delicate

fancy—(delicate, yet bold)—his own rich voluptuousness of sentiment—a voluptuousness which would offend in almost any other language than that in which it is so skilfully apparelled. Isabella is—the heroine of the Hunchback. The revolution in the character of Tortesa—or rather the final triumph of his innate virtue—is a dramatic point far older than the hills. It may be observed, too, that although the representation of no human character should be quarrelled with for its inconsistency, we yet require that the inconsistencies be not absolute antagonisms to the extent of neutralization: they may be permitted to be oils and waters, but they must not be alkalis and acids. When, in the course of the *denouement*, the usurer bursts forth into an eloquence virtue-inspired, we cannot sympathize very heartily in his fine speeches, since they proceed from the mouth of the self-same egotist who, urged by a disgusting vanity, uttered so many sotticisms (about his fine legs, etc.) in the earlier passages of the play. Tomaso is, upon the whole, the best personage. We recognize some originality in his conception, and conception was seldom more admirably carried out.

One or two observations at random. In the third scene of the fifth act, Tomaso, the buffoon, is made to assume paternal authority over Isabella (as usual, without sufficient purpose), by virtue of a law which Tortesa thus expounds:—

"My gracious liege, there is a law in Florence
That if a father, for no guilt or shame,
Disown and shut his door upon his daughter,
She is the child of him who succours her,
Who by the shelter of a single night
Becomes endowed with the authority
Lost by the other."

No one, of course, can be made to believe that any such stupid law as this ever existed either in Florence or Timbuctoo; but, on the ground *que le vrai n'est pas toujours le vraisemblable*, we say that even its real existence would be no justification of Mr. Willis. It has an air of the far-fetched—of the desperate—which a fine taste will avoid as a pestilence. Very much of the same nature is the attempt of Tortesa to extort a second bond from Falcone. The evidence which convicts Angelo of murder is ridiculously frail. The idea of Isabella's assuming the place of the portrait, and so deceiving the usurer, is not only glaringly improbable, but seems adopted from the "Winter's Tale." But in this latter play, the deception is at least possible, for the human figure but imitates a statue. What, however, are we to make of Mr. W.'s stage direction about the back wall's being "so arranged as to form a natural ground for the picture"? Of course, the very slightest movement of Tortesa (and he makes many) would have annihilated the illusion by disarranging the perspective; and in no manner could this latter have been arranged at all for more than one particular point of view—in other words, for more than one particular person in the whole audience. The "asides," moreover, are unjustifiably frequent. The prevalence of this folly (of speaking aside) detracts as much from the acting merit of our drama generally as any

other inartisticality. It utterly destroys verisimilitude. People are not in the habit of soliloquising aloud—at least, not to any positive extent; and why should an author have to be told, what the slightest reflection would teach him, that an audience, by dint of no imagination, can or will conceive that what is sonorous in their own ears at the distance of fifty feet cannot be heard by an actor at the distance of one or two?

Having spoken thus of "Tortesa" in terms of nearly unmitigated censure—our readers may be surprised to hear us say that we think highly of the drama as a whole—and have little hesitation in ranking it before most of the dramas of Sheridan Knowles. Its leading faults are those of the modern drama generally—they are not peculiar to itself—while its great merits *are*. If in support of our opinion we do not cite points of commendation, it is because those form the mass of the work. And were we to speak of fine passages, we should speak of the entire play. Nor by "fine passages" do we mean passages of merely fine language, embodying fine sentiment, but such as are replete with truthfulness, and teem with the loftiest qualities of the dramatic art. *Points*—capital points abound; and these have far more to do with the general excellence of a play than a too speculative criticism has been willing to admit. Upon the whole, we are proud of "Tortesa"—and here again, for the fiftieth time at least, record our warm admiration of the abilities of Mr. Willis.

We proceed now to Mr. Longfellow's

THE SPANISH STUDENT

The reputation of its author as a poet, and as a graceful writer of prose, is, of course, long and deservedly established—but as a dramatist he was unknown before the publication of this play. Upon its original appearance, in *Graham's Magazine*, the general opinion was greatly in favour—if not exactly of "The Spanish Student"—at all events of the writer of "Outre-Mer." But this general opinion is the most equivocal thing in the world. It is never self-formed. It has very seldom indeed an original development. In regard to the work of an already famous or infamous author it decides, to be sure, with a laudable promptitude; making up all the mind that it has, by reference to the reception of the author's immediately previous publication—making up thus the ghost of a mind *pro tem.*—a species of critical shadow that fully answers, nevertheless, all the purposes of a substance itself until the substance itself shall be forthcoming. But beyond this point the general opinion can only be considered that of the public, as a man may call a book *his*, having bought it. When a *new* writer arises, the shop of the true, thoughtful, or critical opinion is not simultaneously thrown away—is not immediately set up. Some weeks elapse; and, during this interval, the public, at a loss where to procure an opinion of the *debutante*, have necessarily no opinion of him at all for the nonce.

The popular voice, then, which ran so much in favour of "The Spanish Student," upon its original issue, should be looked upon as merely the ghost *pro tem.*—as based upon critical de-

cisions respecting the previous works of the author—as having reference in no manner to "The Spanish Student" itself—and thus as utterly meaningless and valueless *per se*.

The few, by which we mean those who think, in contradistinction from the many who think they think—the few who think at first hand, and thus twice before speaking at all—these received the play with a commendation somewhat less *pronounced*—somewhat more guardedly qualified—than Professor Longfellow might have desired, or may have been taught to expect. Still the composition was approved upon the whole. The few words of censure were very far indeed from amounting to condemnation. The chief defect insisted upon was the feebleness of the *denouement*, and, generally, of the concluding scenes, as compared with the opening passages. We are not sure, however, that anything like detailed criticism has been attempted in the case—nor do we propose now to attempt it. Nevertheless, the work has interest, not only within itself, but as the first dramatic effort of an author who has remarkably succeeded in almost every other department of light literature than that of the drama. It may be as well, therefore, to speak of it, if not analytically, at least somewhat in detail; and we cannot, perhaps, more suitably commence than by a quotation, without comment, of some of the finer passages:

And, though she is a virgin outwardly,
Within she is a sinner; like those panels
Of doors and altar-pieces the old monks
Painted in convents, with the Virgin Mary
On the outside, and on the inside: Venus. . . .

I believe
That woman, in her deepest degradation,
Holds something sacred, something undefiled,
Some pledge and keepsake of her higher nature,
And, like the diamond in the dark, retains
Some quenchless gleam of the celestial light. . . .

And we shall sit together unmolested,
And words of true love pass from tongue to tongue,
As singing birds from one bough to another. . . .

Our feelings and our thoughts
Tend ever on and rest not in the Present,
As drops of rain fall into some dark well,
And from below comes a scarce audible sound,
So fall our thoughts into the dark Hereafter,
And their mysterious echo reaches us. . . .

Her tender limbs are still, and, on her breast,
The cross she prayed to, ere she fell asleep,
Rises or falls with the soft tide of dreams,
Like a light barge safe moored. . . .

Hark! how the large and ponderous mace of Time
Knocks at the golden portals of the day! . . .

The lady Violante bathed in tears
Of love and anger, like the maid of Colchis,
Whom thou, another faithless Argonaut,
Having won that golden fleece, a woman's love,
Deservest for this Glauce. . . .

I read, or sit in reverie and watch
The changing colour of the waves that break
Upon the idle sea-shore of the mind. . . .

I will forget her. All dear recollections
Pressed in my heart, like flowers within a book,
Shall be torn out and scattered to the winds. . . .

Oh yes! I see it now—
Yet rather with my heart than with mine eyes,
So faint it is. And all my thoughts sail thither,
Freighted with prayers and hopes, and forward urged,
Against all stress of accident, as, in
The Eastern Tale, against the wind and tide
Great ships were drawn to the Magnetic Mountains. . . .

But there are brighter dreams than those of Fame,
Which are the dreams of Love! Out of the heart
Rises the bright ideal of these dreams,
As from some woodland fount a spirit rises
And sinks again into its silent deeps,
Ere the enamoured knight can touch her robe!
'Tis this ideal that the soul of Man,
Like the enamoured knight beside the fountain,
Waits for upon the margin of Life's stream;
Waits to behold her rise from the dark waters,
Clad in a mortal shape! Alas, how many
Must wait in vain! The stream flows evermore,
But from its silent deeps no spirit rises!
Yet I, born under a propitious star,
Have found the bright ideal of my dreams. . . .

Yes; by the Darro's side
My childhood passed. I can remember still
The river, and the mountains capped with snow;
The villages where, yet a little child,
I told the traveller's fortune in the street;
The smuggler's horse; the brigand and the shepherd;
The march across the moor; the halt at noon;
The red fire of the evening camp, that lighted
The forest where we slept; and, farther back,
As in a dream, or in some former life,
Gardens and palace walls. . . .

This path will lead us to it,
Over the wheatfields, where the shadows sail
Across the running sea, now green, now blue,
And, like an idle mariner on the ocean,
Whistles the quail. . . .

These extracts will be universally admired. They are graceful, well ex-

pressed, imaginative, and altogether replete with the true poetic feeling. We quote them *now,* at the beginning of our review, by way of justice to the poet, and because, in what follows, we are not sure that we have more than a very few words of what may be termed commendation to bestow.

"The Spanish Student" has an unfortunate beginning, in a most unpardonable, and yet to render the matter worse, in a most indispensable "Preface":—

"The subject of the following plays [says Mr. L.] is taken in part from the beautiful play of Cervantes, 'La Gitanilla.' To this source, however, I am indebted for the main incident only, the love of a Spanish student for a Gipsy girl, and the name of the heroine, Preciosa. I have not followed the story in any of its details. In Spain this subject has been twice handled dramatically; first by Juan Perez de Montalvan in 'La Gitanilla,' and afterwards by Antonio de Solis y Rivadeneira in 'La Gitanilla de Madrid.' The same subject has also been made use of by Thomas Middleton, an English dramatist of the seventeenth century. His play is called 'The Spanish Gipsy.' The main plot is the same as in the Spanish pieces; but there runs through it a tragic underplot of the loves of Rodrigo and Dona Clara, which is taken from another tale of Cervantes, 'La Fuerza de la Sangre.' The reader who is acquainted with 'La Gitanilla' of Cervantes, and the plays of Montalvan, Solis, and Middleton, will perceive that my treatment of the subject differs entirely from theirs."

Now the autorial originality, properly considered, is threefold. There is, first, the originality of the general thesis; secondly, that of the several incidents or thoughts by which the thesis is developed; and thirdly, that of manner or *tone,* by which means alone an old subject, even when developed through hackneyed incidents or thoughts, may be made to produce a fully original *effect* —which, after all, is the end truly in view.

But originality, as it is one of the highest, is also one of the rarest of merits. In America it is especially and very remarkably rare:—this through causes sufficiently well understood. We are content perforce, therefore, as a general thing, with either of the lower branches of originality mentioned above; and would regard with high favour indeed any author who should supply the great *desideratum* in combining the three. Still the three *should* be combined; and from whom, if not from such men as Professor Longfellow—if not from those who occupy the chief niches in our Literary Temple—shall we expect the combination? But in the present instance, what has Professor Longfellow accomplished? Is he original at any one point? Is he original in respect to the first and most important of our three divisions? "The *subject* of the following play," he says himself, "is taken *in part* from the beautiful play of Cervantes, 'La Gitanilla.' To this source, however, I am indebted for *the main incident only,* the love of the Spanish student for a Gipsy girl, and the name of the heroine, Preciosa."

The italics are our own, and the words italicized involve an obvious constradiction. We cannot understand how "the love of the Spanish student for the Gipsy girl" can be called an "incident,"

or even a "main incident," at all. In fact, this love—this discordant and therefore eventful or incidentful love —is the true *thesis* of the drama of Cervantes. It is this anomalous "love," which originates the incidents by means of which itself, this "love," the thesis, is developed. Having based his play, then, upon this "love," we cannot admit his claim to originality upon our first count; nor has he any right to say that he has adopted his "subject" "in part." It is clear that he has adopted it altogether. Nor would he have been entitled to claim originality of subject, even had he based his story upon *any variety* of love arising between parties naturally separated by prejudices of *caste*—such, for example, as those which divide the Brahmin from the Pariah, the Ammonite from the African, or even the Christian from the Jew. For here in its ultimate analysis, is the real thesis of the Spaniard. But when the drama is founded, not merely upon this general thesis, but upon this general thesis in the identical application given it by Cervantes—that is to say, upon the prejudice of *caste* exemplified in the case of a Catholic, and this Catholic a Spaniard, and this Spaniard a student, and this student loving a Gipsy, and this Gipsy a dancing-girl, and this dancing-girl bearing the name Preciosa—we are not altogether prepared to be informed by Professor Longfellow that he is indebted for an "incident only" to the "beautiful 'Gitanilla' of Cervantes."

Whether our author is original upon our second and third points—in the true incidents of his story, or in the manner and *tone* of their handling—will be more distinctly seen as we proceed.

It is to be regretted that "The Spanish Student" was not sub-entitled "A Dramatic Poem," rather than "A Play." The former title would have more fully conveyed the intention of the poet; for, of course, we shall not do Mr. Longfellow the injustice to suppose that his design has been, in any respect, *a play*, in the ordinary acceptation of the term. Whatever may be its merits in a merely poetical view, "The Spanish Student" could not be endured upon the stage.

Its plot runs thus:—Preciosa, the daughter of a Spanish gentleman, is stolen, while an infant, by Gipsies; brought up as his own daughter, and as a dancing-girl, by a Gipsy leader, Cruzado; and by him betrothed to a young Gipsy, Bartolome. At Madrid, Preciosa loves and is beloved by Victorian, a student of Alcala, who resolves to marry her, notwithstanding her *caste*, rumours involving her purity, the dissuasions of his friends, and his betrothal to an heiress of Madrid. Preciosa is also sought by the Count of Lara, a *roue*. She rejects him. He forces his way into her chamber, and is there seen by Victorian, who, misinterpreting some words overhead, doubts the fidelity of his mistress, and leaves her in anger, after challenging the Count of Lara. In the duel, the Count receives his life at the hands of Victorian; declares his ignorance of the understanding between Victorian and Preciosa; boasts of favours received from the latter; and, to make good his words, produces a ring which she gave him, he asserts, as a pledge of her love. This ring is a duplicate of one previously given the girl by Victorian, and known to have been so given by the Count. Victorian mistakes it for

his own, believes all that has been said, and abandons the field to his rival, who, immediately afterwards, while attempting to procure access to the Gipsy, is assassinated by Bartolome. Meanwhile, Victorian, wandering through the country, reaches Guadarrama. Here he receives a letter from Madrid, disclosing the treachery practiced by Lara, and telling that Preciosa, rejecting his addresses, had been through his instrumentality hissed from the stage, and now again roamed with the Gipsies. He goes in search of her; finds her in a wood near Guadarrama; approaches her, disguising his voice; she recognizes him, pretending she does not, and unaware that he knows her innocence; a conversation of *equivoque* ensues; he sees his ring upon her finger; offers to purchase it; she refuses to part with it; a full eclaircissement takes place; at this juncture a servant of Victorian's arrives with "news from court," giving the first intimation of the true parentage of Preciosa. The lovers set out, forthwith, for Madrid, to see the newly discovered father. On the route, Bartolome dogs their steps; fires at Preciosa; misses her; the shot is returned; he falls; and "The Spanish Student" is concluded.

This plot, however, like that of "Tortesa," looks better in our naked digest than amidst the details which develop only to disfigure it. The reader of the play itself will be astonished, when he remembers the name of the author, at the inconsequence of the incidents—at the utter want of skill—of art—manifested in their conception and introduction. In dramatic writing, no principle is more clear than that nothing should be said or done which has not a tendency to develop the catastrophe, or the characters. But Mr. Longfellow's play abounds in events and conversations that have no ostensible purpose, and certainly answer no end. In what light, for example, since we cannot suppose this drama intended for the stage, are we to regard the second scene of the second act, where a long dialogue between an Archbishop and a Cardinal is wound up by a dance from Preciosa? The Pope thinks of abolishing public dances in Spain, and the priests in question have been delegated to examine, personally, the proprieties or improprieties of such exhibitions. With this view, Preciosa is summoned and required to give a specimen of her skill. Now this, in a mere spectacle, would do very well; for here all that is demanded is an occasion or an excuse for a dance; but what business has it in a pure drama? or in what regard does it further the end of a dramatic poem, intended only to be read? In the same manner, the whole of scene the eighth, in the same act, is occupied with six lines of stage directions, as follows:—

> *The theatre: the orchestra plays the Cachuca. Sound of castanets behind the scenes. The curtain rises and discovers Preciosa in the attitude of commencing the dance. The Cachuca. Tumult. Hisses. Cries of Brava! and Aguera! She falters and pauses. The music stops. General confusion. Preciosa faints.*

But the *inconsequence* of which we complain will be best exemplified by an entire scene. We take scene the fourth, act the first:—

"*An inn on the road to Alcala.* BALTASAR *asleep on a bench. Enter* CHISPA."

Chispa. And here we are, half way to Alcala, between cocks and midnight. Body o' me! what an inn this is! The light out and the landlord asleep! Hola! ancient Baltasar!

Baltasar [*waking*]. Here I am.

Chispa. Yes, there you are, like a one-eyed alcalde in a town without inhabitants. Bring a light, and let me have supper.

Baltasar. Where is your master?

Chispa. Do not trouble yourself about him. We have stopped a moment to breathe our horses; and if he chooses to walk up and down in the open air, looking into the sky as one who hears it rain, that does not satisfy my hunger, you know. But be quick, for I am in a hurry, and every one stretches his legs according to the length of his coverlet. What have we here?

Baltasar [*setting a light on the table*]. Stewed rabbit.

Chispa [*eating*]. Conscience of Portalegre! stewed kitten, you mean!

Baltasar. And a pitcher of Pedro Ximenes, with a roasted pear in it.

Chispa [*drinking*]. Ancient Baltasar, amigo! You know how to cry wine and sell vinegar. I tell you this is nothing but Vino Tinto of La Mancha, with a tang of the swine-skin.

Baltasar. I swear to you by Saint Simon and Judas, it is all as I say.

Chispa. And I swear to you by Saint Peter and Saint Paul, that it is no such thing. Moreover, your supper is like the hidalgo's dinner—very litle meat and a great deal of tablecloth.

Baltasar. Ha! ha! ha!

Chispa. And more noise than nuts.

Baltasar. Ha! ha! ha! You must have your joke, Master Chispa. But shall I not ask Don Victorian in to take a draught of the Pedro Ximenes?

Chispa. No; you might as well say, "Don't you want some?" to a dead man.

Baltasar. Why does he go so often to Madrid?

Chispa. For the same reason that he eats no supper. He is in love. Were you ever in love, Baltasar?

Baltasar. I was never out of it, good Chispa. It has been the torment of my life.

Chispa. What! are you on fire, too, old hay-stack? Why, we shall never be able to put you out.

Victorian [*without.*] Chispa!

Chispa. Go to bed, Pero Grullo, for the cocks are crowing.

Victorian. Ea! Chispa! Chispa!

Chispa. Ea! Senor. Come with me, ancient Baltasar, and bring water for the horses. I will pay for the supper tomorrow. [*Exeunt.*]

Now here the question occurs—what is accomplished? How has the subject been forwarded? We did not need to learn that Victorian was in love—that was known before; and all that we glean is that a stupid imitation of Sancho Panza drinks in the course of two minutes (the time occupied in the perusal of the scene) a bottle of vino tinto, by way of Pedro Ximenes, and devours a stewed kitten in place of a rabbit.

In the beginning of the play this Chispa is the valet of Victorian; subsequently we find him the servant of another; and near the *denouement* he returns to his original master. No cause

is assigned, and not even the shadow of an object is attained; the whole tergiversation being but another instance of the gross inconsequence which abounds in the play.

The author's deficiency of skill is especially evinced in the scene of the *eclaircissement* between Victorian and Preciosa. The former having been enlightened respecting the true character of the latter by means *of a letter* received at Guadarrama, from a friend at Madrid (how wofully inartistical is this!), resolves to go in search of her forthwith, and forthwith, also, discovers her in a wood close at hand. Whereupon he approaches, disguising *his voice*:—yes, we are required to believe that a lover may so disguise his voice from his mistress as even to render his person in full view irrecognizable! He approaches, and each knowing the other, a conversation ensues under the hypothesis that each to the other is unknown—a very unoriginal, and, of course, a very silly source of *equivoque*, fit only for the gum-elastic imagination of an infant. But what we especially complain of here is that our poet should have taken so many and so obvious pains to bring about this position of *equivoque*, when it was impossible that it could have served any other purpose than that of injuring his intended effect! Read, for example, this passage:—

Victorian. I never loved a maid;
For she I loved was then a maid no more.
Preciosa. How know you that?
Victorian. A little bird in the air
Whispered the secret.
Preciosa. There, take back your gold!
Your hand is cold like a deceiver's hand!
There is no blessing in its charity!
Make her your wife, for you have been abused;
And you shall mend your fortunes by mending hers.
Victorian. How like an angel's speaks the tongue of woman,
When pleading in another's cause her own!

Now here it is clear that if we understood Preciosa to be really ignorant of Victorian's identity, the "pleading in another's cause her own" would create a favourable impression upon the reader or spectator. But the advice—"Make her your wife, etc.," takes an interested and selfish turn when we remember that she knows to whom she speaks.

Again, when Victorian says:

That is a pretty ring upon your finger,
Pray give it me!

and when she replies:

No, never from my hand
Shall that be taken,

we are inclined to think her only an artful coquette, knowing, as we do, the extent of her knowledge; on the hand we should have applauded her constancy (as the author intended) had she been represented ignorant of Victorian's presence. The effect upon the audience, in a word, would be pleasant in place of disagreeable were the case altered as we suggest, while the effect upon Victorian would remain altogether untouched.

A still more remarkable instance of deficiency in the dramatic *tact* is to be found in the mode of bringing about the discovery of Preciosa's parentage. In the very moment of the *eclaircissement* between the lovers, Chispa arrives almost as a matter of course, and settles the point in a sentence:—

Good news from Court; Good news! Beltran Cruzado,
The Count of the Cales, is not your father,
But your true father has returned to Spain
Laden with wealth. You are no more a Gipsy.

Now here are three points:—first, the extreme baldness, platitude, and *independence* of the incident narrated by Chispa. The *opportune* return of the father (we are tempted to say the *excessively* opportune) stands by itself—has no relation to any other event in the play—does not appear to arise, in the way of *result*, from any incident or incidents that have arisen before. It has the air of a happy chance, of a God-send, of an ultra-accident, invented by the play-wright by way of compromise for his lack of invention. *Nec deus intersit*, etc.—but here the god has interposed, and the knot is laughably unworthy of the god.

The second point concerns the return of the father "laden with wealth." The lover has abandoned his mistress in her poverty, and, while yet the words of his proffered reconciliation hang upon his lips, comes his own servant with the news that the mistress' father has returned "laden with wealth." Now, so far as regards the audience, who are behind the scenes and know the fidelity of the lover—so far as regards the audience, all is right; but the poet had no business to place his heroine in the said predicament of being forced, provided she is not a fool, to suspect both the ignorance and the disinterestedness of the hero.

The third point has reference to the words—"You are now no more a Gipsy." The thesis of this drama, as we have already said, is love disregarding the prejudices of *caste*, and in the development of this thesis, the powers of the dramatist have been engaged, or should have been engaged, during the whole of the three acts of the play. The interest excited lies in our admiration of the sacrifice, and of the love that could make it; but this interest immediately and disagreeably subsides when we find that the sacrifice has been made to no purpose. "You are no more a Gipsy" dissolves the charm, and obliterates the whole impression which the author has been at so much labour to convey. Our romantic sense of the hero's chivalry declines into a complacent satisfaction with his fate. We drop our enthusiasm, with the enthusiast, and jovially shake by the hand the mere man of good luck. But is not the latter feeling the more comfortable of the two? Perhaps so; but "comfortable" is not exactly the word Mr. Longfellow might wish applied to the end of his drama, and then why be at the trouble of building up an effect through a hundred and eighty pages, merely to knock it down at the end of the hundred and eighty-first?

We have already given, at some length, our conceptions of the nature of *plot*—and of that of "The Spanish

Student" it seems almost superfluous to speak at all. It has nothing of construction about it. Indeed there is scarcely a single incident which has any necessary dependence upon any one other. Not only might we take away two-thirds of the whole without ruin—but without detriment—indeed with a positive benefit to the mass. And, even as regards the mere order of arrangement, we might with a very decided *chance* of improvement, put the scenes in a bag, give them a shake or two by way of shuffle, and tumble them out. The whole mode of collocation—not to speak of the feebleness of the incidents in themselves—evinces, on the part of the author, an utter and radical want of the adapting or constructive power which the drama so imperatively demands.

Of the unoriginality of the thesis we have already spoken; and now, to the unoriginality of the events by which the thesis is developed, we need do little more than allude. What, indeed, *could* we say of such incidents as the child stolen by Gipsies—as her education as a *danseuse*—as her betrothal to a Gipsy—as her preference for a gentleman—as the rumours against her purity—as her persecution by a *roue*—as the irruption of the *roue* into her chamber—as the consequent misunderstanding between her and her lover—as the duel—as the defeat of the *roue*—as the receipt of his life from the hero—as his boasts of success with the girl—as the *ruse* of the duplicate ring—as the field, in consequence, abandoned by the lover—as the assassination of Lara while scaling the girl's bed-chamber—as the disconsolate peregrination of Victorian—as the *equivoque* scene with Preciosa—as the offering to purchase the ring and the refusal to part with it—as the "news from court," telling of the Gipsy's true parentage—what *could* we say of all these ridiculous things, except that we have met them, each and all, some two or three hundred times before, and that they have formed, in a great or less degree, the staple material of every Hop-O'My-Thumb tragedy since the flood? There is not an incident, from the first page of "The Spanish Student" to the last and most satisfactory, which we would not undertake to find bodily at ten minutes' notice, in some one of the thousand and one comedies of intrigue attributed to Calderon and Lope de Vega.

But if our poet is grossly unoriginal in his subject, and in the events which evolve it, may he not be original in his handling or *tone?* We really grieve to say that he is not, unless, indeed, we grant him the need of originality for the peculiar manner in which he has jumbled together the quaint and stilted tone of the old English dramatists with the *degagee* air of Cervantes. But this is a point upon which, through want of space, we must necessarily permit the reader to judge altogether for himself. We quote, however, a passage from the second scene of the first act, by way of showing how very easy a matter it is to make a man discourse Sancho Panza:—

Chispa. Abernuncio Satanas! and a plague upon all lovers who ramble about at night, drinking the elements, instead of sleeping quietly in their beds. Every dead man to his cemetery, say I; and every friar to his monastery. Now, here's my master Victorian, yes—

erday a cow-keeper and to-day a gen-leman; yesterday a student and to-day lover; and I must be up later than the ightingale, for as the abbot sings so nust the sacristan respond. God grant he may soon be married, for then shall ll this serenading cease. Ay, marry, marry, marry! Mother, what does narry mean? It means to spin, to bear hildren, and to weep, my daughter! And, of a truth, there is something more in matrimony than the wedding-ring. And now, gentlemen, *Pax vo-biscum!* as the ass said to the cabbages!

And, we might add, as an ass *only* should say.

In fact, throughout "The Spanish Student," as well as throughout other compositions of its author, there runs a very obvious vein of *imitation*. We are perpetually reminded of something we have seen before—some old acquaintance in manner of matter; and even where the similarity cannot be said to amount to plagiarism, it is still injurious to the poet in the good opinion of him who reads.

Among the minor defects of the play, we may mention the frequent allusion to book incidents not generally known, and requiring each a *note* by way of explanation. The drama demands that everything be so instantaneously evident that he who runs may read; and the only impression effected by these *notes* to a play is, that the author is desirous of showing his reading.

We may mention, also, occasional tautologies, such as:—

Never did I behold thee so *attired*
And *garmented* in beauty as to-night!

Or—

What we need
Is the celestial fire to change the fruit
Into *transparent* crystal, *bright and clear!*

We may speak, too, of more than occasional errors of grammar. For example, page 23:—

"Did no one see thee? None, my love, but *thou.*"

Here "but" is not a conjunction, but a preposition, and governs *thee* in the objective. "None but *thee*" would be right; meaning none *except* thee, *saving* thee. At page 27, "mayst" is somewhat incorrectly written "may'st." At page 34, we have:—

I have no other saint than *thou* to pray to.

Here authority and analogy are both against Mr. Longfellow. "Than" also is here a preposition governing the objective, and meaning *save* or *except*. "I have none other God than thee, etc." See Horne Tooke. The Latin "*quam te*" is exactly equivalent. At page 80 we read:—

Like thee I am a captive, and, *like thee,*
I have a gentle gaoler.

Here "like thee" (although grammatical of course) does not convey the idea. Mr. L. does not mean that the speaker is *like* the bird itself, but that his *condition* resembles it. The true reading would thus be:—

As thou I am a captive, and, *as thou,*
I have a gentle gaoler.

That is to say, *as thou art and as thou hast.*

Upon the whole, we regret that Professor Longfellow has written this work, and feel especially vexed that he has committed himself by its republication. Only when regarded as a mere poem can it be said to have merit of any kind. For in fact it is only when we separate the poem from the drama that the passages we have commended as beautiful can be understood to have beauty. We are not too sure, indeed, that a "dramatic poem" is not a flat contradiction in terms. At all events a man of true genius (and such Mr. L. unquestionably is) has no business with these hybrid and paradoxical compositions. Let a poem be a poem only; let a play be a play and nothing more. As for "The Spanish Student," its thesis is unoriginal; its incidents are antique; its plot is no plot; its characters have no character; in short, it is a little better than a play upon words to style it "A Play" at all.

Longfellow's Ballads

(Published in *Graham's Magazine*, April, 1842.—Ed.)

"*Il y a parier,*" says Chamfort, "*que toute idee publique, toute convention recue, est une sottise, car elle a convenue au plus grand nombre,*"—One would be safe in wagering that any given public idea is erroneous, for it has been yielded to the clamour of the majority;—and this strictly philosophical, although somewhat French assertion, has especial bearing upon the whole race of what are termed maxims and popular proverbs; nine-tenths of which are the quintessence of folly. One of the most deplorably false of them is the antique adage, *De gustibus non est disputandum*—there should be no disputing about taste. Here the idea designed to be conveyed is that any one person has as just right to consider his own taste *the true*, as has any one other—that taste itself, in short, is an arbitrary something, amenable to no law, and measurable by no definite rules. It must be confessed, however, that the exceedingly vague and impotent treatises which are alone extant have much to answer for as regards confirming the general error. Not the least important service which, hereafter, mankind will owe to *Phrenology*, may, perhaps, be recognised in an analysis of the real principles, and a digest of the resulting laws of taste. These principles, in fact, are as clearly traceable, and these laws as readily susceptible of system, as are any whatever.

In the meantime, the insane adage above mentioned is in no respect more generally, more stupidly, and more pertinaciously quoted than by the admirers of what is termed the "good old Pope," or the "good old Goldsmith school" of poetry, in reference to the bolder, more natural and *more ideal* compositions of such authors as Coetlogon and Lamartine in France; Herder, Korner, and Uhland in Germany; Brun and Baggesen in Denmark; Bellman,

Tegner, and Nyberg in Sweden; Keats, Shelley, Coleridge, and Tennyson in England; Lowell and Longfellow in America. "De gustibus non," says these, "good-old-school" fellows; and we have no doubt that their mental translation of the phrase is—"We pity your taste—we pity everybody's taste but our own."

It is our purpose to controvert the popular idea that the poets just mentioned owe to novelty, to trickeries of expression, and to other meretricious effects their appreciation by certain readers:—to demonstrate (for the matter is susceptible of demonstration) that such poetry and *such alone* has fulfilled the legitimate office of the muse; has thoroughly satisfied an earnest and unquenchable desire existing in the heart of man.

This volume of Ballads and Tales includes, with several brief original pieces, a translation from the Swedish of Tegner. In attempting (what never should be attempted) a literal version of both the words and the metre of this poem, Professor Longfellow has failed to do justice either to his author or himself. He has striven to do what no man ever did well, and what, from the nature of language itself, never *can* be well done. Unless, for example, we shall come to have an influx of *spondees* in our English tongue, it will always be impossible to construct an English hexameter. Our spondees, or, we should say, our spondaic words, are rare. In the Swedish they are nearly as abundant as in the Latin and Greek. We have only *"compound," "context," "footfall,"* and a few other similar ones. This is the difficulty; and that it *is* so will become evident upon reading "The Children of the Lord's Supper," where the sole *readable* verses are those in which we meet with the rare spondaic dissyllables. We mean to say *readable as hexameters;* for many of them will read very well as mere English dactylics with certain irregularities.

Much as we admire the genius of Mr. Longfellow, we are fully sensible of his many errors of affectation and imitation. His artificial skill is great, and his ideality high. But his conception of the *aims* of poesy is all *wrong;* and this we shall prove at some future day—to our own satisfaction, at least. His didactics are all *out of place.* He has written brilliant poems—by accident; that is to say when permitting his genius to get the better of his conventional habit of thinking—a habit deduced from German study. We do not mean to say that a didactic moral may not be well made the *undercurrent* of a poetical thesis; but that it can never be well put so obtrusively forth, as in the majority of his compositions. There is a young American who, with ideality not richer than that of Longfellow, and with less artistic knowledge, has yet composed far truer poems, merely through the greater propriety of his themes.

We have said that Mr. Longfellow's conception of the *aims* of poesy is erroneous; and that thus, labouring at a disadvantage, he does violent wrong to his own high powers; and now the question is, What *are* his ideas of the aims of the Muse, as we gather these ideas from the *general* tendency of his poems? It will be at once evident that, imbued with the peculiar spirit of German song (a pure conventionality), he regards the inculcation of a *moral* as essential.

Here we find it necessary to repeat that we have reference only to the *general* tendency of his compositions; for there are some magnificent exceptions, where, as if by accident, he has permitted his genius to get the better of his conventional prejudice. But didacticism is the prevalent *tone* of his song. His invention, his imagery, his all, is made subservient to the elucidation of some one or more points (but rarely of more than one) which he looks upon as *truth*. And that this mode of procedure will find stern defenders should never excite surprise, so long as the world is full to overflowing with cant and conventicles. There are men who will scramble on all fours through the muddiest sloughs of vice to pick up a single apple of virtue. There are things called men who, so long as the sun rolls, will greet with snuffling huzzas every figure that takes upon itself the semblance of truth, even although the figure, in itself only a "stuffed Paddy," be as much out of place as a toga on the statue of Washington, or out of season as rabbits in the days of the dog-star.

Now, with as deep a reverence for "the true" as ever inspired the bosom of mortal man, we would limit, in many respects, its modes of inculcation. We would limit, to enforce them. We would not render them impotent by dissipation. The demands of truth are severe. She has no sympathy with the myrtles. All that is indispensable in song is all with which she has nothing to do. To deck her in gay robes is to render her a harlot. It is but making her a flaunting paradox to wreathe her in gems and flowers. Even in stating this our present proposition, we verify our own words—we feel the necessity, in enforcing this *truth*, of descending from metaphor. Let us then be simple and distinct. To convey "the true" we are required to dismiss from the attention all inessentials. We must be perspicuous, precise, terse. We need concentration rather than expansion of mind. We must be calm, unimpassioned, unexcited—in a word, we must be in that peculiar mood which, as nearly as possible, is the exact converse of the poetical. He must be blind indeed who cannot perceive the radical and chasmal difference between the truthful and the poetical modes of inculcation. He must be grossly wedded to conventionalisms who, in spite of this difference, shall still attempt to reconcile the obstinate oils and waters of Poetry and Truth.

Dividing the world of mind into its most obvious and immediately recognisable distinctions, we have the pure intellect, taste and the moral sense. We place *taste* between the intellect and the moral sense, because it is just this intermediate space which, in the minds, it occupies. It is the connecting link in the triple chain. It serves to sustain a mutual intelligence between the extremes. It appertains, in strict appreciation, to the former, but is distinguished from the latter by so faint a difference that Aristotle has not hesitated to class some of its operations among the Virtues themselves. But the *offices* of the trio are broadly marked. Just as conscience, or the moral sense, recognises duty; just as the intellect deals with *truth;* so is it the part of taste alone to inform us of BEAUTY. And Poesy is the handmaiden but of Taste. Yet we would not be misunderstood. This handmaiden is not for-

bidden to moralise—in her own fashion. She is not forbidden to depict—but to reason and preach of virtue. As of this latter, conscience recognises the obligation, so intellect teaches the expediency, while taste contents herself with displaying the beauty; waging war with vice merely on the ground of its inconsistency with fitness, harmony, proportion—in a word with To Kalon (Gr.).

An important condition of man's immortal nature is thus, plainly, the sense of the Beautiful. This it is which ministers to his delight in the manifold forms and colours and sounds and sentiments amid which he exists. And, just as the eyes of Amaryllis are repeated in the mirror, or the living lily in the lake, so is the mere *record* of these forms and colours and sounds and sentiments—so is their mere oral or written repetition a duplicate source of delight. But this repetition is not Poesy. He who shall merely sing with whatever rapture, in however harmonious strains, or with however vivid a truth of imitation, of the sights and sounds which greet him in common with all mankind—he, we say, has yet failed to prove his divine title. There is still a longing unsatisfied, which he has been impotent to fulfil. There is still a thirst unquenchable, which to allay he has shown us no crystal springs. This burning thirst belongs to the *immortal* essence of man's nature. It is equally a consequence and an indication of his perennial life. It is the desire of the moth for the star. It is not the mere appreciation of the beauty before us. It is a wild effort to reach the beauty above. It is a forethought of the loveliness to come. It is a passion to be satiated by no sublunary sights, or sounds, or sentiments, and the soul thus athirst strives to allay its fever in futile efforts at *creation.* Inspired with a prescient ecstasy of the beauty beyond the grave, it struggles by multiform novelty of combination among the things and thoughts of Time, to anticipate some portion of that loveliness whose very elements, perhaps, appertain solely to Eternity; and the result of such effort, on the part of souls fittingly constituted, is alone what mankind have agreed to denominate Poetry.

We say this with little fear of contradiction. Yet the spirit of our assertion must be more heeded than the letter. Mankind have *seemed* to define Poesy in a thousand, and in a thousand conflicting, definitions. But the war is one only of words. Induction is as well applicable to this subject as to the most palpable and utilitarian; and by its sober processes we find that, in respect to compositions which have been really received as poems, the *imaginative,* or, more popularly, the creative portions *alone* have ensured them to be so received. Yet these works, on account of these portions, having once been so received and so named, it has happened naturally and inevitably, that other portions totally unpoetic have not only come to be regarded by the popular voice as poetic, but have been made to serve as false standards of perfection in the adjustment of other poetical claims. Whatever has been found in whatever has been received as a poem, has been blindly regarded as *ex statu* poetic. And this is a species of gross error which scarcely could have made its way into any less intangible topic. In fact that

license which appertains to the Muse herself, it has been thought decorous, if not sagacious, to indulge in all examination of her character.

Poesy is thus seen to be a response—unsatisfactory it is true—but still in some measure a response, to a natural and irrepressible demand. Man being what he is, the time could never have been in which poesy was not. Its first element is the thirst for supernal BEAUTY—a beauty which is not afforded the soul by any existing collocation of earth's forms—a beauty which, perhaps, *no possible* combination of these forms would fully produce. Its second element is the attempt to satisfy this thirst by *novel* combinations among those forms of beauty which already exist—or by novel combinations of *those combinations which our predecessors, toiling in chase of the same phantom, have already set in order.* We thus clearly deduce the *novelty,* the *originality,* the *invention,* the *imagination,* or lastly the *creation* of BEAUTY (for the terms as here employed are synonymous), as the essence of all Poesy. Nor is this idea so much at variance with ordinary opinion as, at first sight, it may appear. A multitude of antique dogmas on this topic will be found, when divested of extrinsic speculation, to be easily resoluble into the definition now proposed. We do nothing more than present tangibly the vague clouds of the world's idea. We recognise the idea itself floating, unsettled, indefinite, in every attempt which has yet been made to circumscribe the conception of "Poesy" in words. A striking instance of this is observable in the fact that no definition exists in which either the "beautiful," or some one of those qualities which we have above designated synonymously with "creation," has not been pointed out as the *chief* attribute of the Muse. "Invention," however, or "imagination," is by far more commonly insisted upon. The word Poiaesis (Gr.)* itself (creation) speaks volumes upon this point. Neither will it be amiss here to mention Count Bielfeld's definition of poetry as *"L'art d'exprimer les pensees par la fiction."* With this definition (of which the philosophy is profound to a certain extent) the German terms *Dichtkunst,* the art of fiction, and *Dichten,* to feign, which are used for *"poetry"* and *"to make verses,"* are in full and remarkable accordance. It is, nevertheless, in the *combination* of the two omniprevalent ideas that the novelty and, we believe, the force of our own proposition is to be found.

So far we have spoken of Poesy as of an abstraction alone. As such, it is obvious that it may be applicable in various moods. The sentiment may develop itself in Sculpture, in Painting, in Music, or otherwise. But our present business is with its development in words—that development to which, in practical acceptation, the world has agreed to limit the term. And at this point there is one consideration which induces us to pause. We cannot make up our minds to admit (as some have admitted) the inessentiality of rhythm. On the contrary, the universality of its use in the earliest poetical efforts of all mankind would be sufficient to assure us, not merely of its congeniality

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* To judge Poe, some appreciation of Greek literature is essential. Many critics are deficient in this respect.—Ed.

with the Muse, or of its adaptation to her purposes, but of its elementary and indispensable importance. But here we must, perforce, content ourselves with mere suggestion; for this topic is of a character which would lead us too far. We have already spoken of Music as one of the moods of poetical development. It is in Music, perhaps, that the soul most nearly attains that end upon which we have commented—the creation of supernal beauty. It may be, indeed, that this august aim is here even partially or imperfectly attained, *in fact*. *The elements* of that beauty which is felt in sound, *may be* the mutual or common heritage of Earth and Heaven. In the soul's struggles at combination it is thus not impossible that a harp may strike notes not unfamiliar to the angels. And in this view the wonder may well be less that all attempts at defining the character or sentiment of the deeper musical impressions have been found absolutely futile. Contenting ourselves, therefore, with the firm conviction that music (in its modifications of rhythm and rhyme) is of so vast a moment in Poesy as *never* to be neglected by him who is truly poetical—is of so mighty a force in furthering the great aim intended that he is mad who rejects its assistance—content with this idea we shall not pause to maintain its absolute essentiality, for the mere sake of rounding a definition. We will but add, at this point, that the highest possible development of the Poetical Sentiment is to be found in the union of song with music, in its popular sense. The old Bards and Minnesingers possessed, in the fullest perfection, the finest and truest elements of Poesy; and Thomas Moore, singing his own ballads, is but putting the final touch to their completion as poems.

To recapitulate, then, we would define in brief the Poetry of words as the *Rhythmical Creation of Beauty*. Beyond the limits of Beauty its province does not extend. Its sole arbiter is Taste. With the Intellect or with the Conscience it has only collateral relations. It has no dependence, unless incidentally, upon either Duty or *Truth*. That our definition will necessarily exclude much of what, through a supine toleration, has been hitherto ranked as poetical, is a matter which affords us not even momentary concern. We address but the thoughtful, and heed only their approval—with our own. If our suggestions are truthful, then "after many days" shall they be understood as truth, even though found in contradiction of *all* that has been hitherto so understood. If false, shall we not be the first to bid them die?

We would reject, of course, all such matters as "Armstrong on Health," a revolting production; Pope's "Essay on Man," which may well be content with the title of an "Essay in Rhyme"; "Hudibras," and other merely humorous pieces. We do not gainsay the peculiar merits of either of these latter compositions—but deny them the position they have held. In a notice of Brainard's Poems, we took occasion to show that the common use of a certain instrument (rhythm) had tended, more than aught else, to confound humorous verse with poetry. The observation is now recalled to corroborate what we have just said in respect to the vast effect or force of melody in itself—an effect which could elevate into even

momentary confusion with the highest efforts of mind, compositions such as are the greater number of satires or burlesques.

Of the poets who have appeared most fully instinct with the principles now developed, we may mention *Keats* as the most remarkable. He is the sole British poet who has never erred in his themes. Beauty is always his aim.

We have thus shown our ground of objection to the general *themes* of Professor Longfellow. In common with all who claim the sacred title of poet, he should limit his endeavours to the creation of novel moods of beauty, in form, in colour, in sound, in sentiment; for over all this wide range has the poetry of words dominion. To what the world terms *prose* may be safely and properly left all else. The artist who doubts of his thesis, may always resolve his doubt by the single question—"might not this matter be as well or better handled in *prose?*" If it *may*, then is it no subject for the Muse. In the general acceptation of the term *Beauty* we are content to rest; being careful only to suggest that, in our peculiar views, it must be understood as inclusive of the *sublime*.

Of the pieces which constitute the present volume there are not more than one or two thoroughly fulfilling the idea above proposed; although the volume as a whole is by no means so chargeable with didacticism as Mr. Longfellow's previous book. We would mention as poems *nearly true*, "The Village Blacksmith," "The Wreck of the Hesperus," and especially "The Skeleton in Armour." In the first-mentioned we have the *beauty* of simple-mindedness as a genuine thesis; and this thesis is inimitably handled until the concluding stanza, where the spirit of legitimate poesy is aggrieved in the pointed antithetical deduction of a *moral* from what has gone before. In "The Wreck of the Hesperus" we have the *beauty* of child-like confidence and innocence, with that of the father's courage and affection. But, with slight exception, those particulars of the storm here detailed are not poetic subjects. Their thrilling *horror* belongs to prose, in which it could be far more effectively discussed, as Professor Longfellow may assure himself at any moment by experiment. There *are* points of a tempest which afford the loftiest and truest poetical themes—points in which pure beauty is found, or, better still, beauty heightened into the sublime, by terror. But when we read, among other similar things, that

> The salt sea was frozen on her breast,
> The salt tears in her eyes.

we feel, if not positive disgust, at least a chilling sense of the inappropriate. In "The Skeleton in Armour" we find a pure and perfect thesis artistically treated. We find the beauty of bold courage and self-confidence, of love and maiden devotion, of reckless adventure, and finally the life-contemning grief. Combined with all this, we have numerous *points* of beauty apparently insulated, but all aiding the main effect or impression. The heart is stirred, and the mind does not lament its mal-instruction. The metre is simple, sonorous, well-balanced, and fully adapted to the subject. Upon the whole, there are few truer poems than

this. It has but one defect—an important one. The prose remarks prefacing the narrative are really *necessary*. But every work of art should contain within itself all that is requisite for its own comprehension. And this remark is especially true of the ballad. In poems of magnitude the mind of the reader is not, at all times, enabled to include, in one comprehensive survey, the proportions and proper adjustment of the whole. He is pleased, if at all, with particular passages; and the sum of his pleasure is compounded of the sums of the pleasurable sentiments inspired by these individual passages in the progress of perusal. But, in pieces of less extent, the pleasure is *unique,* in the proper acceptation of this term—the understanding is employed, without difficulty, in the contemplation of the picture *as a whole;* and thus its effect will depend, in great measure, upon the perfection of its finish, upon the nice adaptation of its constituent parts, and especially, upon what is rightly termed by Schlegel *the unity or totality of interest.* But the practice of prefixing explanatory passages is utterly at variance with such unity. By the prefix, we are either put in possession of the subject of the poem, or some hint, historic fact, or suggestion, is thereby afforded, not included in the body of the piece, which, without the hint, is incomprehensible. In the latter case, while perusing the poem, the reader must revert, in mind at least, to the prefix, for the necessary explanation. In the former, the poem being a mere paraphrase of the prefix, the interest is divided between the prefix and the paraphrase. In either instance the totality of effect is destroyed.

Of the other original poems in the volume before us there is none in which the aim of instruction, or *truth*, has not been too obviously substituted for the legitimate aim, *beauty*. We have heretofore taken occasion to say that a didactic moral might be happily made the *under-current* of a poetical theme, and we have treated this point at length in a review of Moore's "Alciphron"; but the moral thus conveyed is invariably an ill effect when obtruding beyond the upper-current of the thesis itself. Perhaps the worst specimen of this obtrusion is given us by our poet in "Blind Bartimeus" and the "Goblet of Life," where it will be observed that the *sole* interest of the upper-current of meaning depends upon its relation or reference to the under. What we read upon the surface would be *vox et præterea nihil* in default of the moral beneath. The Greek *finales* of "Blind Bartimeus" are an affectation altogether inexcusable. What the small, second-hand, Gibbonish pedantry of Byron introduced, is unworthy the imitation of Longfellow.

Of the translations we scarcely think it necessary to speak at all. We regret that our poet will persist in busying himself about such matters. *His* time might be better employed in original conception. Most of these versions are marked with the error upon which we have commented. This error is, in fact, essentially Germanic. "The Luck of Edenhall," however, is a truly beautiful poem; and we say this with all that deference which the opinion of the *Democratic Review* demands. This composition appears to us *one of the very finest*. It has all the free, hearty, *obvious* movement of the true ballad-

legend. The greatest force of language is combined in it with the richest imagination, acting in its most legitimate province. Upon the whole, we prefer it even to the "Sword-Song" of Korner. The pointed moral with which it terminates is so exceedingly natural—so perfectly fluent from the incidents—that we have hardly heart to pronounce it in ill-taste. We may observe of this ballad, in conclusion, that its subject is more *physical* than is usual in Germany. Its images are rich rather in physical than in moral beauty. And this tendency in Song is the true one. It is chiefly, if we are not mistaken—it is chiefly amid forms of physical loveliness (we use the word *forms* in its widest sense as embracing modifications of sound and colour) that the soul seeks the realisation of its dreams of BEAUTY. It is to her demand in this sense especially, that the poet, who is wise, will most frequently and most earnestly respond.

"The Children of the Lord's Supper" is, beyond doubt, a true and most beautiful poem in great part, while, in some particulars, it is too metaphysical to have any pretension to the name. We have already objected, briefly, to its metre—the ordinary Latin or Greek Hexameter—dactyls and spondees at random, with a spondee in conclusion. We maintain that the hexameter can never be introduced into our language, from the nature of that language itself. This rhythm demands, *for English ears,* a preponderance of natural spondees. Our tongue has few. Not only does the Latin and Greek, with the Swedish, and some others, abound in them; but the Greek and Roman ear had become reconciled (why or how is unknown) to the reception of artificial spondees—that is to say, spondaic words formed partly of one word and partly of another, or from an excised part of one word. In short, the ancients were content to read *as they scanned,* or nearly so. It may be safely prophesied that we shall never do this; and thus we shall never admit English hexameters. The attempt to introduce them, after the repeated failures of Sir Philip Sidney and others, is perhaps somewhat discreditable to the scholarship of Professor Longfellow. The *Democratic Review,* in saying that he has triumphed over difficulties in this rhythm, has been deceived, it is evident, by the facility with which some of these verses may be read. In glancing over the poem, we do not observe a single verse which can be read, *to English ears, as a Greek hexameter.* There are many, however, which can be well read as mere English dactylic verses; such, for example, as the well-known lines of Byron,* commencing

Know ye the | land where the | cypress
and | myrtle.

These lines (although full of irregularities) are, in their perfection, formed of three dactyls and a cæsura—just as if we should cut short the initial verse of the Bucolics thus—

Tityre | tu patu | læ recu | bans—

The "myrtle," at the close of Byron's line, is a double rhyme, and must be understood as one syllable.

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* See *Contents,* "Rationale of Verse."—Ed.

Now a great number of Professor Longfellow's hexameters are merely these dactylic lines, *continued for two feet.* For example—

Whispered the | race of the | flowers
and | merry on | balancing |
branches.

In this example, also, "branches," which is a double ending, must be regarded as the cæsura, or one syllable, of which alone it has the force.

As we have already alluded, in one or two regards, to a notice of these poems which appeared in the *Democratic Review,* we may as well here proceed with some few further comments upon the article in question—with whose general tenor we are happy to agree.

The *Review* speaks of "Maidenhood" as a poem, "not to be understood but at the expense of more time and trouble than a song can justly claim." We are scarcely less surprised at this opinion from Mr. Langtree than we were at the condemnation of "The Luck of Edenhall."

"Maidenhood" is faulty, it appears to us, only on the score of its theme, which is somewhat didactic. Its *meaning* seems simplicity itself. A maiden on the verge of womanhood, hesitating to enjoy life (for which she has a strong appetite) through a false idea of duty, is bidden to fear nothing, having purity of heart as her lion of Una.

What Mr. Langtree styles "an unfortunate peculiarity" in Mr. Longfellow, resulting from "adherence to a false system," has really been always regarded by us as one of his idiosyncratic merits. "In each poem," says the critic, "he has but *one* idea, which, in the progress of his song, is gradually unfolded, and at last reaches its full development in the concluding lines: this singleness of thought might lead a harsh critic to suspect intellectual barrenness." It leads *us,* individually, only to a full sense of the artistical power and knowledge of the poet. We confess that now, for the first time, we hear unity of conception objected to as a defect. But Mr. Langtree seems to have fallen into the singular error of supposing the poet to have absolutely *but one idea* in each of his ballads. Yet how "one idea" can be "gradually unfolded" without other ideas is, to us, a mystery of mysteries. Mr. Longfellow, very properly, has but one *leading* idea which forms the basis of his poem; but to the aid and development of this one there are innumerable others, of which the rare excellence is that all are in keeping, that none could be well omitted, that each tends to the one general effect. It is unnecessary to say another word upon this topic.

In speaking of "Excelsior," Mr. Langtree (are we wrong in attributing the notice to his very forcible pen?) seems to labour under some similar misconception. "It carries along with it," says he, "a false moral which greatly diminishes its merit in our eyes. The great merit of a picture, whether made with the pencil or pen, is its *truth;* and this merit does not belong to Mr. Longfellow's sketch. Men of genius may, and probably do, meet with greater difficulties in their struggles with the world than their fellow-men who are less highly gifted; but their

power of overcoming obstacles is proportionably greater, and the result of their laborious suffering is not death but immortality."

That the chief merit of a picture is its *truth,* is an assertion deplorably erroneous. Even in Painting, which is, more essentially than Poetry, a mimetic art, the proposition cannot be sustained. Truth is not even *the aim.* Indeed it is curious to observe how very slight a degree of truth is sufficient to satisfy the mind, which acquiesces in the absence of numerous essentials in the thing depicted. An outline frequently stirs the spirit more pleasantly than the most elaborate picture. We need only refer to the compositions of Flaxman and of Retzsch. Here all details are omitted—nothing can be farther from *truth.* Without even colour the most thrilling effects are produced. In statues we are rather pleased than disgusted with *the want of the eyeball.* The hair of the Venus de Medicis *was gilded.* Truth indeed! The grapes of Zeuxis as well as the curtain of Parrhasius were received as indisputable evidence of the truthful ability of these artists—but they were not even *classed among their pictures.* If truth is the highest aim of either Painting or Poesy, then Jan Steen was a greater artist than Angelo, and Crabbe is a nobler poet than Milton.

But we have not quoted the observation of Mr. Langtree to deny its philosophy; our design was simply to show that he has misunderstood the poet. "Excelsior" has not even a remote tendency to the interpretation assigned it by the critic. It depicts the *earnest upward impulse of the soul*—an impulse not to be subdued even in Death. Despising danger, resisting pleasure, the youth, bearing the banner inscribed *"Excelsior!"* (higher still!) struggles through all difficulties to an Alpine summit. Warned to be content with the elevation attained, his cry is still *"Excelsior!"* and even in falling dead on the highest pinnacle, his cry is *still "Excelsior!"* There is yet an immortal height to be surmounted—an ascent in Eternity. The poet holds in view the idea of never-ending *progress.* That he is misunderstood is rather the misfortune of Mr. Langtree than the fault of Mr. Longfellow. There is an old adage about the difficulty of one's furnishing an auditor both with matter to be comprehended and brains for its comprehension.

Critics and Criticism

(Published in *Graham's Magazine,* January, 1850.—Ed.)

Our most analytic, if not altogether our best critic (Mr. Whipple, perhaps, excepted), is Mr. William A. Jones, author of "The Analyst." How he would write elaborate criticisms I cannot say; but his summary judgments of authors are, in general, discriminative and profound. In fact, his papers on *Emerson* and *Macaulay,* published in *Arcturus,* are better than merely "profound," if we take the word in its now desecrated sense; for they are at

once pointed, lucid, and just:—as summaries, leaving nothing to be desired.

Mr. Whipple has less analysis, and far less candour, as his depreciation of "Jane Eyre" will show; but he excels Mr. Jones in sensibility to Beauty, and is thus the better critic of Poetry. I have read nothing finer in its way than his eulogy on Tennyson. I say "eulogy"—for the essay in question is unhappily little more—and Mr. Whipple's paper on Miss Barrett was *nothing* more. He has less discrimination than Mr. Jones, and a more obtuse sense of the critical office. In fact, he has been infected with that unmeaning and transparent heresy—the can't of critical Boswellism, by dint of which we are to shut our eyes tightly to all autorial blemishes, and open them, like owls, to all autorial merits. Papers thus composed may be good in their way, just as an impertinent *cicerone* is good in *his* way; and the way, in either case, may still be a small one.

Boccalini, in his "Advertisements from Parnassus," tells us that Zoilus once presented Apollo with a very caustic review of a very admirable poem. The god asked to be shown the beauties of the work; but the critic replied that he troubled himself only about the errors. Hereupon Apollo gave him a sack of unwinnowed wheat—bidding him pick out all the chaff for his pains.

Now this fable does very well as a hit at the critics; but I am by no means sure that the Deity was in the right. The fact is, that the limits of the strict critical duty are grossly misapprehended. We may go so far as to say that, while the critic is *permitted* to play, at times, the part of the mere commentator—while he is *allowed*, by way of merely *interesting* his readers, to put in the fairest light the merits of his author—his *legitimate* task is still, in pointing out and analysing defects and showing how the work might have been improved, to aid the general cause of Letters, without undue heed of the individual literary men. Beauty, to be brief, should be considered in the light of an axiom, which, to become at once evident, needs only to be distinctly *put*. It is *not* Beauty, if it require to be demonstrated as such:—and thus to point out too particularly the merits of a work is to admit that they are *not* merits altogether.

When I say that both Mr. Jones and Mr. Whipple are, in some degree, imitators of Macaulay, I have no design that my words should be understood as disparagement. The style and general conduct of Macaulay's critical papers could scarcely be improved. To call his manner "conventional," is to do it gross injustice. The manner of Carlyle *is* conventional—with himself. The style of Emerson is conventional—with himself *and* Carlyle. The style of Miss Fuller is conventional—with herself and *Emerson* and Carlyle:—that is to say, it is a triple-distilled conventionality—and by the word "conventionality," as here used, I mean very nearly what, as regards personal conduct, we style "affectation"—that is, an assumption of airs or *tricks* which have no basis in reason or common sense. The quips, quirks, and curt oracularities of the Emersons, Alcotts, and Fullers, are simply Lily's Euphuisms revived. Very different, indeed, are the *peculiarities* of Macaulay. He has his mannerisms; but we see that, by dint of them, he is en-

abled to accomplish the extremes of unquestionable excellences—the extreme of clearness, of vigour (dependent upon clearness), of grace, and very especially of thoroughness. For his short sentences, for his antitheses, for his modulations, for his climaxes—for everything that he does—a very slight analysis suffices to show a distinct reason. His manner, thus, is simply the perfection of that justifiable rhetoric which has its basis in common sense; and to say that such rhetoric is never called in to the aid of *genius*, is simply to disparage genius, and by no means to discredit the rhetoric. It is nonsense to assert that the highest genius would not be benefited by attention to its modes of manifestation—by availing itself of that Natural Art which it too frequently despises. Is it not evident that the more intrinsically valuable the rough diamond, the more gain accrues to it from polish?

Now, since it would be nearly impossible to vary the rhetoric of Macaulay, in any material degree, without deterioration in the *essential* particulars of clearness, vigour, etc., those who write *after* Macaulay have to choose between the two horns of a dilemma:—they must be weak and original, or imitative and strong; and since imitation in a case of this kind is merely adherence to *Truth* and *Reason* as pointed out by one who feels their value, the author who should forego the advantages of the "imitation" for the mere sake of being erroneously original *"n'est pas si sage qu'il croit."*

The true course to be pursued by our criticis—justly sensible of Macaulay's excellences—is *not*, however, to be content with tamely following in his footsteps—but to outstrip him in his own path—a path not so much his as Nature's. We must not fall into the error of fancying that he is *perfect* merely because he excels (in point of style) all his British contemporaries. Some such idea as this seems to have taken possession of Mr. Jones, when he says:—

"Macaulay's style is admirable—full of colour, perfectly clear, free from all obstructions, exactly English, and as pointedly antithetical as possible. We have marked two passages on Southey and Byron, so happy *as to defy improvement*. The one is a sharp epigrammatic paragraph on Southey's political bias:—

Government is to Mr. Southey one of the fine arts. He judges of a theory or a public measure, of a religion, a political party, a peace or a war, as men judge of a picture or a statue, by the effect produced on his imagination. A chain of associations is to him what a chain of reasoning is to other men; and what he calls his opinions are, in fact, merely his tastes.

The other a balanced character of Lord Byron:—

In the rank of Lord Byron, in his understanding, in his character, in his very person, there was a strange union of opposite extremes. He was born to all that men covet and admire. But in every one of those eminent advantages which he possessed over others, there was mingled something of misery and debasement. He was sprung from a house, ancient indeed and noble, but degraded and impoverished by a series

of crimes and follies, which had attained a scandalous publicity. The kinsman whom he had succeeded had died poor, and but for merciful judges, would have died upon the gallows. The young peer had great intellectual powers; yet there was an unsound part in his mind. He had naturally a generous and tender heart; but his temper was wayward and irritable. He had a head which statuaries loved to copy, and a foot the deformity of which the beggars in the street mimicked.

Let us now look at the first of these paragraphs. The opening sentence is inaccurate at all points. The word "government" does not give the author's idea with sufficient definitiveness; for the term is *more* frequently applied to the *system* by which the affairs of a nation are regulated than to the act of regulating. "The government," we say, for example, "does so and so" —meaning those who govern. But Macaulay intends simply the act, or acts called "governing," and this word should have been used as a matter of course. The "Mr." prefixed to "Southey," is superfluous; for no sneer is designed; and, in *mistering* a well-known author, we hint that he is not entitled to that exemption which we accord to Homer, Dante, or Shakespeare. *"To* Mr. Southey," would have been right, had the succeeding words been "government *seems* one of the fine arts":—but, as the sentence stands, *"With* Mr. Southey" is demanded. "Southey," too, being the principal subject of the paragraph, should precede "Government," which is mentioned only in its relation to Southey. "One of the fine arts" is pleonastic, since the phrase conveys nothing more than "a fine art" would convey.

The second sentence is quite as faulty. Here Southey loses his precedence as the subject; and thus the "He," should follow "a theory," "a public measure,' etc. By "religion" is meant a *"creed":*—this latter word should therefore be used. The conclusion of the sentence is very awkward. Southey is said to judge of a peace or war, etc., as men judge of a picture of a statue, and the words which succeed are intended to explain *how* men judge of a picture or a statue:—these words should, therefore, run thus—"by the effect produced on *their* imaginations." "Produced," moreover, is neither so exact nor so "English" as "wrought." In saying that Southey judges of a political party, etc., as *men* judge of a picture, etc., Southey is quite excluded from the category of "men." *"Other* men," was no doubt originally written, but "other" erased, on account of the "other men" occurring in the sentence below.

Coming to this last, we find that "a chain of associations" is not properly paralleled by "a chain of reason*ing.*" We must say either "a chain of association," to meet the "reason*ing*" or "a chain of rea*sons,*" to meet the "associations." The repetition of "what" is awkward and unpleasant. The entire paragraph should be thus remodelled:—

With Southey, governing is a fine art. Of a theory or a public measure—of a creed, a political party, a peace or a war—he judges by the imaginative effect; as only such things as pictures or

statues are judged of by other men. What to them a chain of reasoning is, to him is a chain of association; and, as to his opinions, they are nothing but his tastes.

The blemishes in the paragraph about Byron are more negative than those in the paragraph about Southey. The first sentence needs vivacity. The adjective "opposite" is superfluous:—so is the particle "there." The second and third sentences are, properly, one. "Some" would fully supply the place of "something of." The whole phrase "which he possessed over others" is supererogatory. "Was sprung," in place of "sprang," is altogether unjustifiable. The triple repetition of "and," in the fourth sentence, is awkward. "Notorious crimes and follies" would express all that is implied in "crimes and follies which had attained a scandalous publicity." The fifth sentence might be well curtailed; and, as it stands, has an unintentional and unpleasant sneer. "Intellect" would do as well as "intellectual powers"; and this (the sixth) sentence might otherwise be shortened advantageously. The whole paragraph, in my opinion, would be better thus expressed:—

In Lord Byron's rank, understanding, character—even in his person—we find a strange union of extremes. Whatever men covet and admire, became his by right of birth; yet debasement and misery were mingled with each of his eminent advantages. He sprang from a house, ancient it is true, and noble, but degraded and impoverished by a series of notorious crimes. But for merciful judges, the pauper kinsman whom he succeeded would have been hanged. The young peer had an intellect great, perhaps, yet partially unsound. His heart was generous, but his temper wayward; and while statuaries copied his head, beggars mimicked the deformity of his foot.

In these remarks, my object is not so much to point out inaccuracies in the most accurate stylist of his age, as to hint that our critics might surpass him on his own ground, and yet leave themselves something to learn in the moralities of manner.

Nothing can be plainer than that our position, as a literary colony of Great Britain, leads us into wronging, indirectly, our own authors by exaggerating the merits of those across the water. Our most reliable critics extol —and extol without discrimination— such English composition as, if written in America, would be either passed over without notice or unscrupulously condemned. Mr. Whipple, for example, whom I have mentioned in this connection with Mr. Jones, is decidedly one of our most "reliable" critics. His honesty I dispute as little as I doubt his courage or his talents—but here is an instance of the want of common discrimination into which he is occasionally hurried, by undue reverence for British intellect and British opinion.* In a review of "The Drama of Exile

* That Poe was not only a patriotic American but a critic and author whose genius was given to his country as that of no other is proven by such passages as these.—Ed.

and other Poems," by Miss Barrett (now Mrs. Browning), he speaks of the following passage as "in every respect faultless—sublime":—

Hear the steep generations how they fall
Adown the visionary stairs of Time,
Like supernatural thunders—far yet near,
Sowing their fiery echoes through the hills!*

* For criticism here see *Contents* Elizabeth Barrett Barrett. It is verbally identical.—Ed.

J. Fenimore Cooper

(Published in *Graham's Magazine*, November, 1843.—Ed.)

"WYANDOTTE, or The Hutted Knoll," is, in its general features, precisely similar to the novels enumerated in the title.* It is a forest subject; and, when we say this, we give assurance that the story is a good one; for Mr. Cooper has never been known to fail, either in the forest or upon the sea. The interest, as usual, has no reference to *plot*, of which, indeed, our novelist seems altogether regardless, or incapable, but depends, first upon the nature of the theme; secondly, upon a Robinson-Crusoe-like detail in its management; and thirdly, upon the frequently repeated portraiture of the half-civilized Indian. In saying that the interest depends, *first*, upon the nature of the theme, we mean to suggest that this theme—life in the wilderness—is one of intrinsic and universal interest, appealing to the heart of man in all phases; a theme, like that of life upon the ocean, so unfailingly omniprevalent in its power of arresting and absorbing attention, that while success or popularity is, with such a subject, expected as a matter of course, a failure might be properly regarded as conclusive evidence of imbecility on the part of the author. The two theses in question have been handled *usque ad nauseam*—and this through the instinctive perception of the universal interest which appertains to them. A writer, distrustful of his powers, can scarcely do better than discuss either one or the other. A man of genius will rarely, and should never, undertake either; first, because both are excessively hackneyed; and, secondly, because the reader never fails, in forming his opinion of a book, to make discount, either wittingly or unwittingly, for that intrinsic interest which is inseparable from the subject and independent of the manner in which it is treated. Very few and very dull indeed are those who do not instantaneously perceive the distinction; and thus there are two great classes of fictions—a popular and widely circulated class, read with pleasure, but without admiration—in which the author is lost or for-

* "Wyandotte, or the Hutted Knoll," a tale, by the author of "The Pathfinder," "Deerslayer," etc.

gotten, or remembered, if at all, with something very nearly akin to contempt; and then, a class, not so popular, nor so widely diffused, in which, at every paragraph, arises a distinctive and highly pleasurable interest, springing from our perception and appreciation of the skill employed, or the genius evinced in the composition. After perusal of the one class, we think solely of the book—after reading the other, chiefly of the author. The former class leads to popularity—the latter to fame. In the former case, the books sometimes live, while the authors usually die; in the latter, even when the works perish, the man survives. Among American writers of the less generally circulated, but more worthy and more artistical fictions, we may mention Mr. Brockden Brown, Mr. John Neal, Mr. Simms, Mr. Hawthorne; at the head of the more popular division we may place Mr. Cooper.

"The Hutted Knoll," without pretending to detail facts, gives a narrative of fictitious events, similar in nearly all respects to occurrences which actually happened during the opening scenes of the Revolution, and at other epochs of our history. It pictures the dangers, difficulties, and distresses of a large family, living, completely insulated, in the forest. The tale commences with a description of the "region which lies in the angle formed by the junction of the Mohawk with the Hudson, extending as far south as the line of Pennsylvania, and west to the verge of that vast rolling plain which composes Western New York"—a region of which the novelist has already frequently written, and the whole of which, with a trivial exception, was a wilderness before the Revolution. Within this district, and on a creek running into the Unadilla, a certain Captain Willoughby purchases an estate or "patent," and there retires, with his family and dependents, to pass the close of his life in agricultural pursuits. He has been an officer in the British army, but, after serving many years, has sold his commission, and purchased one for his only son, Robert, who alone does not accompany the party into the forest. This party consists of the captain himself; his wife; his daughter, Beulah; an adopted daughter, Maud Meredith; an invalid sergeant, Joyce, who had served under the captain; a Presbyterian preacher, Mr. Woods; a Scotch mason, Jamie Allen; an Irish labourer, Michael O'Hearn; a Connecticut man, Joel Strides; four negroes, Old Plin and Young Plin, Big Smash and Little Smash; eight axemen; a house-carpenter; a mill-wright, etc., etc. Besides these, a Tuscarora Indian called Nick, or *Wyandotte*, accompanies the expedition. This Indian, who figures largely in the story, and gives it its title, may be considered as the principal character—the one chiefly elaborated. He is an outcast from his tribe, has been known to Captain Willoughby for thirty years, and is a compound of all the good and bad qualities which make up the character of the half-civilized Indian. He does not remain with the settlers; but appears and re-appears at intervals upon the scene.

Nearly the whole of the first volume is occupied with a detailed account of the estate purchased (which is termed "The Hutted Knoll," from a natural mound upon which the principal house is built) and of the progressive arrange-

ments and improvements. Towards the close of the volume the Revolution commences; and the party at the "Knoll" are besieged by a band of savages and "rebels," with whom an understanding exists, on the part of Joel Strides, the Yankee. This traitor, instigated by the hope of possessing Captain Willoughby's estate, should it be confiscated, brings about a series of defections from the party of the settlers, and finally, deserting himself, reduces the whole number to six or seven capable of bearing arms. Captain Willoughby resolves, however, to defend his post. His son at this juncture pays him a clandestine visit, and, endeavouring to reconnoitre the position of the Indians, is made captive. The captain, in an attempt at rescue, is murdered by Wyandotte, whose vindictive passions had been aroused by ill-timed allusions, on the part of Willoughby, to floggings previously inflicted, by his orders, upon the Indian. Wyandotte, however, having satisfied his personal vengeance, is still the ally of the settlers. He guides Maud, who is beloved by Robert, to the hut in which the latter is confined, and effects his escape. Aroused by this escape, the Indians precipitate their attack upon the Knoll, which, through the previous treachery of Strides in ill-hanging a gate, is immediately carried. Mrs. Willoughby, Beulah, and others of the party, are killed. Maud is secreted, and thus saved by Wyandotte. At the last moment, when all is apparently lost, a reinforcement appears under command of Evert Beekman, the husband of Beulah; and the completion of the massacre is prevented. Woods, the preacher, had left the Knoll, and made his way through the enemy, to inform Beekman of the dilemma of his friends. Maud and Robert Willoughby are, of course, happily married. The concluding scene of the novel shows us Wyandotte repenting the murder of Willoughby, and converted to Christianity through the agency of Woods.

It will be at once seen that there is nothing *original* in this story. On the contrary, it is even excessively common-place. The lover, for example, rescued from captivity by the mistress; the Knoll carried through the tréachery of an inmate; and the salvation of the besieged, at the very last moment, by a reinforcement arriving, in consequence of a message borne to a friend by one of the besieged, without the cognizance of the others; these, we say, are incidents which have been the common property of every novelist since the invention of letters. And as for *plot*, there has been no attempt at anything of the kind. The tale is a mere succession of events, scarcely any one of which has any necessary dependence upon any one other. Plot, however, is at best an artificial effect, requiring, like music, not only a natural bias, but long cultivation of taste for its full appreciation; some of the finest narratives in the world—"Gil Blas" and "Robinson Crusoe," for example—have been written without its employment; and "The Hutted Knoll," like all the sea and forest novels of Cooper, has been made deeply interesting, although depending upon this peculiar source of interest not at all. Thus the absence of plot can never be critically regarded as a *defect;* although its judicious use, in all cases aiding and in no case injuring other

effects, must be regarded as of a very high order of merit.

There are one or two points, however, in the mere *conduct* of the story now before us, which may, perhaps, be considered as defective. For instance, there is too much *obviousness* in all that appertains to the hanging of the large gate. In more than a dozen instances Mrs. Willoughby is made to allude to the delay in the hanging; so that the reader is too positively and pointedly forced to perceive that this delay is to result in the capture of the Knoll. As we are never in doubt of the fact, we feel diminished interest when it actually happens. A single vague allusion, well managed, would have been in the true artistical spirit.

Again: we see too plainly from the first that Beekman is to marry Beulah, and that Robert Willoughby is to marry Maud. The killing of Beulah, of Mrs. Willoughby, and Jamie Allen, produces, too, a painful impression, which does not properly appertain to the right fiction. Their deaths affect us as revolting and supererogatory; since the purposes of the story are not thereby furthered in any regard. To Willoughby's murder, however, distressing, the reader makes no similar objection, merely because in his decease is fulfilled a species of poetical justice. We may observe here, nevertheless, that his repeated references to his flogging the Indian seem unnatural, because we have otherwise no reason to think him a fool or a madman, and these references, under the circumstances, are absolutely insensate. We object, also, to the manner in which the general interest is dragged out or suspended. The besieging party are kept before the Knoll so long, while so little is done, and so many opportunities of action are lost, that the reader takes it for granted that nothing of consequence will occur —that the beseiged will be finally delivered. He gets so accustomed to the presence of danger that its excitement at length departs. The action is not sufficiently rapid. There is too much procrastination. There is too much talk for talk's sake. The interminable discussions between Woods and Captain Willoughby are, perhaps, the worst feature of the book, for they have not even the merit of referring to the matters on hand. In general, there is quite too much colloquy for the purpose of manifesting character, and too little for the explanation of motive. The characters of the drama would have been better made out by action; while the motives to action, the reasons for the different courses of conduct adopted by the *dramatis personæ*, might have been made to proceed more satisfactorily from their own mouths, in casual conversations, than from that of the author in person. To conclude our remarks upon the head of ill-conduct in the story, we may mention occasional incidents of the merest melodramatic absurdity; as, for example, at page 156 of the second volume, where "Willoughby had an arm round the waist of Maud, and bore her forward with a rapidity to which her own strength was entirely unequal." We may be permitted to doubt whether a young lady, of sound health and limbs, exists, within the limits of Christendom, who could not run faster, on her own proper feet, for any considerable distance, than she could be carried upon *one arm* of

either the Cretan Milo or of the Hercules Farnese.

On the other hand, it would be easy to designate many particulars which are admirably handled. The love of Maud Meredith for Robert Willoughby is painted with exquisite skill and truth. The incident of the trees of hair and box is naturally and effectively conceived. A fine collateral interest is thrown over the whole narrative by the connection of the theme with that of the Revolution; and, especially, there is an excellent dramatic point, at page 124 of the second volume, where Wyandotte, remembering the stripes inflicted upon him by Captain Willoughby, is about to betray him to his foes, when his purpose is arrested by a casual glimpse, through the forest, of the hut which contains Mrs. Willoughby, who had preserved the life of the Indian, by inoculation for the smallpox.

In the depicting of character, Mr. Cooper has been unusually successful in Wyandotte. One or two of his personages, to be sure, must be regarded as little worth. Robert Willoughby, like most novel heroes, is a nobody; that is to say, there is nothing about him which may be looked upon as distinctive. Perhaps he is rather silly than otherwise; as, for instance, when he confuses all his father's arrangements for his concealment, and bursts into the room before Strides—afterwards insisting upon accompanying that person to the Indian encampment, without any possible or impossible object. Woods, the parson, is a sad bore, upon the Dominie Sampson plan, and is, moreover, caricatured. Of Captain Willoughby we have already spoken—he is too often on stilts. Evert Beekman and Beulah are merely episodical. Joyce is nothing in the world but Corporal Trim—or, rather, Corporal Trim and water. Jamie Allen, with his prate about Catholicism, is insufferable. But Mrs. Willoughby, the humble, shrinking, womanly wife, whose whole existence centres in her affections, is worthy of Mr. Cooper. Maud Meredith is still better. In fact, we know no female portraiture, even in Scott, which surpasses her; and yet the world has been given to understand, by the enemies of the novelist, that he is incapable of depicting a woman. Joel Strides will be recognised by all who are conversant with his general prototypes of Connecticut. Michael O'Hearn, the County Leitrim man, is an Irishman all over, and his portraiture abounds in humour; as, for example, at page 31 of the first volume, where he has a difficulty with a skiff, not being able to account for its revolving upon its own axis, instead of moving forward! or, at page 132, where, during divine service, to exclude at least a portion of the heretical doctrine, he stops *one* of his ears with his thumb; or, at page 195, where a passage occurs so much to our purpose that we will be pardoned for quoting it in full. Captain Willoughby is drawing his son up through a window, from his enemies below. The assistants, placed at a distance from this window to avoid observation from without, are ignorant of what burthen is at the end of the rope:—

> The men did as ordered, raising their load from the ground a foot or two at a time. In this manner the burthen approached, yard after yard, until it

was evidently drawing near the window.

"It's the captain hoisting up the big baste of a hog, for provisioning the hoose again a saige," whispered Mike to the negroes, who grinned as they tugged; "and, when the craitur squails, see to it that ye do not squail yourselves." At that moment the head and shoulders of a man appeared at the window. Mike let go the rope, seized a chair, and was about to knock the intruder upon the head; but the captain arrested the blow.

"It's one o' the vagabone Injins that has undermined the hog and come up in its stead," roared Mike.

"It's my son," said the captain; "see that you are silent and secret."

The negroes are, without exception, admirably drawn. The Indian, Wyandotte, however, is the great feature of the book, and is, in every respect, equal to the previous Indian creations of the author of "The Pioneer." Indeed, we think this "forest gentleman" superior to the other noted heroes of his kind—the heroes who have been immortalised by our novelist. His keen sense of the distinction, in his own character, between the chief, Wyandotte, and the drunken vagabond, Sassy Nick; his chivalrous delicacy toward Maud, in never disclosing to her that knowledge of her real feelings toward Robert Willoughby, which his own Indian intuition had discovered; his enduring animosity toward Captain Willoughby, softened, and for thirty years delayed, through his gratitude to the wife; and then, the vengeance consummated, his pity for that wife conflicting with his exultation at the deed —these, we say, are all traits of a lofty excellence indeed. Perhaps the most effective passage in the book, and that which most distinctively brings out the character of the Tuscarora, is to be found at pages 50, 51, 52, and 53, of the second volume, where, for some trivial misdemeanor, the captain threatens to make use of the whip. The manner in which the Indian *harps* upon the threat, returning to it again and again in every variety of phrase, forms one of the finest pieces of mere character-painting with which we have any acquaintance.

The most obvious and most unaccountable faults of "The Hutted Knoll" are those which appertain to the *style* —to the mere grammatical construction;—for, in other and more important particulars of style, Mr. Cooper, of late days, has made a very manifest improvement. His sentences, however, are arranged with an awkwardness so remarkable as to be a matter of absolute astonishment, when we consider the education of the author, and his long and continual practice with the pen. In minute descriptions of localities, any verbal inaccuracy or confusion becomes a source of vexation and misunderstanding, detracting very much from the pleasure of perusal; and in these inaccuracies "Wyandotte" abounds. Although, for instance, we carefully read and re-read that portion of the narrative which details the situation of the Knoll, and the construction of the buildings and walls about it, we were forced to proceed with the story without any exact or definite impressions upon the subject. Similar difficulties, from similar causes, occur *passim* throughout the book. For example, at page 41, vol. i.:—"The Indian gazed

at the house, with that fierce intentness which sometimes glared, in a manner that had got to be, in its ordinary aspects, dull and besotted." This it is utterly impossible to comprehend. We presume, however, the intention is to say that although the Indian's ordinary manner (of gazing) had "got to be" dull and besotted, he occasionally gazed with an intentness that glared, and that he did so in the instance in question. The "got to be" is atrocious—the whole sentence no less so.

Here at page 9, vol. i., is something excessively vague: "Of the latter character is the face of most of that region which lies in the angle formed by the junction of the Mohawk with the Hudson," etc., etc. The Mohawk, joining the Hudson, forms *two* angles, of course—an acute and an obtuse one; and, without further explanation, it is difficult to say which is intended.

At page 55, vol. i., we read: "The captain, owing to his English education, had avoided straight lines, and formal paths; giving to the little spot the improvement on nature which is a consequence of embellishing her works without destroying them. On each side of this lawn was an orchard, thrifty and young, and which *were* already beginning to show signs of putting forth their blossoms." Here we are tautologically informed that improvement is a consequence of embellishment, and supererogatorily told that the rule holds good only where the embellishment is not accompanied by destruction. Upon the "each orchard *were*" it is needless to comment.

At page 30, vol. i., is something similar, where Strides is represented as "never doing anything that required a particle more than the exertion and strength that were absolutely necessary to effect his object." Did Mr. C. ever hear of any labour that *required* more exertion than was *necessary?* He means to say that Strides exerted himself no further than was necessary—that's all.

At page 59, vol. i., we find this sentence: "He was advancing by the only road that was ever travelled by the stranger as he approached the Hut; or, he came up the valley." This is merely a vagueness of speech. "Or" is intended to imply "that is to say." The whole would be clearer thus—"He was advancing by the valley—the only road travelled by a stranger approaching the Hut." We have here sixteen words, instead of Mr. Cooper's twenty-five.

At page 8, vol. ii., is an unpardonable awkwardness, although an awkwardness strictly grammatical. "I was a favourite, I believe, with, certainly was much petted by, both." Upon this we need make no further observation. It speaks for itself.

We are aware, however, that there is a certain air of unfairness, in thus quoting detached passages, for animadversion of this kind; for however strictly at random our quotations may really be, we have, of course, no means of proving the fact to our readers; and there are *no* authors, from whose works individual inaccurate sentences may not be culled. But we mean to say that Mr. Cooper, no doubt through haste or neglect, is *remarkably* and *especially* inaccurate, as a general rule; and, by way of demonstrating this assertion, we will dismiss our extracts at random, and discuss some entire page of his composition. More than this: we will en-

deavour to select that particular page upon which it might naturally be supposed he would bestow the most careful attention. The reader will say at once: "Let this be his *first* page—the first page of his Preface." This page, then, shall be taken of course:—

"The history of the borders is filled with legends of the sufferings of isolated families, during the troubled scenes of colonial warfare. Those which we now offer to the reader, are distinctive in many of their leading facts, if not rigidly true in the details. The first alone is necessary to the legitimate objects of fiction.

"*Abounds* with legends" would be better than "is filled with legends"; for it is clear that if the history were *filled* with legends, it would be all legend and no history. The word "of," too, occurs in the first sentence, with an unpleasant frequency. The *"those"* commencing the second sentence grammatically refers to the noun "scenes," immediately preceding, but is intended for "legends." The adjective *"distinctive"* is vaguely and altogether improperly employed. Mr. C., we believe, means to say, merely, that although the details of his legends may not be strictly true, facts similar to his leading ones have actually occurred. By use of the word *"distinctive,"* however, he has contrived to convey a meaning nearly converse. In saying that his legend is *"distinctive"* in many of the leading facts, he has said what he clearly did not wish to say—*viz.*, that his legend contained facts which distinguished it from all other legends—in other words, facts never before discussed in other legends, and belonging peculiarly to his own. That Mr. C. *did* mean what we suppose, is rendered evident by the third sentence—"The first alone is necessary to the legitimate objects of fiction." This third sentence itself, however, is very badly constructed. "The first" can refer, grammatically, only to "facts"; but no such reference is intended. If we ask the question—what is meant by "the first?" *what* "alone is necessary to the legitimate objects of fiction?"—the natural reply is "that facts similar to the leading ones have actually happened." The circumstance is alone to be cared for—this consideration "alone is necessary to the legitimate objects of fiction."

"One of the misfortunes of a nation is to hear nothing besides its own praises." This is the fourth sentence, and is by no means lucid. The design is to say that individuals composing a nation, and living altogether within the national bounds, hear from each other only praises of the nation, and that this is a misfortune to the individuals, since it misleads them in regard to the actual condition of the nation. Here it will be seen that, to convey the intended idea, we have been forced to make distinction between the nation and its individual members; for it is evident that a nation is considered as such only in reference to other nations; and thus, *as a nation,* it hears *very* much "besides it own praises"; that is to say, it hears the detractions of other rival nations. In endeavouring to compel his meaning within the compass of a brief sentence, Mr. Cooper has completely sacrificed its intelligibility.

The fifth sentence runs thus:—"Although the American Revolution was probably as just an effort as was ever

made by a people to resist the first inroads of oppression, the cause had its evil aspects, as well as all other human struggles."

The American Revolution is here improperly called an "effort." The effort was the cause, of which the Revolution was the result. A rebellion in an "effort" to effect a revolution. An "inroad of oppression" involves an untrue metaphor; for "inroad" appertains to aggression, to attack, to active assault. "The cause had its evil aspects as well as all other human struggles" implies that the cause had not only its evil aspects, but had also all other human struggles. If the words must be retained at all, they should be thus arranged—"The cause, like [or as well as] all other human struggles, had its evil aspects"; or better thus—"The cause had its evil aspect, as have all human struggles." "Other" is superfluous.

The sixth sentence is thus written:—"We have been so much accustomed to hear everything extolled of late years that could be dragged into the remotest connection with that great event, and the principles which led to it, that there is danger of overlooking truth in a pseudo-patriotism." The "of late years," here, should follow the "accustomed" or precede the "We have been"; and the Greek "pseudo" is objectionable, since its exact equivalent is to be found in the English "false." "Spurious" would be better, perhaps, than either.

Inadvertences such as these sadly disfigure the style of "The Hutted Knoll"; and every true friend of its author must regret his inattention to the minor morals of the Muse. But these "minor morals," it may be said, are trifles at best. Perhaps so. At all events, we should never have thought of dwelling so pertinaciously upon the unessential demerits of "Wyandotte," could we have discovered any more momentous upon which to comment.

The Literati of New York

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In a criticism of Bryant, I was at some pains in pointing out the distinction between the popular "opinion" of the merits of contemporary authors, and that held and expressed of them in private literary society. The former species of "opinion" can be called "opinion" only by courtesy. It is the public's own, just as we consider a book our own when we have bought it. In general, this opinion is adopted from the journals of the day, and I have endeavoured to show that the cases are rare indeed in which these journals express any other sentiment about books than such as may be attributed directly or indirectly to the authors of the books. The most "popular," the most "successful" writers among us (for a brief period, at least), are, ninety-nine times out of a hundred, persons of mere address, perseverance, effrontery—in a word, busy-bodies, toadies, quacks. These people easily succeed in *boring* editors (whose attention is too often entirely engrossed by

politics or other "business" matter) into the admission of favourable notices, written or caused to be written by interested parties—or, at least, into the admission of *some* notice where, under ordinary circumstances, *no* notice would be given at all. In this way ephemeral "reputations" are manufactured, which, for the most part, serve all the purposes designed—that is to say, the putting money into the purse of the quack and the quack's publisher; for there never was a quack who could be brought to comprehend the value of mere fame. Now, men of genius will not resort to these manœuvres, because genius involves in its very essence a scorn of chicanery; and thus for a time the quacks always get the advantage of them, both in respect to pecuniary profit and what *appears* to be public esteem.

There is another point of view, too. Your literary quacks court, in especial, the personal acquaintance of those "connected with the press." Now these latter, even when penning a voluntary, that is to say, an uninstigated notice of the book of an acquaintance, feel as if writing not so much for the eye of the public as for the eye of the acquaintance, and the notice is fashioned accordingly. The bad points of the work are slurred over, and the good ones brought out in the best light, all this through a feeling akin to that which makes it unpleasant to speak ill of one to one's face. In the case of men of genius, editors, as a general rule, have no such delicacy—for the simple reason that, as a general rule, they have no acquaintance with these men of genius, a class proverbial for shunning society.

But the very editors who hesitate at saying in print an ill word of an author personally known, are usually the most frank in speaking about him privately. In literary society, they seem bent upon avenging the wrongs self-inflicted upon their own consciences. Here, accordingly, the quack is treated as he deserves—by way of striking a balance. True merit, on the same principle, is apt to be slight overrated; but, upon the whole, there is a close approximation to absolute honesty of opinion; and this honesty is further secured by the mere trouble to which it puts one in conversation to model one's countenance to a falsehood. We place on paper without hesitation a tissue of flatteries, to which in society we could not give utterance for our lives, without either blushing or laughing outright.

For these reasons there exists a very remarkable discrepancy between the apparent public opinion of any given author's merits, and the opinion which is expressed of him orally by those who are best qualified to judge. For example, Mr. Hawthorne, the author of "Twice-Told Tales," is scarcely recognised by the press or by the public, and when noticed at all, is noticed merely to be damned by faint praise. Now, my own opinion of him is that, although his walk is limited, and he is fairly to be charged with mannerism, treating all subjects in a similar tone of dreamy *innuendo*, yet in this walk he evinces extraordinary genius, having no rival either in America or elsewhere—and this opinion I have never heard gainsaid by any one literary person in the country. That this opinion, however, is a spoken and not a written one, is referable to the facts, first, that

Mr. Hawthorne *is* a poor man, and, second, that he *is not* a ubiquitous quack.

Again, of Mr. Longfellow, who although a little quacky *per se,* has, through his social and literary position as a man of property and a professor at Harvard, a whole legion of active quacks at his control—of *him* what is the apparent popular opinion? Of course, that he is a poetical phenomenon, as entirely without fault as is the luxurious paper upon which his poems are invariably borne to the public eye. In private society he is regarded with one voice as a poet of far more than usual ability, a skilful artist, and a well-read man, but as less remarkable in either capacity than as a determined imitator and a dexterous adapter of the ideas of other people. For years I have conversed with no literary person who did not entertain precisely these ideas of Professor L.; and, in fact, on all literary topics there is in society a seemingly wonderful coincidence of opinion. The author accustomed to seclusion, and mingling for the first time with those who have been associated with him only through their works, is astonished and delighted at finding common to all whom he meets conclusions which he had blindly fancied were attained by himself alone, and in opposition to the judgment of mankind.

In the series of papers which I now propose, my design is, in giving my own unbiased opinion of the *literati* (male and female) of New York, to give at the same time very closely, if not with absolute accuracy, that of conversational society in literary circles. It must be expected, of course, that, in innumerable particulars, I shall differ from the voice, that is to say, from what appears to be the voice of the public—but this is a matter of no consequence whatever.

New York literature may be taken as a fair representation of that of the country at large. The city itself is the focus of American letters. Its authors include, perhaps, one-fourth of all in America, and the influence they exert on their brethren, if seemingly silent, is not the less extensive and decisive. As I shall have to speak of many individuals, my limits will not permit me to speak of them otherwise than in brief; but this brevity will be entirely consistent with the design, which is that of simple *opinion,* with little of either argument or detail. With one or two exceptions, I am well acquainted with every author to be introduced, and I shall avail myself of the acquaintance to convey, generally, some idea of the personal appearance of all who, in this regard, would be likely to interest my readers. As any precise order or arrangement seems unnecessary and may be inconvenient, I shall maintain none. It will be understood that, without reference to supposed merit or demerit, each individual is introduced absolutely at random.

GEORGE BUSH

THE REV. GEORGE BUSH is Professor of Hebrew in the University of New York, and has long been distinguished for the extent and variety of his attainments in Oriental literature; indeed, as an Oriental linguist, it is probable that he has no equal among us. He has published a great deal, and his books

have always the good fortune to attract attention throughout the civilised world. His "Treatise on the Millennium" is, perhaps, that of his earlier compositions by which he is most extensively as well as most favourably known. Of late days he has created a singular commotion in the realm of theology by his "Anastasis, or the Doctrine of the Resurrection: in which it is shown that the Doctrine of the Resurrection of the Body is not sanctioned by Reason or Revelation." This work has been zealously attacked, and as zealously defended by the professor and his friends. There can be no doubt that up to this period, the Bushites have had the best of the battle. The "Anastasis" is lucidly, succinctly, vigorously, and logically written, and proves, in my opinion, everything that it attempts—provided we admit the imaginary axioms from which it starts; and this is as much as can be well said of any theological disquisition under the sun. It might be hinted, too, in reference as well to Professor Bush as to his opponents, *"que la plupart des sectes ont raison dans une bonne partie de ce qu'elles avancent, mais non pas en ce qu'elles nient."* A subsequent work on "The Soul," by the author of "Anastasis," has made nearly as much noise as the "Anastasis" itself.

Taylor, who wrote so ingeniously "The Natural History of Enthusiasm," might have derived many a valuable hint from the study of Professor Bush. No man is more ardent in his theories; and these latter are neither few nor commonplace. He is a Mesmerist and a Swedenborgian—has lately been engaged in editing Swedenborg's works, publishing them in numbers. He converses with fervour, and often with eloquence. Very probably he will establish an independent Church.

He is one of the most amiable men in the world, universally respected and beloved. His frank, unpretending simplicity of demeanour is especially winning.

In person he is tall, nearly six feet, and spare, with large bones. His countenance expresses rather benevolence and profound earnestness, than high intelligence. The eyes are piercing; the other features, in general, massive. The forehead, phrenologically, indicates causality and comparison, with deficient ideality—the organisation which induces strict logicality from insufficient premises. He walks with a slouching gait and with an air of abstraction. His dress is exceedingly plain. In respect to the arrangements about his study, he has many of the Magliabeccian habits. He is, perhaps, fifty-five years of age, and seems to enjoy good health.

NATHANIEL PARKER WILLIS

WHATEVER may be thought of Mr. Willis' talents, there can be no doubt about the fact that, both as an author and as a man, he has made a good deal of noise in the world—at least for an American. His literary life, in especial, has been one continual *emeute;* but then his literary character is modified or impelled in a very remarkable degree by this personal one. His success (for in point of fame, if of nothing else, he has certainly been successful) is to be attributed, one-third to his mental ability and two-thirds to his physical temperament—the latter goading him into the accomplishment of

what the former merely gave him the means of accomplishing.

At a very early age Mr. Willis seems to have arrived at an understanding that, in a republic such as ours, the *mere* man of letters must ever be a cipher, and endeavoured, accordingly, to unite the *eclat* of the *litterateur* with that of the man of fashion or of society. He "pushed himself," went much into the world, made friends with the gentler sex, "delivered" poetical addresses, wrote "scriptural" poems, travelled, sought the intimacy of noted women, and got into quarrels with notorious men. All these things served his purpose—if, indeed, I am right in supposing that he had any purpose at all. It is quite probable that, as before hinted, he acted only in accordance with his physical temperament; but, be this as it may, his personal greatly advanced, if it did not altogether establish, his literary fame. I have often carefully considered whether, without the *physique* of which I speak, there is that in the absolute *morale* of Mr. Willis which would have earned him reputation as a man of letters, and my conclusion is, that he could not have failed to become noted in *some* degree under almost any circumstances, but that about two-thirds (as above stated) of his appreciation by the public should be attributed to those *adventures* which grew immediately out of his animal constitution.

He received what is usually regarded as a "good education"—that is to say, he graduated at college; but his education, in the path he pursued, was worth to him, on account of his extraordinary *savoir faire,* fully twice as much as would have been its value in any common case. No man's knowledge is more available, no man has exhibited greater *tact* in the seemingly casual display of his wares. With *him,* at least, a little learning is *no* dangerous thing. He possessed at one time, I believe, the average quantum of American collegiate lore—"a little Latin and less Greek," a smattering of physical and metaphysical science, and (I should judge) a *very* little of the mathematics—but all this must be considered as mere *guess* on my part. Mr. Willis speaks French with some fluency, and Italian not quite so well.

Within the ordinary range of *belles lettres* authorship he has evinced much versatility. If called on to designate him by any general literary title, I might term him a magazinist—for his compositions have invariably the species of *effect,* with the brevity which the magazine demands. We may view him as a paragraphist, an essayist, or rather "sketcher," a tale-writer, and a poet.

In the first capacity he fails. His points, however good when deliberately wrought, are too *recherches* to be put hurriedly before the public eye. Mr. W. has by no means the *readiness* which the editing a newspaper demands. He composes (as did Addison, and as do many of the most brilliant and seemingly *dashing* writers of the present day) with great labour and frequent erasure and interlineation. His MSS., in this regard, present a very singular appearance, and indicate the *vacillation* which is, perhaps, the leading trait of his character. A newspaper, too, in its longer articles—its "leaders"—very frequently demands argumentation, and here Mr. W. is remarkably out of his element. His exuberant *fancy* leads

him over hedge and ditch—anywhere from the main-road; and, besides, he is far too readily self-dispossessed. With time at his command, however, his great *tact* stands him instead of all argumentative power, and enables him to overthrow an antagonist without permitting the latter to see how he is overthrown. A fine example of this "management" is to be found in Mr. W.'s reply to a very inconsiderate attack upon his social standing, made by one of the editors of the New York *Courier and Inquirer*. I have always regarded this reply as the highest evidence of its author's ability, as a masterpiece of ingenuity if not of absolute genius. The skill of the whole lay in this—that without troubling himself to refute the charges themselves brought against him by Mr. Raymond, he put forth his strength in rendering them null, to all intents and purposes, by obliterating, incidentally and without letting his design be perceived, all *the impression* these charges were calculated to convey. But this reply can be called a newspaper article only on the ground of its having appeared in a newspaper.

As a writer of "sketches," properly so called, Mr. Willis is unequalled. Sketches—especially of society—are his *forte*, and they are so for no other reason than that they afford him the best opportunity of introducing the personal Willis—or, more distinctly, because this species of composition is most susceptible of impression from his personal character. The *degage* tone of this kind of writing, too, best admits and encourages that *fancy* which Mr. W. possesses in the most extraordinary degree; it is in fancy that he reigns supreme: this, more than any one other quality, and, indeed, more than all his other *literary* qualities combined, has made him what he is. It is this which gives him the originality, the freshness, the point, the piquancy, which appear to be the immediate, but which are, in fact, the mediate sources of his popularity.

FANCY

As, by metaphysicians and in ordinary discourse, the word *fancy* is used with very little determinateness of meaning, I may be pardoned for repeating here what I have elsewhere said on this topic.*

I shall thus be saved much misapprehension in regard to the term—one which will necessarily be often employed in the course of this series.

Imagination, fancy, fantasy, and humour, have in common the elements combination and novelty. The imagination is the artist of the four. From novel arrangements of old forms which present themselves to it, it selects such only as are harmonious; the result, of course, is *beauty* itself—using the word in its most extended sense and as inclusive of the sublime. The pure imagination chooses, *from either beauty or deformity*, only the most combinable things hitherto uncombined; the compound, as a general rule, partaking in character of sublimity or beauty in the ration of the respective sublimity or beauty of the things combined, which are themselves still to be considered as atomic—that is to say, as previous

* See *Contents*, Criticism, Thomas Moore.—Ed.

combinations. But, as often analogously happens in physical chemistry, so not unfrequently does it occur in this chemistry of the intellect, that the admixture of two elements will result in a something that shall have nothing of the quality of one of them—or even nothing of the qualities of either. The range of imagination is thus unlimited. Its materials extend throughout the universe. Even out of deformities it fabricates that *beauty* which is at once its sole object and its inevitable test. But, in general, the richness of the matters combined, the facility of discovering combinable novelties worth combining, and the *absolute "chemical combination"* of the completed mass, are the particulars to be regarded in our estimate of imagination. It is this thorough harmony of an imaginative work which so often causes it to be undervalued by the undiscriminating, through the character of *obviousness* which is superinduced. We are apt to find ourselves asking *why it is that these combinations have never been imagined before.*

Now, when this question *does not occur,* when the harmony of the combination is comparatively neglected, and when, in addition to the element of novelty, there is introduced the subelement of *unexpectedness*—when, for example, matters are brought into combination which not only have never been combined, but whose combination strikes us as a *difficulty happily overcome,* the result then appertains to the fancy, and is, to the majority of mankind, more grateful than the purely harmonious one—although, absolutely, it is less beautiful (or grand) for the reason that *it is* less harmonious.

Carrying its errors into excess—for, however enticing, they *are* errors still, or nature lies—fancy is at length found infringing upon the province of fantasy. The votaries of this latter delight not only in novelty and unexpectedness of combination, but in the *avoidance* of proportion. The result is therefore abnormal, and, to a healthy mind, affords less of pleasure through its novelty than of pain through its incoherence. When, proceeding a step farther, however, fancy seeks not merely disproportionate but incongruous or antagonistic elements, the effect is rendered more pleasurable by its greater positiveness, there is a merry effort of truth to shake from her that which is no property of hers, and we laugh outright in recognising humour.

The four faculties in question seem to me all of their class; but when either fancy or humour is expressed to gain an end, is pointed at a purpose—whenever either becomes objective in place of subjective, then it becomes also pure wit or sarcasm, just as the purpose is benevolent or malevolent.

In *tales* (written with deliberation for the magazines) he has shown greater *constructiveness* than I should have given him credit for had I not read his compositions of this order—for in this faculty all his other works indicate a singular deficiency. The chief charm even of these tales, however, is still referable to *fancy.*

As a poet, Mr. Willis is not entitled, I think, to so high a rank as he may justly claim through his prose; and this for the reason that, although fancy is not inconsistent with any of the demands of those classes of prose com-

position which he has attempted, and, indeed, is a vital element of most of them, still it is at war (as will be understood from what I have said in the footnote) with that purity and perfection of *beauty* which are the soul of the poem proper. I wish to be understood as saying this *generally* of our author's poems. In some instances, seeming to *feel* the truth of my proposition (that fancy should have no place in the loftier poesy), he has denied it a place, as in "Melanie," and his Scriptural pieces; but, unfortunately, he has been unable to supply the void with the true imagination, and these poems consequently are deficient in vigour, in *stamen*. The Scriptural pieces are quite "correct," as the French have it, and are much admired by a certain set of readers, who judge of a poem, not by its effect on themselves, but by the effect which they imagine it *might* have upon themselves were they not unhappily soulless, and by the effect which they take it for granted it *does* have upon others. It cannot be denied, however, that these pieces are, in general, tame, or indebted for what force they possess to the Scriptural passages of which they are merely paraphrastic. I quote what, in my opinion, and in that of nearly all my friends, is really the truest poem ever written by Mr. Willis.*

In classifying Mr. W.'s writings I did not think it worth while to speak of him as a dramatist, because, although he has written plays, what they have of merit is altogether in their character of poem. Of his "Bianca Visconti" I have little to say;—it deserved to fail, and did, although it abounded in *eloquent* passages. "Tortesa" abounded in the same, but had a great many dramatic *points* well calculated to tell with a conventional audience. Its characters, with the exception of Tomaso, a drunken buffoon, had no character at all, and the *plot* was a tissue of absurdities, inconsequences, and inconsistencies; yet I cannot help thinking it, upon the whole, the best play ever written by an American.

Mr. Willis has made very few attempts at criticism, and those few (chiefly newspaper articles) have not impressed me with a high idea of his analytic abilities, although with a *very* high idea of his taste and discrimination.

His *style* proper may be called extravagant, *bizarre,* pointed, epigrammatic without being antithetical (this is very rarely the case), but, through all its whimsicalities, graceful, classic, and *accurate*. He is very seldom to be caught tripping in the minor morals. His English is *correct;* his most outrageous imagery is, at all events, unmixed.

Mr. Willis's career has naturally made him enemies among the envious host of dunces whom he has outstripped in the race for fame; and these his personal manner (a little tinctured with reserve, *brusquerie,* or even haughtiness) is by no means adapted to conciliate. He has innumerable warm friends, however, and is himself a warm friend. He is impulsive, generous, bold, impetuous, vacillating, irregularly energetic—apt to be hurried into error, but incapable of deliberate wrong.

He is yet young, and, without being handsome, in the ordinary sense, is a

* See *Contents* essay, "The Poetic Principle."—Ed.

remarkably well-looking man. In height he is, perhaps, five feet eleven, and justly proportioned. His figure is put in the best light by the ease and assured grace of his carriage. His whole person and personal demeanour bear about them the traces of "good society." His face is somewhat too full, or rather heavy, in its lower proportions. Neither his nose nor his forehead can be defended; the latter would puzzle phrenology. His eyes are a dull bluish grey, and small. His hair is of a rich brown, curling naturally and luxuriantly. His mouth is well cut; the teeth fine; the expression of the smile intellectual and winning. He converses little, *well* rather than fluently, and in a subdued tone. The portrait of him published about three years ago in *Graham's Magazine*, conveys by no means so true an idea of the man as does the sketch (by Lawrence) inserted as frontispiece to a late collection of his poems.

JOHN W. FRANCIS

Doctor Francis, although by no means a *litterateur*, cannot well be omitted in an account of the New York *literati*. In his capacity of physician and medical lecturer he is far too well known to need comment. He was the pupil, friend, and partner of Hossack—the pupil of Abernethy—connected in some manner with everything that has been well said or done medicinally in America. As a medical essayist he has always commanded the highest respect and attention. Among the *points* he has made at various times, I may mention his "Anatomy and Drunkenness," his views of the Asiatic Cholera, his analysis of the Avon waters of the state, his establishment of the comparative immunity of the constitution from a second attack of yellow fever, and his pathological propositions on the changes wrought in the system by specific poisons through their assimilation—propositions remarkably sustained and enforced by recent discoveries of Liebig.

In unprofessional letters Doctor Francis has also accomplished much, although necessarily in a discursive manner. His biography of Chancellor Livingston, his Horticultural Discourse, his Discourse at the opening of the new hall of the New York Lyceum of Natural History, are (each in its way) models of fine writing, just sufficiently toned down by an indomitable common sense. I had nearly forgotten to mention his admirable sketch of the personal associations of Bishop Berkley, of Newport.

Doctor Francis is one of the old spirits of the New York Historical Society. His philanthropy, his active, untiring beneficence, will for ever render his name a household word among the truly Christian of heart. His professional services and his purse are always at the command of the needy; few of our wealthiest men have ever contributed to the relief of distress so bountifully—none certainly with greater readiness or with warmer sympathy.

His person and manner are richly peculiar. He is short and stout, probably five feet eight in height; limbs of great muscularity and strength; the whole frame indicating prodigious vitality and energy—the latter is, in fact, the leading trait in his character. His head is large, massive—the features in

keeping; complexion dark florid; eyes piercingly bright; mouth exceedingly mobile and expressive; hair grey, and worn in matted locks about the neck and shoulders—eyebrows to correspond, jagged and ponderous. His age is about fifty-eight. His general appearance is such as to arrest attention.

His address is the most genial that can be conceived, its *bonhomie* irresistible. He speaks in a loud, clear, hearty tone, dogmatically, with his head thrown back and his chest out; never waits for an introduction to anybody; slaps a perfect stranger on the back and calls him "Doctor" or "Learned Theban"; pats every lady on the head, and (if she be pretty and *petite*) designates her by some such title as "My Pocket Edition of the Lives of the Saints." His conversation proper is a sort of Roman punch, made up of tragedy, comedy, and the broadest of all possible farce. He has a natural, felicitous flow of talk, always overswelling its boundaries, and sweeping everything before it right and left. He is very earnest, intense, emphatic; thumps the table with his fist; shocks the nerves of the ladies. His *forte*, after all, is humour, the richest conceivable—a compound of Swift, Rabelais, and the clown in the pantomime. He is married.

ANNA CORA MOWATT

Mrs. Mowatt is in some respects a remarkable woman, and has undoubtedly wrought a deeper impression upon *the public* than any one of her sex in America.

She became first known through her recitations. To these she drew large and discriminating audiences in Boston, New York, and elsewhere to the north and east. Her subjects were much in the usual way of these exhibitions, including comic as well as serious pieces, chiefly in verse. In her selections she evinced no *very* refined taste, but was probably influenced by the elocutionary rather than by the literary value of her *programmes*. She read well; her voice was melodious; her youth and general appearance excited interest, but, upon the whole, she produced no great effect, and the enterprise may be termed unsuccessful, although the press, as is its wont, spoke in the most sonorous tone of her success.

It was during these recitations that her name, prefixed to occasional tales, sketches, and brief poems in the magazines, first attracted an attention that, but for the recitations, it might not have attracted.

Her sketches and tales may be said to be *cleverly* written. They are lively, easy, *conventional*, scintillating with a species of sarcastic wit, which might be termed good were it in any respect original. In point of style—that is to say, of mere English, they are very respectable. One of the best of her prose papers is entitled "Ennui and its Antidote," published in *The Columbian Magazine* for June, 1845. The subject, however, is an exceedingly hackneyed one.

In looking carefully over her poems, I find no one entitled to commendation as a whole; in very few of them do I observe even noticeable passages, and I confess that I am surprised and disappointed at this result of my inquiry; nor can I make up my mind that there

is not much latent poetical power in Mrs. Mowatt. From some lines addressed to Isabel M——, I copy the opening stanza as the most favourable specimen which I have seen of her verse:—

For ever vanished from thy cheek
Is life's unfolding rose—
For ever quenched the flashing smile
That conscious beauty knows!
Thine orbs are lustrous with a light
Which ne'er illumes the eye
Till heaven is bursting on the sight
And earth is fleeting by.

In this there is much force, and the idea in the concluding quatrian is so well *put* as to have the air of originality. Indeed, I am not sure that the thought of the last two lines is not original;—at all events it is exceedingly *natural* and impressive. I say *"natural,"* because, in any imagined ascent from the orb we inhabit, when heaven should "burst on the sight"—in other words, when the attraction of the planet should be superseded by that of another sphere, then instantly would the "earth" have the appearance of "fleeting by." The versification, also, is much better here than is usual with the poetess. In general she is rough, through excess of harsh consonants. The whole poem is of higher merit than any which I can find with her name attached; but there is little of the spirit of poesy in anything she writes. She evinces more feeling than ideality.

Her first decided success was with her comedy, "Fashion," although much of this success itself is referable to the interest felt in her as a beautiful woman and an authoress.

The play is not without merit. It may be commended especially for its simplicity of plot. What the Spanish playwrights mean by dramas of *intrigue* are the worst acting dramas in the world; the intellect of an audience can never safely be fatigued by complexity. The necessity for verbose explanation, however, on the part of Trueman, at the close of the play, is in this regard a serious defect. A *denouement* should in all cases be taken up with *action*—with nothing else. Whatever cannot be explained by such action should be communicated at the opening of the story.

In the plot, however estimable for simplicity, there is of course not a particle of originality of invention. Had it, indeed, been designed as a burlesque upon the arrant conventionality of stage incidents in general, it might have been received as a palpable hit. There is not an event, a character, a jest, which is not a well-understood thing, a matter of course, a stage-property time out of mind. The general tone is adopted from "The School for Scandal," to which, indeed, the whole composition bears just such an affinity as the shell of a locust to the locust that tenants it—as the spectrum of a Congreve rocket to the Congreve rocket itself. In the *management* of her imitation, nevertheless, Mrs. Mowatt has, I think, evinced a sense of theatrical effect or point which may lead her, at no very distant day, to compose an exceedingly *taking*, although it can never much aid her in composing a very meritorious, drama. "Fashion," in a word, owes what it had of success to its being the work of a lovely woman who had already excited interest, and to the very commonplaceness or spirit of conventionality which

rendered it readily comprehensible and appreciable by the public proper. It was much indebted, too, to the carpets, the ottomans, the chandeliers, and the conservatories, which gained so decided a popularity for that despicable mass of inanity, the "London Assurance" of Boucicault.

Since "Fashion," Mrs. Mowatt has published one or two brief novels in pamphlet form, but they have no particular merit, although they afford glimpses (I cannot help thinking) of a genius as yet unrevealed, except in her capacity of actress.

In this capacity, if she be but true to herself, she will assuredly win a very enviable distinction. She has done well, wonderfully well, both in tragedy and comedy; but if she knew her own strength, she would confine herself nearly altogether to the depicting (in letters not less than on the stage) the more gentle sentiments and the most profound passions. Her sympathy with the latter is evidently intense. In the utterance of the truly generous, of the really noble, of the unaffectedly passionate, we see her bosom heave, her cheek grow pale, her limbs tremble, her lip quiver, and nature's own tear rush impetuously to the eye. It is this freshness of the heart which will provide for her the greenest laurels. It is this enthusiasm, this well of deep feeling, which should be made to prove for her an inexhaustible source of fame. As an actress, it is to her a mine of wealth worth all the dawdling *instruction* in the world. Mrs. Mowatt, on her first appearance as Pauline, was quite as able to give lessons in stage *routine* to any actor or actress in America, as was any actor or actress to give lessons to her. *Now*, at least, she should throw all "support" to the winds, trust proudly to her own sense of art, her own rich and natural elocution, her beauty, which is unusual, her grace, which is queenly, and be assured that these qualities, as she *now* possesses them, are all sufficient to render her a great actress, when considered simply as the means by which the end of natural acting is to be attained, as the mere instruments by which she may effectively and unimpededly lay bare to the audience the movements of her own passionate heart.

Indeed, the great charm of her manner is its naturalness. She looks, speaks, and moves, with a well-controlled impulsiveness, as different as can be conceived from the customary rant and cant, the hack conventionality of the stage. Her voice is rich and voluminous, and although by no means powerful, is so well managed as to seem so. Her utterance is singularly distinct, its sole blemish being an occasional Anglicism of accent, adopted probably from her instructor, Mr. Crisp. Her reading could scarcely be improved. Her action is distinguished by an ease and self-possession which would do credit to a veteran. Her step is the perfection of grace. Often have I watched her for hours with the closest scrutiny, yet never for an instant did I observe her in an attitude of the least awkwardness or even constraint, while many of her seemingly impulsive gestures spoke in loud terms of the woman of genius, of the poet imbued with the profoundest sentiment of the beautiful in motion.

Her figure is slight, even fragile. Her face is a remarkably fine one, and of that precise character best adapted to the stage. The forehead is, perhaps,

the least prepossessing feature, although it is by no means an unintellectual one. Hair light auburn, in rich profusion, and always arranged with exquisite taste. The eyes are grey, brilliant, and expressive, without being full. The nose is well formed, with the Roman curve, and indicative of energy. This quality is also shown in the somewhat excessive prominence of the chin. The mouth is large, with brilliant and even teeth and flexible lips, capable of the most instantaneous and effective variations of expression. A more radiantly beautiful smile it is quite impossible to conceive.

GEORGE B. CHEEVER

THE REVEREND GEORGE B. CHEEVER created at one time something of an excitement by the publication of a little *brochure* entitled "Deacon Giles' Distillery." He is much better known, however, as the editor of "The Commonplace Book of American Poetry," a work which has at least the merit of not belying its title, and *is* exceedingly commonplace. I am ashamed to say that for several years this compilation afforded to Europeans the only material from which it was possible to form an estimate of the poetical ability of Americans. The selections appear to me exceedingly injudicious, and have all a marked leaning to the didactic. Dr. Cheever is not without a certain sort of negative ability as critic, but works of this character should be undertaken by poets or not at all. The verses which I have seen attributed to *him* are undeniably *mediocres*.

His principal publications, in addition to those mentioned above, are "God's Hand in America," "Wanderings of a Pilgrim under the Shadow of Mont Blanc," "Wanderings of a Pilgrim under the Shadow of Jungfrau," and, lately, a "Defence of Capital Punishment." This 'Defence' is at many points well reasoned, and as a clear *resume* of all that has been already said on its own side of the question, may be considered as commendable. Its premises, however (as well as those of all reasoners *pro* or *con* on this vexed topic), are admitted only very partially by the world at large—a fact of which the author affects to be ignorant. Neither does he make the slightest attempt at bringing forward one novel argument. Any man of ordinary invention might have adduced and maintained a dozen.

The two series of "Wanderings" are, perhaps the best works of the writer. They are what is called "eloquent"; a little too much in that way, perhaps, but nevertheless entertaining.

Dr. Cheever is rather small in stature, and his countenance is vivacious; in other respects, there is nothing very observable about his personal appearance. He has been recently married.

CHARLES ANTHON

DOCTOR CHARLES ANTHON is the well-known Jay Professor of the Greek and Latin languages in Columbia College, New York, and Rector of the Grammar School. If not absolutely the best, he is at least generally considered the best, classicist in America. In England, and in Europe, at large, his scholastic acquirements are more sincerely respected than those of any of our countrymen. His additions to Lempiere are there justly regarded as evincing a nice perception of method,

and accurate as well as extensive erudition, but his "Classical Dictionary" has superseded the work of the Frenchman altogether. Most of Professor Anthon's publications have been adopted as textbooks at Oxford and Cambridge —an honour to be properly understood only by those acquainted with the many high requisites for attaining it. As a commentator (if not exactly as a critic) he may rank with any of his day, and has evinced powers very unusual in men who devote their lives to classical lore. His accuracy is very remarkable; in this particular he is always to be relied upon. The trait manifests itself even in his MS., which is a model of neatness and symmetry, exceeding in these respects anything of the kind with which I am acquainted. It is somewhat *too* neat, perhaps, and *too* regular, as well as diminutive, to be called beautiful; it might be mistaken at any time, however, for very elaborate copperplate engraving.

But his chirography, although fully in keeping, so far as precision is concerned, with his mental character, is, in its entire freedom from flourish or superfluity, as much *out* of keeping with his verbal style. In his notes to the Classics he is singularly Ciceronian —if, indeed, not positively Johnsonese.

An attempt was made not long ago to prepossess the public against his 'Classical Dictionary,' the most important of his works, by getting up a hue and cry of plagiarism—in the case of all similar books the most preposterous accusation in the world, although, from its very preposterousness, one not easily rebutted. Obviously, the design in any such compilation is, in the first place, to make a *useful school-book* or book of reference, and the scholar who should be weak enough to neglect this indispensable point for the mere purpose of winning credit with a few bookish men for originality, would deserve to be dubbed, by the public at least, a dunce. There are very few points of classical scholarship which are not the common property of 'the learner' throughout the world, and in composing any book of reference recourse is unscrupulously and even necessarily had in all cases to similar books which have preceded. In availing themselves of these latter, however, it is the practice of quacks to paraphrase page after page, rearranging the order of paragraphs, making a slight alteration in point of fact here and there, but preserving the spirit of the whole, its information, erudition, etc., etc., while everything is so completely *rewritten* as to leave no room for a direct charge of plagiarism; and this is considered and lauded as originality. Now, he who, in availing himself of the labours of his predecessors (and it is clear that all scholars *must* avail themselves of such labours)—he who shall copy *verbatim* the passages to be desired, without attempt at palming off their spirit as original with himself, is certainly no plagiarist, even if he fail to make *direct* acknowledgment of indebtedness—is unquestionably *less* of the plagiarist than the disingenuous and contemptible quack who wriggles himself, as above explained, into a reputation for originality, a reputation quite out of place in a case of this kind—the public, of course, never caring a straw whether he be original or not. These atacks upon the New York professor are to be attributed to a *clique* of pedants in and about Boston, gentle-

men envious of his success, and whose own compilations are noticeable only for the singular patience and ingenuity with which their dovetailing chicanery is concealed from the *public* eye.

Doctor Anthon is, perhaps, forty-eight years of age; about five feet eight inches in height; rather stout; fair complexion; hair light and inclined to curl; forehead remarkably broad and high; eye grey, clear, and penetrating; mouth well formed with excellent teeth—the lips having great flexibility, and consequent power of expression; the smile particularly pleasing. His address in general is bold, frank, cordial, full of *bonhomie*. His whole air is *distingue* in the best understanding of the term—that is to say, he would impress any one at first sight with the idea of his being no ordinary man. He has qualities, indeed, which would have ensured him eminent success in almost any pursuit; and there are times in which his friends are half disposed to regret his exclusive devotion to classical literature. He was one of the originators of the late *New York Review*, his associates in the conduct and proprietorship being Doctor F. L. Hawkes and Professor R. C. Henry. By far the most valuable papers, however, were those of Doctor Anthon.

RALPH HOYT

The Reverend Ralph Hoyt is known chiefly—at least, to the world of letters—by "The Chaunt of Life and other Poems, with Sketches and Essays." The publication of this work, however, was never *completed*, only a portion of the poems having appeared, and none of the essays or sketches. It is hoped that we shall yet have these latter.

Of the poems issued, one, entitled "Old," had so many peculiar excellences that I copied the whole of it, although quite long, in *The Broadway Journal*. It will remind every reader of Durand's fine picture, "An Old Man's Recollections," although between poem and painting there is no more than a very admissible similarity.

I quote a stanza from "Old" (the opening one) by way of bringing the piece to the remembrance of any who may have forgotten it:—

By the wayside, on a mossy stone,
Sat a hoary pilgrim sadly musing;
Oft I marked him sitting there alone,
All the landscape like a page perusing;
Poor unknown.
By the wayside on a mossy stone.

The quaintness aimed at here is, so far as a single stanza is concerned, to be defended as a legitimate effect, conferring high pleasure on a numerous and cultivated class of minds. Mr. Hoyt, however, in his continuous and uniform repetition of the first line in the last of each stanza of twenty-five, has by much exceeded the proper limits of the quaint and impinged upon the ludicrous. The poem, nevertheless, abounds in lofty merit, and has, in especial, some passages of rich imagination and exquisite pathos. For example:—

Seemed it pitiful he should sit there,
No one sympathising, no one heeding,
None to love him for his thin grey hair.

One sweet spirit broke the silent spell—
Ah, to me her name was always Heaven!
She besought him all his grief to tell—
(I was then thirteen and she eleven)
Isabel!
One sweet spirit broke the silent spell.

"Angel," said he sadly, "I am old;
Earthly hope no longer hath a morrow:
Why I sit here thou shalt soon be told"—
(Then his eye betrayed a pearl of sorrow—
Down it rolled—)
"Angel," said he sadly, *"I am old!"*

It must be confessed that some portions of "Old" (which is by far the best of the collection) remind us forcibly of the "Old Man" of Oliver Wendell Holmes.

"Proemus" is the concluding poem of the volume, and itself concludes with an exceedingly vigorous stanza, putting me not a little in mind of Campbell in his best days:—

O'er all the silent sky
A dark and scowling frown—
But darker scowled to die—
When all resolved to die—
When (night of dread renown!)
A thousand stars went down.

Mr. Hoyt is about forty years of age, of the medium height, pale complexion, dark hair and eyes. His countenance expresses sensibility and benevolence. He converses slowly and with perfect deliberation. He is married.

FREEMAN HUNT

Mr. Hunt is the editor and proprietor of the well-known *Merchants' Magazine,* one of the most useful of our monthly journals, and decidedly the best "property" of any work of its class. In its establishment he evinced many remarkable traits of character. He was entirely without means, and even much in debt, and otherwise embarrassed, when by one of those intuitive perceptions which belong only to genius, but which are usually attributed to "good luck," the "happy" idea entered his head of getting up a magazine devoted to the interests of the influential class of merchants. The chief happiness of this idea, however (which no doubt had been entertained and discarded by a hundred projectors before Mr. H.), consisted in the method by which he proposed to carry it into operation. Neglecting the hackneyed modes of advertising largely, circulating flashy prospectuses and sending out numerous "agents," who, in general, merely serve the purpose of boring people into a very temporary support of the work in whose behalf they are employed, he took the whole matter resolutely into his own hands; called personally, in the first place, upon his immediate mercantile friends; explained to them, frankly and succinctly, his object; put the value and necessity of the contemplated publication in the best light—as he well knew how to do—and in this manner obtained to head his subscription list a good many of the most eminent business men in New York. Armed with their names and with recommendatory letters from many of them, he now pushed on to the other chief cities of the Union, and thus, in

less time than is taken by ordinary men to make a preparatory flourish of trumpets, succeeded in building up for himself a permanent fortune and for the public a journal of immense interest and value. In the whole proceeding he evinced a tact, a knowledge of mankind, and a self-dependence which are the staple of even greater achievements than the establishment of a five-dollar magazine. In the subsequent conduct of the work he gave evidence of equal ability. Having, without aid, put the magazine upon a satisfactory footing as regards its circulation, he also, without aid, undertook its editorial and business conduct—from the first germ of the conception to the present moment having kept the whole undertaking within his own hands. His subscribers and regular contributors are now among the most intelligent and influential in America; the journal is regarded as absolute authority in mercantile matters, circulates extensively not only in this country, but in Europe, and even in regions more remote, affording its worthy and enterprising projector a large income, which no one knows better than himself how to put to good use.

The strong points, the marked peculiarities of Mr. Hunt could not have failed in arresting the attention of all observers of character; and Mr. Willis in especial has made him the subject of repeated comment. I copy what follows from the *New York Mirror:*—

"Hunt has been glorified in the *Hong-Kong Gazette,* is regularly complimented by the English mercantile authorities, has every bank in the world for an eager subscriber, every consul, every ship-owner, and navigator; is filed away as authority in every library, and thought of in half the countries of the world as early as No. 3 in their enumeration of distinguished Americans, yet who seeks to do him honour in the city he does honour to? The *Merchants' Magazine,* though a prodigy of perseverance and industry, is not an accidental development of Hunt's energies. He has always been singularly sagacious and original in devising new works and good ones. He was the founder of the first *Ladies' Magazine,* of the first children's periodical; he started the *American Magazine of Useful and Entertaining Knowledge,* compiled the best known collection of American anecdotes, and is an indefatigable writer—the author, among other things, of 'Letters about the Hudson.'

"Hunt was a playfellow of ours in round-jacket days, and we have always looked at him with a reminiscent interest. His luminous, eager eyes, as he goes along the street, keenly bent on his errand, would impress any observer with an idea of his genius and determination, and we think it quite time his earnest head was in the engraver's hand, and his daily passing by a mark for the *digito monstrari.* Few more worthy or more valuable citizens are among us."

Much of Mr. Hunt's character is included in what I have already said and quoted. He is "earnest," "eager," combining in a very singular manner general coolness and occasional excitability. He is a true friend, and the enemy of no man. His heart is full of the warmest sympathies and charities. No one in New York is more universally popular.

He is about five feet eight inches in height, well-proportioned; complexion dark florid; forehead capacious; chin massive and projecting, indicative (ac-

cording to Lavater and general experience) of that energy which is, in fact, the chief point of his character; hair light brown, very fine, of a weblike texture, worn long and floating about the face; eyes of wonderful brilliancy and intensity of expression; the whole countenance beaming with sensibility and intelligence. He is married, and is about thirty-eight years of age.

LAUGHTON OSBORN

PERSONALLY, Mr. Osborn is little known as an author, either to the public or in literary society, but he has made a great many "sensations" anonymously, or with a *nom de plume*. I am not sure that he has published anything with his own name.

One of his earliest works—if not his earliest—was "The Adventures of Jeremy Levis, by Himself," in one volume, a kind of medley of fact, fiction, satire, criticism, and novel philosophy. It is a dashing, reckless *brochure*, brimful of talent and audacity. Of course it was covertly admired by the few, and loudly condemned by all of the many who can fairly be said to have seen it at all. It had no great circulation. There was something wrong, I fancy, in the mode of its issue.

"Jeremy Levis" was followed by "The Dream of Alla-Ad-Deen," from the romance of Anastasia, by Charles Erskine White, D.D. This is a thin pamphlet of thirty-two pages, each page containing about a hundred and forty words. Alla-Ad-Deen is the son of Aladdin, of "wonderful lamp" memory, and the story is in the "Vision of Mirza" or "Rasselas" way. The design is to reconcile us to death and evil, on the somewhat unphilosophical ground that comparatively we are of little importance in the scale of creation. The author himself supposes this scale to be infinite, and thus his argument proves too much; for if evil should be regarded by man as of no consequence because, "comparatively," *he* is of none, it must be regarded as of no consequence by the angels for a similar reason—and so on in a never-ending ascent. In other words, the only thing proved is the rather bullish proposition that evil is no evil at all. I do not find that the "Dream" elicited any attention. It would have been more appropriately published in one of our magazines.

Next in order came, I believe, "The Confessions of a Poet, by Himself." This was in two volumes, of the ordinary novel form, but printed very openly. It made much noise in the literary world, and no little curiosity was excited in regard to its author, who was generally supposed to be John Neal. There were some grounds for this supposition, the tone and matter of the narrative bearing much resemblance to those of "Errata" and "Seventy-Six," especially in the points of boldness and vigour. "The Confessions," however, far surpassed any production of Mr. Neal's in a certain air of cultivation (if not exactly of scholarship) which pervaded it, as well as in the management of its construction—a particular in which the author of "The Battle of Niagara" invariably fails; there is no precision, no finish, about anything he does—always an excessive *force* but little of refined art. Mr. N. seems to be deficient in a sense of *completeness*. He begins well, vigorously, startlingly, and proceeds by fits, quite at random, now

prosing, now exciting vivid interest, but his conclusions are sure to be hurried and indistinct, so that the reader perceives a falling off, and closes the book with dissatisfaction. He has done nothing which, as a whole, is even respectable, and "The Confessions" are quite remarkable for their artistic unity and perfection. But in higher regards they are to be commended. I do not think, indeed, that a better book of its kind has been written in America. To be sure, it is not precisely the work to place in the hands of a lady, but its scenes of passion are intensely wrought, its incidents are striking and original, its sentiments audacious and suggestive at least, if not at all times tenable. In a word, it is that rare thing, a fiction of *power* without rudeness. Its spirit, in general, resembles that of "Miserrimus" and "Martin Faber."

Partly on account of what most persons would term their licentiousness, partly, also, on account of the prevalent idea that Mr. Neal (who was never very popular with the press) had written them, "The Confessions," by the newspapers, were most unscrupulously misrepresented and abused. The *Commercial Advertiser* of New York was, it appears, foremost in condemnation and Mr. Osborn thought proper to avenge his wrongs by the publication of a bulky satirical poem, levelled at the critics in general, but more especially at Colonel Stone, the editor of the *Commercial*. This satire (which was published in exquisite style as regards print and paper) was entitled "The Vision of Rubeta." Owing to the high price necessarily set upon the book, no great many copies were sold, but the few that got into circulation made quite a hubbub, and with reason, for the satire was not only bitter but personal in the last degree. It was, moreover, very censurably indecent—*filthy* is, perhaps, the more appropriate word. The press, without exception, or nearly so, condemned it in loud terms, without taking the trouble to investigate its pretensions as a literary work. But as "The Confessions of a Poet" was *one* of the best novels of its kind ever written in this country, so "The Vision of Rubeta" was decidedly *the best* satire. For its vulgarity and gross personality there is no defence, but its mordacity cannot be gainsaid. In calling it, however, the best American satire, I do not intend any excessive commendation—for it is, in fact, the *only* satire composed by an American. Trumbull's clumsy work is nothing at all, and then we have Halleck's "Croakers," which is very feeble —but what is there besides? "The Vision" is our best satire, and still a sadly deficient one. It was bold enough and bitter enough, and well constructed and decently versified, but it failed in *sarcasm*, because its malignity was permitted to render itself evident. The author is never very severe because he is never sufficiently cool. We laugh not so much at the objects of his satire as we do at himself for getting into so great a passion. But, perhaps, under no circumstances is wit the *forte* of Mr. Osborn. He has few equals at downright invective. "The Vision" was succeeded by "Arthur Carryl and other Poems," including an additional canto of the satire, and several happy although not in all cases accurate or comprehensive imitations in English of the Greek and Roman metres. "Arthur Carryl" is a fragment, in the manner of "Don Juan."

I do not think it especially meritorious. It has, however, a truth-telling and discriminative preface, and its notes are well worthy perusal. Some opinions embraced in these latter on the topic of versification I have examined in one of the series of articles called "Marginalia."

I am not aware that since "Arthur Carryl" Mr. Osborn has written anything more than a "Treatise on Oil Painting," issued not long ago by Messrs. Wiley and Putnam. This work is highly spoken of by those well qualified to judge, but is, I believe, principally a compilation or compendium.

In personal character, Mr. O. is one of the most remarkable men I ever yet had the pleasure of meeting. He is undoubtedly one of "Nature's own noblemen," full of generosity, courage, honour—chivalrous in every respect, but, unhappily, carrying his ideas of chivalry, or rather of independence, to the point of Quixotism, if not of absolute insanity. He has no doubt been misapprehended, and therefore wronged by the world; but he should not fail to remember that the source of the wrong lay in his own idiosyncrasy—one altogether unintelligible and unappreciable by the mass of mankind.

He is a member of one of the oldest and most influential, formerly one of the wealthiest, families in New York. His acquirements and accomplishments are many and unusual. As poet, painter, and musician, he has succeeded nearly equally well, and absolutely succeeded as each. His scholarship is extensive. In the French and Italian languages he is quite at home, and in everything he is thorough and accurate. His critical abilities are to be highly respected, although he is apt to swear somewhat too roundly by Johnson and Pope. Imagination is not Mr. Osborn's *forte*.

He is about thirty-two or three—certainly not more than thirty-five years of age. In person he is well made, probably five feet ten or eleven, muscular and active. Hair, eyes, complexion, rather light; fine teeth; the whole expression of the countenance manly, frank, and prepossessing in the highest degree.

FITZ-GREENE HALLECK

THE name of Halleck is at least as well established in the poetical world as that of any American. Our principal poets are, perhaps, the most frequently named in this order—Bryant, Halleck, Dana, Sprague, Longfellow, Willis, and so on—Halleck coming second in the series, but holding, in fact, a rank in the public opinion quite equal to that of Bryant. The accuracy of the arrangement as above made may, indeed, be questioned. For my own part, I should have it thus—Longfellow, Bryant, Halleck, Willis, Sprague, Dana; and, estimating rather the poetic capacity than the poems actually accomplished, there are three or four comparatively unknown writers whom I would place in the series between Bryant and Halleck, while there are about a dozen whom I should assign a position between Willis and Sprague. Two dozen at least might find room between Sprague and Dana—this latter, I fear, owing a very large portion of his reputation to his *quondam* editorial connection with *The North American Review*. One or two poets, now in my mind's eye, I should have no hesitation in posting

above even Mr. Longfellow—still not intending this as very extravagant praise.

It is noticeable, however, that, in the arrangement which I attribute to the popular understanding, the order observed is nearly, if not exactly, that of the ages—the poetic ages—of the individual poets. Those rank first who were first known. The priority has established the strength of impression. Nor is this result to be accounted for by mere reference to the old saw—that first impressions are the strongest. Gratitude, surprise, and a species of hyper-patriotic triumph have been blended, and finally confounded, with admiration or appreciation in regard to the *pioneers* of American literature, among whom there is not one whose productions have not been grossly overrated by his countrymen. Hitherto we have been in no mood to view with calmness and discuss with discrimination the real claims of the few who were *first* in convincing the mother country that her sons were not all brainless, as at one period she half affected and wholly wished to believe. Is there any one so blind as not to see that Mr. Cooper, for example, owes much, and Mr. Paulding nearly all, of his reputation as a novelist to his early occupation of the field? Is there any one so dull as not to know that fictions which neither of these gentlemen *could* have written are written daily by native authors, without attracting much more of commendation than can be included in a newspaper paragraph? And, again, is there any one so prejudiced as not to acknowledge that all this happens because there is no longer either reason or wit in the query, "Who reads an American book?"

I mean to say, of course, that Mr. Halleck, in the *apparent* public estimate, maintains a somewhat better position than that to which, on absolute grounds, he is entitled. There is something, too, in the *bonhomie* of certain of his compositions—something altogether distinct from poetic merit—which had aided to establish him; and much, also, must be admitted on the score of his personal popularity, which is deservedly great. With all these allowances, however, there will still be found a large amount of poetical fame to which he is *fairly* entitled.

He has written very little, although he began at an early age—when quite a boy, indeed. His "juvenile" works, however, have been kept very judiciously from the public eye. Attention was first called to him by his satires, signed "Croaker" and "Croaker and Co.," published in *The New York Evening Post*, in 1819. Of these the pieces with the signature *"Croaker and Co."* were the joint work of Halleck and his friend Drake. The political and personal features of these *jeux d'esprit* gave them a consequence and a notoriety to which they are entitled on no other account. They are not without a species of drollery, but are loosely and no doubt carelessly written.

Neither was "Fanny," which closely followed the "Croakers," constructed with any great deliberation. "It was printed," say the ordinary memoirs, "within three weeks from its commencement;" but the truth is, that a couple of days would have been an ample allowance of time for any such com-

position. If we except a certain gentlemanly ease and *insouciance*, with some fancy of illustration, there is really very little about this poem to be admired. There has been no positive avowal of its authorship, although there can be no doubt of its having been written by Halleck. He, I presume, does not esteem it very highly. It is a mere extravaganza, in close imitation of "Don Juan"—a vehicle for squibs at contemporary persons and things.

Our poet, indeed, seems to have been much impressed by "Don Juan," and attempts to engraft its farcicalities even upon the grace and delicacy of "Alnwick Castle," as, for example,—

Men in the coal and cattle line,
From Teviot's bard and hero land,
From royal Berwick's beach of sand,
From Wooler, Morpeth, Hexham, *and*
Newcastle-upon-Tyne.

These things may lay claim to oddity but no more. They are totally out of keeping with the tone of the sweet poem into which they are thus clumsily introduced, and serve no other purpose than to deprive it of all unity of effect. If a poet *must* be farcical, let him be just that; he can be nothing better at the same moment. To be drolly sentimental, or even sentimentally droll, is intolerable to men and gods and columns.

"Alnwick Castle" is distinguished, in general, by that air of quiet grace, both in thought and expression, which is the prevailing feature of the muse of Halleck. Its second stanza is a good specimen of this manner. The commencement of the fourth belongs to a very high order of poetry:—

Wild roses by the Abbey towers
Are gay in their young bud and bloom—
They were born of a race of funeral flowers
That garlanded, in long-gone hours,
A Templar's knightly tomb.

This is gloriously imaginative, and the effect is singularly increased by the sudden transition from iambuses to anapæsts. The passage is, I think, the noblest to be found in Halleck, and I would be at a loss to discover its parallel in all American poetry.

"Marco Bozzaris" has much lyrical, without any great amount of *ideal* beauty. Force is its prevailing feature —force resulting rather from well-ordered metre, vigorous rhythm, and a judicious disposal of the circumstances of the poem, than from any of the truer lyric material. I should do my conscience great wrong were I to speak of "Marco Bozzaris" as it is the fashion to speak of it, at least in print. Even as a lyric or ode it is surpassed by many American and a multitude of foreign compositions of a similar character.

"Burns" has numerous passages exemplifying its author's felicity of *expression;* as, for instance—

Such graves as his are pilgrim shrines—
Shrines to no code or creed confined—
The Delphian vales, the Palestines,
The Meccas of the mind.

And, again—

There have been loftier themes than his,
And longer scrolls and louder lyres,
And lays lit up with Poesy's
Purer and holier fires.

But to the *sentiment* involved in this last quatrain I feel disposed to yield an assent more thorough than might be expected. Burns, indeed, was the puppet of circumstance. As a poet, no person on the face of the earth has been more extravagantly, more absurdly overrated.

"The Poet's Daughter" is one of the most characteristic works of Halleck, abounding in his most distinctive traits, grace, expression, repose, *insouciance*. The vulgarity of

I'm busy in the cotton trade
and sugar line,

has, I rejoice to see, been omitted in the late editions. The eleventh stanza is certainly not English as it stands, and, besides, is quite unintelligible. What is the meaning of this?—

But her who asks, though first among
The good, the beautiful, the young,
The birthright of a spell more strong
Than these have brought her.

The "Lines on the Death of Joseph Rodman Drake" is, as a whole, one of the best poems of its author. Its simplicity and delicacy of sentiment will recommend it to all readers. It is, however, carelessly written, and the first quatrain—

Green be the turf above thee,
Friend of my better days—
None knew thee but to love thee,
Nor named thee but to praise—

although beautiful, bears too close a resemblance to the still more beautiful lines of Wordsworth—

She dwelt among the untrodden ways
Beside the springs of Dove,
A maid whom there were none to praise,
And very few to love!

In versification, Mr. Halleck is much as usual, although in this regard Mr. Bryant has paid him numerous compliments. "Marco Bozzaris" has certainly some vigour of rhythm, but its author, in short, writes carelessly, loosely, and, as a matter of course, seldom effectively so far as the outworks of literature are concerned.

Of late days he has nearly given up the muses, and we recognise his existence as a poet chiefly by occasional translations from the Spanish or German.

Personally, he is a man to be admired, respected, but more especially beloved. His address has all the captivating *bonhomie* which is the leading feature of his poetry and, indeed, of his whole moral nature. With his friends he is all ardour, enthusiasm, and cordiality, but to the world at large he is reserved, shunning society, into which he is seduced only with difficulty, and upon rare occasions. The love of solitude seems to have become with him a passion.

He is a good modern linguist, and an excellent *belles lettres* scholar; in general, has read a great deal, although very discursively. He is what the world calls *ultra* in most of his opinions, more particularly about literature and politics, and is fond of broaching and supporting paradoxes. He converses fluently, with animation and zeal; is choice and accurate in his language, exceedingly quick at repartee, and apt at anecdote. His manners are courteous, with dignity and a little tincture of Gal-

ticism. His age is about fifty. In height he is probably five feet seven. He *has been* stout, but may now be called well-proportioned. His forehead is a noble one, broad, massive, and intellectual, a little bald about the temples; eyes dark and brilliant, but not large; nose Grecian; chin prominent; mouth finely chiselled and full of expression, although the lips are thin;—his smile is peculiarly sweet.

In *Graham's Magazine* for September, 1843, there appeared an engraving of Mr. Halleck from a painting by Inman. The likeness conveys a good general idea of the man, but is far too stout and youthful-looking for his appearance at present.

His usual pursuits have been commercial, but he is now the principal superintendent of the business of Mr. John Jacob Astor. He is unmarried.

ANN S. STEPHENS

Mrs. Stephens has made no collection of her works, but has written much for the magazines, and well. Her compositions have been brief tales, with occasional poems. She made her first "sensation" in obtaining a premium of four hundred dollars, offered for "the best prose story" by some one of our journals, her "Mary Derwent" proving the successful article. The *amount* of the prize, however—a much larger one than it has been the custom to offer—had more to do with the *eclat* of the success than had the positive merit of the tale, although this is very considerable. She has subsequently written several better things—"Malina Gray," for example, "Alice Copley," and "The Two Dukes." These are on serious subjects. In comic ones she has comparatively failed. She is fond of the bold, striking, trenchant—in a word, of the melodramatic; has a quick appreciation of the picturesque, and is not unskilful in delineations of character. She seizes adroitly on salient incidents and presents them with vividness to the eye, but in their combinations or adaptations she is by no means so thoroughly at home—that is to say, her plots are not so good as are their individual items. Her style is what the critics usually term "powerful," but lacks real power through its verboseness and floridity. It is, in fact, generally turgid—even bombastic—involved, needlessly parenthetical, and superabundant in epithets, although these latter are frequently well chosen. Her sentences are, also, for the most part too long; we forget their commencements ere we get at their terminations. Her faults, nevertheless, both in matter and manner, belong to the effervescence of high talent, if not exactly of genius.

Of Mrs. Stephens' poetry I have seen so very little that I feel myself scarcely in condition to speak of it.

She began her literary life, I believe, by editing *The Portland Magazine,* and has since been announced as editor of *The Ladies' Companion,* a monthly journal published some years ago in New York, and also, at a later period, of *Graham's Magazine,* and subsequently, again, of *Peterson's National Magazine.* These announcements were announcements and no more; the lady had nothing to do with the editorial control of either of the three last-named works.

The portrait of Mrs. Stephens which appeared in *Graham's Magazine* for November, 1844, cannot fairly be con-

sidered a likeness at all. She is tall and slightly inclined to *embonpoint*—an English figure. Her forehead is somewhat low, but broad; the features generally massive, but full of life and intellectuality. The eyes are blue and brilliant; the hair blonde and very luxuriant.

EVERT A. DUYCKINCK

Mr. Duyckinck is one of the most influential of the New York *litterateurs*, and has done a great deal for the interests of American letters. Not the least important service rendered by him was the projection and editorship of Wiley and Putnam's "Library of Choice Reading," a series which brought to public notice many valuable foreign works which had been suffering under neglect in this country, and at the same time afforded unwonted encouragement to native authors by publishing their books, in good style and in good company, without trouble or risk to the authors themselves, and in the very teeth of the disadvantages arising from the want of an international copyright law. At one period it seemed that this happy scheme was to be overwhelmed by the competition of rival publishers—taken, in fact, quite out of the hands of those who, by "right of discovery," were entitled at least to its first fruits. A great variety of "Libraries," in imitation, were set on foot, but whatever may have been the temporary success of any of these latter, the original one has already too well established itself in the public favour to be overthrown, and thus has not been prevented from proving of great benefit to our literature at large.

Mr. Duyckinck has slyly acquired much fame and numerous admirers under the *nom de plume of* "Felix Merry." The various essays thus signed have attracted attention everywhere from the judicious. The style is remarkable for its very unusual blending of purity and ease, with a seemingly inconsistent originality, force, and independence.

"Felix Merry," in connection with Mr. Cornelius Mathews, was one of the editors and originators of *Arcturus*, decidedly the very best magazine in many respects ever published in the United States. A large number of its most interesting papers were the work of Mr. D. The magazine was, upon the whole, a little *too good* to enjoy extensive popularity—although I am here using an equivocal phrase, for a *better* journal might have been far more acceptable to the public. I must be understood, then, as employing the epithet "good" in the sense of the literary quietists. The general taste of *Arcturus* was, I think, *excessively tasteful;* but this character applies rather more to its external or mechanical appearance than to its essential qualities. Unhappily, magazines and other similar publications, are, in the beginning, judged chiefly by externals. People saw *Arcturus looking* very much like other works which had failed through notorious dulness, although admitted as *arbitri elegantiarum* in all points of what is termed taste or decorum; and they, the people, had no patience to examine any further. Cæsar's wife was required not only to *be* virtuous but to *seem* so, and in letters it is demanded not only that we be not stupid, but that we do not array ourselves in the habiliments of stupidity.

It cannot be said of *Arcturus* exactly that it wanted *force*. It was deficient in power of impression, and this deficiency is to be attributed mainly to the exceeding brevity of its articles—a brevity that degenerated into mere paragraphism, precluding dissertation or argument, and thus all permanent effect. The magazine, in fact, had some of the worst or most inconvenient features without any of the compensating advantages of a weekly literary newspaper. The mannerism to which I refer seemed to have its source in undue admiration and consequent imitation of *The Spectator*.

In addition to his more obvious literary engagements, Mr. Duyckinck writes a great deal, editorially and otherwise, for *The Democratic Review*, *The Morning News*, and other periodicals.

In character he is remarkable, distinguished for the *bonhomie* of his manner, his simplicity and single-mindedness, his active beneficence, his hatred of wrong done even to any enemy, and especially for an almost Quixotic fidelity to his friends. He seems in perpetual good humour with all things, and I have no doubt that in his secret heart he is an optimist.

In person he is equally simple as in character—the one is a *pendent* of the other. He is about five feet eight inches high, somewhat slender. The forehead, phrenologically, is a good one; eyes and hair light; the whole expression of the face that of serenity and benevolence, contributing to give an idea of youthfulness. He is probably thirty, but does not seem to be twenty-five. His dress, also, is in full keeping with his character, scrupulously neat but plain, and conveying an instantaneous conviction of the gentleman. He is a descendant of one of the oldest and best Dutch families in the state. Married.

JAMES ALDRICH

Mr. Aldrich has written much for the magazines, etc., and at one time assisted Mr. Park Benjamin in the conduct of *The New World*. He also originated, I believe, and edited a not very long-lived or successful weekly paper, called *The Literary Gazette*, an imitation in its external appearance of the London journal of the same name. I am not aware that he has made any collection of his writings. His poems abound in the true poetic spirit, but they are frequently chargeable with plagiarism, or something much like it. True, I have seen but three of Mr. Aldrich's compositions in verse—the three (or perhaps there are four of them) included by Mr. Griswold in his "Poets and Poetry of America." Of these three (or four), however, there are two which I cannot help regarding as palpable plagiarisms. Of one of them, in especial, "*A* Death-Bed," it is impossible to say a plausible word in defence. Both in matter and manner it is nearly identical with a little piece entitled "*The* Death-Bed," by Thomas Hood.

The charge of plagiarism, nevertheless, is a purely literary one; and a plagiarism even distinctly proved by no means necessarily involves any moral delinquency. This proposition applies very especially to what appear to be *poetical* thefts. The poetic sentiment presupposes a keen appreciation of the beautiful with a longing for its assimilation into the poetic identity. What the poet intensely admires becomes,

thus, in very fact, although only partially, a portion of his own soul. Within this soul it has a secondary origination; and the poet, thus possessed by another's thought, cannot be said to take of it possession. But in either view he thoroughly feels it as *his own;* and the tendency to this feeling is counteracted only by the sensible presence of the true, palpable origin of the thought in the volume when he has derived it—an origin which, in the long lapse of years, it is impossible *not* to forget, should the thought itself, as it often is, be forgotten. But the frailest association will regenerate it; it springs up with all the vigour of a new birth; its absolute originality is not with the poet a matter even of suspicion; and when he has written it and printed it, and on its account is charged with plagiarism, there will be no one more entirely astounded than himself. Now, from what I have said, it appears that the liability to accidents of this character is in the direct ratio of the poetic sentiment, of the susceptibility to the poetic impression; and, in fact, all literary history demonstrates that, for the most frequent and palpable plagiarisms, we must search the works of the most eminent poets.

Since penning the above I have found five quatrains by Mr. Aldrich, with the heading "Molly Gray." These verses are in the fullest exemplification of what I have just said of their author, evincing at once, in the most remarkable manner, both his merit as an imaginative poet and his unconquerable proneness to imitation. I quote the two concluding quatrains.

Pretty, fairy Molly Gray!
What may thy fit emblems be?
Stream or star or bird or flower—
They are all too poor for thee.

No type to match thy beauty
My wandering fancy brings—
Not fairer than its chrysalis
Thy soul with its golden wings!

Here the "Pretty, fairy Molly Gray!" will put every reader in mind of Tennyson's "Airy, fairy Lillian!" by which Mr. Aldrich's whole poem has been clearly suggested; but the thought in the *finale* is, as far as I know anything about it, original, and is not more happy than happily expressed.

Mr. Aldrich is about thirty-six years of age. In regard to his person there is nothing to be especially noted.

CHRISTOPHER PEARSE CRANCH

The Reverend C. P. Cranch is one of the least intolerable of the school of Boston transcendentalists—and, in fact, I believe that he has at last "come out from among them," abandoned their doctrines (whatever they are), and given up their company in disgust. He was at one time one of the most noted, and undoubtedly one of the least absurd contributors to *The Dial,* but has reformed his habits of thought and speech, domiciliated himself in New York, and set up the easel of an artist in one of the Gothic chambers of the University.

About two years ago a volume of "Poems by Christopher Pearse Cranch" was published by Carey and Hart. It was most unmercifully treated by the critics, and much injustice, in my opin-

ion, was done to the poet. He seems to me to possess unusual vivacity of fancy and dexterity of expression, while his versification is remarkable for its accuracy, vigour, and even for its originality of effect. I might say, perhaps, rather more than all this, and maintain that he has imagination if he would only condescend to employ it, which he will not, or *would* not until lately—the word compounders and quibble concoctors of Frogpondium having inoculated him with a preference for Imagination's half-sister, the Cinderella Fancy. Mr. Cranch has seldom contented himself with harmonious combinations of thought. There must always be, to afford him perfect satisfaction, a certain amount of the odd, of the whimsical, of the affected, of the *bizarre*. He is as full of absurd conceits as Cowley or Donne, with this difference, that the conceits of these latter are Euphuisms beyond redemption—flat, irremediable, self-contented nonsensicalities, and in so much are good of their kind; but the conceits of Mr. Cranch are, for the most part, conceits intentionally manufactured, for conceit's sake, out of the material for properly imaginative, harmonious, proportionate, or poetical ideas. We see every moment that he has been at uncommon *pains* to make a fool of himself.

But perhaps I am wrong in supposing that I am at all in condition to decide on the merits of Mr. Cranch's poetry, which is professedly addressed to the few. "Him we will seek," says the poet—

Him we will seek, and none but him,
Whose inward sense hath not grown dim;
Whose soul is steeped in Nature's tinct,
And to the Universal linked;
Who loves the beauteous Infinite
With deep and ever new delight,
And carrieth where'er he goes
The inborn sweetness of the rose—
The perfume as of Paradise—
The talisman above all price—
The optic glass that wins from far
The meaning of the utmost star—
The key that opes the golden doors
Where earth and heaven have piled their stores—
The magic ring, the enchanter's wand—
The title-deed to Wonder-land—
The wisdom that o'erlooketh sense,
The clairvoyance of Innocence.

This is all very well, fanciful, pretty, and neatly turned—all with the exception of the two last lines, and it is a pity they were not left out. It is laughable to see that the transcendental poets, if beguiled for a minute or two into respectable English and common sense, are always sure to remember their cue just as they get to the end of their song, which, by way of salvo, they then round off with a bit of doggerel about "wisdom that o'erlook*eth* sense" and "the clairvoyance of Innocence." It is especially observable that, in adopting the cant of thought, the cant of phraseology is adopted at the same instant. Can Mr. Cranch, or can anybody else, inform me why it is that, in the really sensible opening passages of what I have here quoted, he employs the modern, and only in the final couplet of "goosetherumfoodle" makes use of the obsolete termination of verbs in the third person singular, present tense?

One of the best of Mr. Cranch's compositions is undoubtedly his poem

on *Niagara.* It has some natural thoughts, and grand ones, suiting the subject; but then they are more than half-divested of their nature by the attempt at adorning them with *oddity* of expression. *Quaintness* is an admissible and important adjunct to ideality—an adjunct whose value has been long misapprehended—but in picturing the sublime it is altogether out of place. What idea of power, of grandeur, for example, can any human being connect even with Niagara, when Niagara is described in language so trippingly fantastical, so palpably adapted to a purpose, as that which follows?

I stood upon a speck of ground;
Before me fell a stormy ocean.
I was like a captive bound;
And around
A universe of sound
Troubled the heaven with ever-quivering motion.

Down, down for ever—down, down for ever—
Something falling, falling, falling;
Up, up for ever—up, up for ever,
Resting never,
Boiling up for ever,
Steam-clouds shot up with thunder-bursts appalling.

It is difficult to conceive anything more ludicrously out of keeping than the thoughts of these stanzas and the *petit-maitre,* fidgety, hop-skip-and-jump air of the words and the Lilliputian parts of the versification.

A somewhat similar metre is adopted by Mr. Cranch in his "Lines on Hearing Triumphant Music," but as the subject is essentially different, so the effect is by no means so displeasing. I copy one of the stanzas as the noblest individual passage which I can find among all the poems of its author:

That glorious strain!
Oh, from my brain
I see the shadows flitting like scared ghosts.
A light—a light
Shines in to-night
Round the good angels trooping to their posts,
And the black cloud is rent in twain
Before the ascending strain.

Mr. Cranch is well educated, and quite accomplished. Like Mr. Osborn, he is musician, painter, and poet, being in each capacity very respectably successful.

He is about thirty-three or four years of age; in height, perhaps five feet eleven; athletic; front face not unhandsome—the forehead evincing intellect, and the smile pleasant; but the profile is marred by the turning up of the nose, and altogether is hard and disagreeable. His eyes and hair are dark brown—the latter worn short, slightly inclined to curl. Thick whiskers meeting under the chin, and much out of keeping with the shirt-collar *a la Byron.* Dresses with marked plainness. He is married.

SARAH MARGARET FULLER

Miss Fuller was at one time editor, or one of the editors of *The Dial,* to which she contributed many of the most forcible and certainly some of the most peculiar papers. She is known, too, by "Summer on the Lakes," a remarkable assemblage of sketches, issued in 1844,

by Little and Brown of Boston. More lately she has published "Woman in the Nineteenth Century," a work which has occasioned much discussion, having had the good fortune to be warmly abused and chivalrously defended. At present, she is assistant editor of *The New York Tribune,* or rather a salaried contributor to that journal, for which she has furnished a great variety of matter, chiefly notices of new books, etc., etc., her articles being designated by an asterisk. Two of the best of them were a review of Professor Longfellow's late magnificent edition of his own works (with a portrait), and an appeal to the public in behalf of her friend Harro Harring. The review did her infinite credit; it was frank, candid, independent—in even ludicrous contrast to the usual mere glorifications of the day—giving honour *only* where honour was due, yet evincing the most thorough capacity to appreciate and the most sincere intention to place in the fairest light the real and idiosyncratic merits of the poet.

In my opinion it is one of the very few reviews of Longfellow's poems, ever published in America, of which the critics have not had abundant reason to be ashamed. Mr. Longfellow is entitled to a certain and very distinguished rank among the poets of his country, but that country is disgraced by the evident toadyism which would award to his social position and influence, to his fine paper and large type, to his morocco binding and gilt edges, to his flattering portrait of himself, and to the illustrations of his poems by Huntingdon, that amount of indiscriminate approbation which neither could nor would have been given to the poems themselves.

The defence of Harro Harring, or rather the Philippic against those who were doing him wrong, was one of the most eloquent and well-*put* articles I have ever yet seen in a newspaper.

"Woman in the Nineteenth Century" is a book which few women in the country could have written, and no woman in the country would have published, with the exception of Miss Fuller. In the way of independence, of unmitigated radicalism, it is one of the "Curiosities of American Literature," and Mr. Griswold should include it in his book. I need scarcely say that the essay is nervous, forcible, thoughtful, suggestive, brilliant, and to a certain extent scholar-like—for all that Miss Fuller produces is entitled to these epithets—but I must say that the conclusions reached are only in part my own. Not that they are too bold by any means—too novel, too startling, or too dangerous in their consequences, but that in their attainment too many premises have been distorted, and too many analogical inferences left altogether out of sight. I mean to say that the intention of the Deity as regards sexual differences—an intention which can be distinctly comprehended only by throwing the exterior (more sensitive) portions of the mental retina *casually* over the wide field of universal *analogy*—I mean to say that this *intention* has not been sufficiently considered. Miss Fuller has erred, too, through her own excessive objectiveness. She judges *woman* by the heart and intellect of Miss Fuller, but there are not more than one or two dozen Miss Fullers on the whole face of the earth. Holding these opinions in regard to "Woman in the Nineteenth Century," I still feel

myself called upon to disavow the silly condemnatory criticism of the work which appeared in one of the earliest numbers of *The Broadway Journal*. That article was *not* written by myself, and *was* written by my associate, Mr. Briggs.

The most favourable estimate of Miss Fuller's genius (for high genius she unquestionably possesses) is to be obtained, perhaps, from her contributions to *The Dial*, and from her "Summer on the Lakes." Many of the *descriptions* in this volume are unrivalled for *graphicality* (why is there not such a word?), for the force with which they convey the true by the novel or unexpected, by the introduction of touches which other artists would be sure to omit as irrelevant to the subject. This faculty, too, springs from her subjectiveness, which leads her to paint a scene less by its features than by its effects.

Here, for example, is a portion of her account of Niagara:—

"Daily these proportions widened and towered more and more upon my sight, and I got at last a proper foreground for these sublime distances. Before coming away I think I really saw the full wonder of the scene. After awhile it *so drew me into itself as to inspire an undefined dread, such as I never knew before, such as may be felt when death is about to usher us into a new existence*. The perpetual trampling of the waters seized my senses. *I felt that no other sound, however near, could be heard, and would start and look behind me for a foe*. I realised the identity of that mood of nature in which these waters were poured down with such absorbing forces with that in which the Indian was shaped on the same soil. For continually upon my mind came, unsought and unwelcome, *images, such as had never haunted it before, of naked savages stealing behind me with uplifted tomahawks*. Again and again this illusion recurred, and even *after I had thought it over, and tried to shake it off, I could not help starting and looking behind me*. What I liked best was to sit on Table Rock close to the great fall; *there all power of observing details, all separate consciousness was quite lost*."

The truthfulness of the passages italicised will be felt by all; the feelings described are, perhaps, experienced by every (imaginative) person who visits the fall; but most persons, through predominant subjectiveness, would scarcely be conscious of the feelings, or, at best, would never think of employing them in an attempt to convey to others an impression of the scene. Hence so many desperate failures to convey it on the part of ordinary tourists. Mr. William W. Lord, to be sure, in his poem "Niagara," is sufficiently objective; he describes not the fall, but very properly the effect of the fall upon him. He says that it made him think of his *own* greatness, of his *own* superiority, and so forth, and so forth; and it is only when we come to think that the thought of Mr. Lord's greatness is quite idiosyncratic, confined exclusively to Mr. Lord, that we are in condition to understand how, in spite of his objectiveness, he has failed to convey an idea of anything beyond one Mr. William W. Lord.

From the essay entitled "Philip Van Artevelde," I copy a paragraph which will serve at once to exemplify Miss Fuller's more earnest (declamatory)

style, and to show the tenor of her prospective speculations:—

"At Chicago I read again 'Philip Van Artevelde,' and certain passages in it will always be in my mind associated with the deep sound of the lake, as heard in the night. I used to read a short time at night, and then open the blind to look out. The moon would be full upon the lake, and the calm breath, pure light, and the deep voice, harmonised well with the thought of the Flemish hero. When will this country have such a man? It is what she needs—no thin Idealist, no coarse Realist, but a man whose eye reads the heavens while his feet step firmly on the ground, and his hands are strong and dexterous in the use of human instruments. A man, religious, virtuous, and—sagacious; a man of universal sympathies, but self-possessed; a man who knows the region of emotion, though he is not its slave; a man to whom this world is no mere spectacle or fleeting shadow, but a great solemn game, to be played with good heed, for its stakes are of eternal value, yet who, if his own play be true, heeds not what he loses by the falsehood of others. A man who lives from the past, yet knows that its honey can but moderately avail him; whose comprehensive eye scans the present, neither infatuated by its golden lures nor chilled by its many ventures; who possesses prescience, as the wise man must, but not so far as to be driven mad to-day by the gift which discerns to-morrow. When there is such a man for America, the thought which urges her on will be expressed."

From what I have quoted a *general* conception of the prose style of the authoress may be gathered. Her manner, however, is infinitely varied. It is always forcible—but I am not sure that it is always anything else, unless I say picturesque. It rather indicates than evinces scholarship. Perhaps only the scholastic, or, more properly, those accustomed to look narrowly at the structure of phrases, would be willing to acquit her of her ignorance of grammar—would be willing to attribute her slovenliness to disregard of the shell in anxiety for the kernel, or to waywardness, or to affectation, or to blind reverence for Carlyle—would be able to detect, in her strange and continual inaccuracies, a capacity for the accurate.

"I cannot sympathise with such an apprehension; the spectacle is *capable to* swallow *up* all such objects."

"It is fearful, too, to know as you look, that whatever has been swallowed by the cataract, is *like* to rise suddenly to light."

"I took our *mutual* friends to see her."

"It was always obvious that they had nothing in common *between them.*"

"The Indian cannot be looked at truly *except* by a poetic eye."

"M'Kenney's Tour to the Lakes gives some facts not to be met *with* elsewhere."

"There is that mixture of culture and rudeness in the aspect of things *as* gives a feeling of freedom," etc., etc., etc.

These are merely a few, a very few instances, taken at random from among a multitude of *wilful* murders committed by Miss Fuller on the American of President Polk. She uses, too, the word "ignore," a vulgarity adopted only of late days (and to no good purpose, since there is no necessity for it) from the barbarisms of the law, and makes

no scruple of giving the Yankee interpretation to the verbs "witness" and "realise," to say nothing of "use," as in the sentence, "I used to read a short time at night." It will not do to say, in defence of such words, that in such senses they may be found in certain dictionaries—in that of Bolles, for instance;—*some* kind of "authority" may be found for *any* kind of vulgarity under the sun.

In spite of these things, however, and of her frequent unjustifiable Carlyleisms (such as that of writing sentences which are no sentences, since, to be parsed, reference must be had to sentences preceding), the style of Miss Fuller is one of the very best with which I am acquainted. In general effect, I know no style which surpasses it. It is singularly piquant, vivid, terse, bold, luminous—leaving details out of sight, it is everything that a style need be.

I believe that Miss Fuller has written much poetry, although she has published little. That little is tainted with the affectation of the *transcendentalists* (I use this term, of course, in the sense which the public of late days seem resolved to give it), but is brimful of the poetic *sentiment*. Here, for example, is something in Coleridge's manner, of which the author of "Genevieve" might have had no reason to be ashamed:—

A maiden sat beneath a tree;
Tear-bedewed her pale cheeks be,
And she sighed heavily.

From forth the wood into the *light*
A hunter strides with carol *light*,
And a glance so bold and bright.

He careless stopped and eyed the maid:
"Why weepest thou?" he gently said;
"I love thee well, be not afraid."

He takes her hand and leads her on—
She should have waited there alone,
For he was not her chosen one.

He *leans* her head upon his breast—
She knew 'twas not her home of rest,
But, ah, she had been sore distrest.

The sacred stars looked sadly down;
The parting moon appeared to frown,
To see thus dimmed the diamond crown.

Then from the thicket starts a deer—
The huntsman, seizing *on* his spear,
Cries, "Maiden, wait thou for me here."

She sees him vanish into night—
She starts from sleep in deep affright,
For it was not her own true knight.

Though but in dream Gunhilda failed—
Though but a fancied ill assailed—
Though she but fancied fault bewailed—

Yet thought of day makes dream of night;
She is not worthy of the knight;
The inmost altar burns not bright.

If loneliness thou canst not bear—
Cannot the dragon's venom dare—
Of the pure meed thou shouldst despair.

Now sadder that lone maiden sighs;
Far bitterer tears profane her eyes;
Crushed in the dust her heart's flower lies.

To show the evident carelessness with which this poem was constructed, I

have italicised an identical rhyme (of about the same force in versification as an identical proposition in logic) and two grammatical improprieties. *To lean* is a neuter verb, and "seizing *on*" is not properly to be called a pleonasm, merely because it is—nothing at all. The concluding line is difficult of pronunciation through excess of consonants. I should have preferred, indeed, the ante-penultimate tristich as the *finale* of the poem.

The supposition that the book of an author is a thing apart from the author's self, is, I think, ill-founded. The soul is a cipher, in the sense of a cryptograph; and the shorter a cryptograph is the more difficulty there is in its comprehension—at a certain point of brevity it would bid defiance to an army of Champollions. And thus he who has written very little may in that little either conceal his spirit or convey quite an erroneous idea of it—of his acquirements, talents, temper, manner, tenor, and depth (or shallowness) of thought—in a word, of his character, of himself. But this is impossible with him who has written much. Of such a person we get, from his books, not merely a just, but the most just representation. Bulwer, the individual, personal man, in a green velvet waistcoat and amber gloves, is not by any means the veritable Sir Edward Lytton, who is discoverable only in "Ernest Maltravers," where his soul is deliberately and nakedly set forth. And who would ever know Dickens by looking at him or talking with him, or doing anything with him except reading his "Curiosity Shop"? What poet, in especial, but must feel at least the better portion of himself more fairly represented in even his commonest sonnet (earnestly written), than in his most elaborate or most intimate personalities?

I put all this as a general proposition, to which Miss Fuller affords a marked exception—to this extent, that her personal character and her printed book are merely one and the same thing. We get access to her soul *as* directly from the one as from the other—no *more* readily from this than from that—easily from either. Her acts are bookish, and her books are less thoughts than acts. Her literary and her conversational manner are identical. Here is a passage from her "Summer on the Lakes":—

"The rapids enchanted me far beyond what I expected; they are so swift that they cease to *seem* so—you can think only of their *beauty*. The fountain beyond the Moss islands I discovered for myself, and thought it for some time an *accidental* beauty which it would not do to *leave*, lest I might never see it again. After I found it *permanent*, I returned many times to watch the play of its crest. In the little waterfall beyond, Nature seems, as she often does, to have made a *study* for some larger design. She delights in this—a sketch within a sketch—a dream within a *dream*. Wherever we see it, the lines of the great buttress in the fragment of stone, the hues of the waterfall, copied in the flowers that *star* its bordering mosses, we are *delighted;* for all the lineaments become *fluent*, and we mould the scene in congenial thought with its *genius*."

Now all this is precisely as Miss Fuller would *speak* it. She is perpetually saying just such things in just such words. To get the *conversational* woman in the mind's eye, all that is

needed is to imagine her reciting the paragraph just quoted: but first let us have the *personal* woman. She is of the medium height; nothing remarkable about the figure; a profusion of lustrous light hair; eyes a bluish grey, full of fire; capacious forehead; the mouth when in repose indicates profound sensibility, capacity for affection, for love—when moved by a slight smile, it becomes even beautiful in the intensity of this expression: but the upper lip, as if impelled by the action of involuntary muscles, habitually uplifts itself, conveying the impression of a sneer. Imagine, now, a person of this description looking you at one moment earnestly in the face, at the next seeming to look only within her own spirit or at the wall; moving nervously every now and then in her chair; speaking in a high key, but musically, deliberately (not hurriedly or loudly), with a delicious distinctness of enunciation—speaking, I say, the paragraph in question, and emphasizing the words which I have italicised, not by impulsion of the breath (as is usual), but by drawing them out as long as possible, nearly closing her eyes the while—imagine all this, and we have both the woman and the authoress before us.

CAROLINE M. KIRKLAND

Mrs. Kirkland's "New Home," published under the *nom de plume* of "Mary Clavers," wrought an undoubted sensation. The cause lay not so much in picturesque description, in racy humour, or in animated individual portraiture, as in *truth* and novelty. The West at the time was a field comparatively untrodden by the sketcher or the novelist. In certain works, to be sure, we had obtained brief glimpses of character strange to us sojourners in the civilised East, but to Mrs. Kirkland alone we were indebted for our acquaintance with the *home* and home-life of the backwoodsman. With a fidelity and vigour that prove her pictures to be taken from the very life, she has represented "scenes" that could have occurred only *as* and *where* she has described them. She has placed before us the veritable settlers of the forest, with all their peculiarities, national and individual; their free and fearless spirit; their homely utilitarian views; their shrewd out-looking for self-interest; their thrifty care and inventions multiform; their coarseness of manner united with real delicacy and substantial kindness when their sympathies are called into action—in a word, with all the characteristics of the Yankee, in a region where the salient points of character are unsmoothed by contact with society. So lifelike were her representations that they have been appropriated as individual portraits by many who have been disposed to plead, trumpet-tongued, against what they supposed to be "the deep damnation of their taking-off."

"Forest Life" succeeded "A New Home," and was read with equal interest. It gives us, perhaps, more of the philosophy of Western life, but has the same freshness, freedom, piquancy. Of course, a truthful picture of pioneer habits could never be given in any grave history or essay so well as in the form of narration, where each character is permitted to develop itself; narration, therefore, was very properly adopted by Mrs. Kirkland in both the books just

mentioned, and even more entirely in her later volume, "Western Clearings." This is the title of a collection of tales, illustrative, in general, of Western manners, customs, ideas. "The Land Fever" is a story of the wild days when the madness of speculation in land was at its height. It is a richly characteristic sketch, as is also "The Ball at Thram's Huddle." Only those who have had the fortune to visit or live in the "back settlements" can enjoy such pictures to the full. "Chances and Changes" and "Love *v.* Aristocracy" are more regularly constructed *tales,* with the "universal passion" as the moving power, but coloured with the glowing hues of the West. "The Bee Tree" exhibits a striking but too numerous class among the settlers, and explains, also, the depth of the bitterness that grows out of an unprosperous condition in that "Paradise of the Poor." "Ambuscades" and "Half-Lengths from Life" I remember as two piquant sketches to which an annual, a year or two ago, was indebted for a most unusual sale among the conscious and pen-dreading denizens of the West. "Half-Lengths" turns on the trying subject of *caste.* "The Schoolmaster's Progress" is full of truth and humour. The Western pedagogue, the stiff, solitary nondescript figure in the drama of a new settlement, occupying a middle position between "our folks" and "company," and "boarding round," is irresistibly amusing, and cannot fail to be recognised as the representative of a class. The occupation, indeed, always seems to mould those engaged in it—they all soon, like Master Horner, learn to "know well what belongs to the pedagogical character, and that facial solemnity stands high on the list of indispensable qualifications." The spelling-school, also, is a "new country" feature which we owe Mrs. Kirkland many thanks for recording. The incidents of "An Embroidered Fact" are singular and picturesque, but not particularly illustrative of the "Clearings." The same may be said of "Bitter Fruits from Chance-Sown Seeds"; but this abounds in capital touches of character: all the horrors of the tale are brought about through suspicion of *pride,* an accusation as destructive in the West as that of witchcraft in olden times, or the cry of mad dog in modern.

In the way of absolute *books,* Mrs. Kirkland, I believe, has achieved nothing beyond the three volumes specified (with another lately issued by Wiley and Putnam), but she is a very constant contributor to the magazines. Unquestionably, she is one of our best writers, has a province of her own, and in that province has few equals. Her most noticeable trait is a certain *freshness* of style, seemingly drawn, as her subjects in general, from the West. In the second place is to be observed a species of *wit,* approximating humour, and so interspersed with pure *fun,* that "wit," after all, is nothing like a definition of it. To give an example—"Old Thoughts on the New Year" commences with a quotation from Tasso's "Aminta":

> Il mondo invecchia
> E invecchiando intristisce;

and the following is given as a "free translation":—

> The world is growing older
> And wiser day by day;

Everybody knows beforehand
What you're going to say.
We used to laugh and frolic—
Now we must behave;
Poor old Fun is dead and buried—
Pride dug his grave.

This, if I am not mistaken, is the only specimen of *poetry* as yet given by Mrs. Kirkland to the world. She has afforded us no means of judging in respect to her inventive powers, although fancy, and even imagination, are apparent in everything she does. Her perceptive faculties enable her to *describe* with great verisimilitude. Her mere style is admirable, lucid, terse, full of variety, faultlessly pure, and yet bold—so bold as to appear heedless of the ordinary *decora* of composition. In even her most reckless sentences, however, she betrays the woman of refinement, of accomplishment, of unusually thorough education. There are a great many points in which her general manner resembles that of Willis, whom she evidently admires. Indeed, it would not be difficult to pick out from her works an occasional Willisism, not less palpable than happy. For example:—

"Peaches were like little green velvet buttons when George was first mistaken for Doctor Beaseley, and *before they were ripe he,"* etc.

And again—

"Mr. Hammond is fortunately settled in our neighbourhood, for the present at least; and he has the neatest little cottage in the world, standing, too, under a very tall oak, which bends kindly over it, looking like the Princess Glumdalclitch inclining her ear to the box which contained her pet Gulliver."

Mrs. Kirkland's personal manner is an echo of her literary one. She is frank, cordial, yet sufficiently dignified—even bold, yet especially lady-like; converses with remarkable accuracy as well as fluency; is brilliantly witty, and now and then not a little sarcastic, but a general amiability prevails.

She is rather above the medium height; eyes and hair dark; features somewhat small, with no marked characteristics, but the whole countenance beams with benevolence and intellect.

EPES SARGENT

Mr. Sargent is well known to the public as the author of "Velasco, a Tragedy," "The Light of the Lighthouse, with other Poems," one or two short *nouvellettes,* and numerous contributions to the periodicals. He was also the editor of *Sargent's Magazine,* a monthly work, which had the misfortune of falling between two stools, never having been able to make up its mind whether to be popular with the three or dignified with the five dollar journal. It was a "happy *medium*" between the two classes, and met the fate of all happy *media* in dying, as well through lack of foes as of friends. *In medio tutissimus ibis* is the worst advice in the world for the editor of a magzine. Its observance proved the downfall of Mr. Lowell and his really meritorious *Pioneer.*

"Velasco" has received some words of commendation from the author of "Ion," and I am ashamed to say, owes most of its home appreciation to this circumstance. Mr. Talfourd's play has, itself, little truly dramatic, with much picturesque and more poetical value; its author, nevertheless, is better en-

titled to respect as a dramatist than as a critic of dramas. "Velasco," compared with American tragedies generally, is a good tragedy—indeed, an excellent one, but positively considered, its merits are very inconsiderable. It has many of the traits of Mrs. Mowatt's "Fashion," to which, in its mode of construction, its scenic effects, and several other points, it bears as close a resemblance as in the nature of things it could very well bear. It is by no means improbable, however, that Mrs. Mowatt received some assistance from Mr. Sargent in the composition of her comedy, or at least was guided by his advice in many particulars of technicality.

"Shells and Sea Weeds," a series of brief poems, recording the incidents of a voyage to Cuba, is, I think, the best work in verse of its author, and evinces a fine fancy, with keen appreciation of the beautiful in natural scenery. Mr. Sargent is fond of sea pieces, and paints them with skill, flooding them with that warmth and geniality which are their character and their due. "A Life on the Ocean Wave" has attained great popularity, but is by no means so good as the less lyrical compositions, "A Calm," "The Gale," "Tropical Weather," and "A Night Storm at Sea." "The Light of the Lighthouse" is a spirited poem, with many musical and fanciful passages, well expressed. For example:

> But, oh, Aurora's crimson light,
> That makes the watch-fire dim,
> Is not a more transporting sight
> Than Ellen is to him.
> He pineth not for fields and brooks,
> Wild flowers and singing birds,
> For summer smileth in her looks
> And singeth in her words.

There is something of the Dibdin spirit throughout the poem, and indeed throughout all the sea poems of Mr. Sargent—a little *too much* of it, perhaps.

His prose is not quite so meritorious as his poetry. He writes "easily," and is apt at burlesque and sarcasm—both rather broad than original. Mr. Sargent has an excellent memory for good *hits*, and no little dexterity in their application. To those who meddle little with books, some of his satirical papers must appear brilliant. In a word, he is one of the most prominent members of a very extensive American family—the men of industry, talent, and tact.

In stature he is short—not more than five feet five—but well proportioned. His face is a fine one; the features regular and expressive. His demeanour is very gentlemanly. Unmarried, and about thirty years of age.

LYDIA M. CHILD

Mrs. Child has acquired a just celebrity by many compositions of high merit, the most noticeable of which are "Hobomok," "Philothea," and a "History of the Condition of Women." "Philothea," in especial, is written with great vigour, and as a classical romance is not far inferior to the "Anacharsis" of Barthelemi; its style is a model for purity, chastity, and ease. Some of her magazine papers are distinguished for graceful and brilliant *imagination*—a quality rarely noticed in our countrywomen. She continues to write a great deal for the monthlies and other journals, and invariably writes well. Poetry she has not often attempted, but I make no doubt that in this she would excel.

It seems, indeed, the legitimate province of her fervid and fanciful nature. I quote one of her shorter compositions, as well to instance (from the subject) her intense appreciation of genius in others as to exemplify the force of her poetic expression:—

MARIUS AMID THE RUINS OF CARTHAGE.

Pillars are fallen at thy feet,
  Fanes quiver in the air,
A prostrate city is thy seat,
  And thou alone art there.

No change comes o'er thy noble brow,
  Though ruin is around thee;
Thine eyebeam burns as proudly now
  As when the laurel crowned thee.

It cannot bend thy lofty soul
  Though friends and fame depart—
The car of Fate may o'er thee roll
  Nor crush thy Roman heart.

And genius hath electric power
  Which earth can never tame;
Bright suns may scorch and dark clouds lower,
  Its flash is still the same.

The dreams we loved in early life
  May melt like mist away;
High thoughts may seem, 'mid passion's strife,
  Like Carthage in decay;

And proud hopes in the human heart
  May be to ruin hurled,
Like mouldering monuments of art
  Heaped on a sleeping world;

Yet there is something will not die
  Where life hath once been fair;
Some towering thoughts still rear on high,
  Some Roman lingers there.

Mrs. Child, casually observed, has nothing particularly striking in her personal appearance. One would pass her in the street a dozen times without notice. She is low in stature and slightly framed. Her complexion is florid; eyes and hair are dark; features in general diminutive. The expression of her countenance, when animated, is highly intellectual. Her dress is usually plain, not even neat—anything but fashionable. Her bearing needs excitement to impress it with life and dignity. She is of that order of beings who are themselves only on "great occasions." Her husband is still living. She has no children. I need scarcely add that she has always been distinguished for her energetic and active philanthropy.

THOMAS DUNN ENGLISH

I HAVE seen one or two brief poems of considerable merit with the signature of *Thomas Dunn English* appended. For example:—

A sound melodious shook the breeze
  When thy beloved name was heard:
  Such was the music in the word,
  Its dainty rhythm the pulses stirred:
But passed for ever joys like these.
  There is no joy, no light, no day,
  But black despair and night *al-way*
    And thickening gloom:
  And this, Azthene, is my doom.

Was it for this, for weary years,
  I strove among the sons of men,
  And by *the magic of my pen*—

Just sorcery—walked the lion's den
Of slander, void of tears and fears—
And all for thee? For thee!—alas,
As is the image on a glass
So baseless *seems*,
Azthene, all my early *dreams*.

I must confess, however, that I do not appreciate the "dainty rhythm" of such a word as "Azthene," and, perhaps, there is a little taint of egotism in the passage about "the magic" of Mr. English's pen. Let us be charitable, however, and set all this down under the head of "pure imagination," or invention—one of the first of poetical requisites. The *inexcusable* sin of Mr. English is imitation—if this be not too mild a term. Barry Cornwall and others of the *bizarre* school are his especial favourites. He has taken, too, most unwarrantable liberties, in the way of downright plagiarism, from a Philadelphian poet whose high merits have not been properly appreciated—*Mr. Henry B. Hirst*.

I place Mr. English, however, on my list of New York *literati*, not on account of his poetry (which I presume he is not weak enough to estimate very highly), but on the score of his having edited for several months, "with the aid of numerous collaborateurs," a monthly magazine called *The Aristidean*. This work, although professedly a monthly, was issued at irregular intervals, and was unfortunate, I fear, in not attaining at any period a very extensive circulation.

I learn that Mr. English is not without talent; but the fate of *The Aristidean* should indicate to him the necessity of applying himself to study. No spectacle can be more pitiable than that of a man without the commonest school education, busying himself in attempts to instruct mankind on topics of polite literature. The absurdity in such cases does not lie merely in the ignorance displayed by the would-be instructor, but in the transparency of the shifts by which he endeavours to keep this ignorance concealed. The editor of *The Aristidean*, for example, was not laughed at so much on account of writing "lay" for "lie," etc., etc., and coupling nouns in the plural with verbs in the singular—as when he writes, above,

So baseless *seems*,
Azthene, all my early *dreams*—

he was not, I say, laughed at *so much* for his excusable deficiencies of English grammar (although an editor should certainly be able to write *his own name*) as that, in the hope of disguising such deficiency, he was perpetually lamenting the "typographical blunders," that "in the most unaccountable manner *would* creep into his work." Nobody was so stupid as to believe for a moment that there existed in New York a single proof-reader—or even a single printer's devil—who would have permitted *such* errors to escape. By the excuses offered, therefore, the errors were only the more manifestly nailed to the country as Mr. English's own.

I make these remarks in no spirit of unkindness. Mr. English is yet young—certainly not more than thirty-five—and might, with his talents, readily improve himself at points where he is most defective. No one of any generosity would think the worse of him for getting instruction.

I do not personally know Mr. Eng-

lish. He is, I believe, from Philadelphia, where he was formerly a doctor of medicine, and subsequently took up the profession of law; more latterly he joined the Tyler party and devoted his attention to politics. About his personal appearance there is nothing very observable. I cannot say whether he is married or not.

CATHERINE M. SEDGWICK

Miss Sedgwick is not only one of our most celebrated and most meritorious writers, but attained reputation at a period when *American* reputation in letters was regarded as a phenomenon; and thus, like Irving, Cooper, Paulding, Bryant, Halleck, and one or two others, she is indebted, certainly, for *some* portion of the esteem in which she was and is held, to our patriotic pride and gratitude to which I have already alluded, and for which we must make reasonable allowance in estimating the absolute merit of our literary pioneers.

Her earliest published work of any length was "A New England Tale," designed in the first place as a religious tract, but expanding itself into a volume of considerable size. Its success—partially owing, perhaps, to the influence of the parties for whom or at whose instigation it was written—encouraged the author to attempt a novel of somewhat greater elaborateness as well as length, and "Redwood" was soon announced, establishing her at once as the first female prose writer of her country. It was reprinted in England, and translated, I believe, into French and Italian. "Hope Leslie" next appeared—also a novel—and was more favourably received even than its predecessors. Afterwards came "Clarence," not quite so successful, and then "The Linwoods," which took rank in the public esteem with "Hope Leslie." These are all of her longer prose fictions, but she has written numerous shorter ones of great merit—such as "The Rich Poor Man, and the Poor Rich Man," "Live and Let Live" (both in volume form), with various articles for the magazines and annuals, to which she is still an industrious contributor. About ten years since she published a compilation of several of her fugitive prose pieces, under the title "Tales of Sketches," and a short time ago a series of "Letters from Abroad"—not the least popular or least meritorious of her compositions.

Miss Sedgwick has now and then been nicknamed "the Miss Edgeworth of America," but she has done nothing to bring down upon her the vengeance of so equivocal a title. That she has thoroughly studied and profoundly admired Miss Edgeworth may, indeed, be gleaned from her works—but what woman has not? Of imitation there is not the slightest perceptible taint. In both authors we observe the same tone of thoughtful morality, but here all resemblance ceases. In the Englishwoman there is far more of a certain Scotch prudence, in the American more of warmth, tenderness, sympathy for the weaknesses of her sex. Miss Edgeworth is the more acute, the more inventive, and the more rigid. Miss Sedgwick is the more womanly.

All her stories are full of interest. The "New England Tale" and "Hope Leslie" are especially so but upon the whole I am best pleased with "The Linwoods." Its prevailing features are

ease, purity of style, pathos, and verisimilitude. To plot it has little pretension. The scene is in America; the date, as the sub-title indicates, "Sixty years since." This, by-the-by, is taken from "Waverley." The adventures of the family of a Mr. Linwood, a resident of New York, form the principal theme. The character of this gentleman is happily drawn, although there is an antagonism between the initial and concluding touches—the end has forgotten the beginning, like the government of Trinculo. Mr. L. has two children, Herbert and Isabella. Being himself a Tory, the boyish impulses of his son in favour of the revolutionists are watched with anxiety and vexation; and on the breaking out of the war, Herbert, positively refusing to drink the king's health, is expelled from home by his father—an event on which hinges the main interest of the narrative. Isabella is the heroine proper, full of generous impulses, beautiful, intellectual, *spirituelle*—indeed a most fascinating creature. But the family of a Widow Lee throws quite a charm over all the book—a matronly, pious, and devoted mother, yielding up her son to the cause of her country—the son gallant, chivalrous, yet thoughtful; a daughter, gentle, loving, melancholy, and susceptible of light impressions. This daughter, Bessie Lee, is one of the most effective personations to be found in our fictitious literature, and may lay claims to the distinction of originality—no slight distinction where *character* is concerned. It is the old story, to be sure, of a meek and trusting heart broken by treachery and abandonment, but in the narration of Miss Sedgwick it breaks upon us with all the freshness of novel emotion. Deserted by her lover, an accomplished and aristocratical coxcomb, the spirits of the gentle girl sink gradually from trust to simple hope, from hope to anxiety, from anxiety to doubt, from doubt to melancholy, and from melancholy to madness. The gradation is depicted in a masterly manner. She escapes from her home in New England and endeavours to make her way alone to New York, with the object of restoring to him who had abandoned her some tokens he had given her of his love—an act which her disordered fancy assures her will effect in her own person a disenthralment from passion. Her piety, her madness, and her beauty stand her in stead of the lion of Una, and she reaches the city in safety. In that portion of the narrative which embodies this journey are some passages which no mind unimbued with the purest spirit of poetry could have conceived, and they have often made me wonder why Miss Sedgwick has never written a poem.

I have already alluded to her usual excellence of style, but she has a very peculiar fault—that of discrepancy between the words and character of the speaker—the fault, indeed, more properly belongs to the depicting of character itself.

For example, at page 38, vol. i, of "The Linwoods":—

"No more of thy contempt for the Yankees, Hal, an thou lovest me," replied Jasper. "You remember Æsop's advice to Crœsus at the Persian court?"

"No, I am sure I do not. You have the most provoking way of resting the lever, by which you bring out your own knowledge, on your friend's ignorance."

Now all this is pointed (although the last sentence would have been improved by letting the words "on your friend's ignorance" come immediately after "resting"), but it is by no means the language of schoolboys—and such are the speakers.

Again at page 226, vol. i, of the same novel:—

"Now, out on you, you lazy, slavish loons!" cried Rose. "Cannot you see these men are raised up to fight for freedom far more than themselves? If the chain be broken at one end, the links will fall apart sooner or later. When you see the sun on the mountain top, you may be sure it will shine into the deepest valleys before long."

Who would suppose this graceful eloquence to proceed from the mouth of a negro woman? Yet such is Rose.

Again at page 24, vol. i, same novel:—

"True, I never saw her; but I tell you, young lad, that there is such a thing as seeing the shadow of things far distant and past, and never seeing the realities, though they it be that cast the shadows."

Here the speaker is an old woman who, a few sentences before, has been boasting of her proficiency in *"tellin' fortins."*

I might object, too, very decidedly to the vulgarity of such a phrase as "I put in my oar" (meaning, "I joined in the conversation"), when proceeding from the mouth of so well-bred a personage as Miss Isabella Linwood. These are, certainly, most remarkable inadvertences.

As the author of many *books*—of several absolutely bound volumes in the ordinary "novel" form of auld lang syne, Miss Sedgwick has a certain adventitious hold upon the attention of the public, a species of tenure that has nothing to do with literature proper—a very decided advantage, in short, over her more modern rivals whom fashion and the growing influence *of the want* of an international copyright law have condemned to the external insignificance of the yellow-backed pamphleteering.

We must permit, however, neither this advantage nor the more obvious one of her having been one of our *pioneers* to bias the critical judgment, as it makes estimate of her abilities in comparison with those of her *present* contemporaries. She has neither the vigour of Mrs. Stephens, nor the vivacious grace of Miss Chubbuck, nor the pure style of Mrs. Embury, nor the classic imagination of Mrs. Child, nor the naturalness of Mrs. Annan, nor the thoughtful and suggestive originality of Miss Fuller; but in many of the qualities mentioned she excels, and in no one of them is she particularly deficient. She is an author of marked talent, but by no means of such decided genius as would entitle her to that precedence among our female writers which, under the circumstances to which I have alluded, *seems* to be yielded her by the voice of the public.

Strictly speaking, Miss Sedgwick is *not* one of the *literati* of New York city, but she passes here about half or rather more than half her time. Her home is Stockbridge, Massachusetts. Her family is one of the first in America.

Her father, Theodore Sedgwick the elder, was an eminent jurist, and descended from one of Cromwell's major-generals. Many of her relatives have distinguished themselves in various ways.

She is about the medium height, perhaps a little below it. Her forehead is an unusually fine one; nose of a slightly Roman curve; eyes dark and piercing; mouth well formed and remarkably pleasant in its expression. The portrait in *Graham's Magazine* is by no means a likeness, and, although the hair is represented as curled (Miss Sedgwick at present wears a cap—at least most usually), gives her the air of being much older than she is.

Her manners are those of a high-bred woman, but her ordinary *manner* vacillates in a singular way between cordiality and a reserve amounting to *hauteur*.

LEWIS GAYLORD CLARK

Mr. Clark is known principally as the twin-brother of the late *Willis* Gaylord Clark, the poet, of Philadelphia, with whom he has often been confounded from similarity both of person and of name. He is known, also, within a more limited circle, as one of the editors of *The Knickerbocker Magazine*, and it is in this latter capacity that I must be considered as placing him among literary people. He writes little himself, the editorial scraps which usually appear in fine type at the end of *The Knickerbocker* being the joint composition of a great variety of gentlemen (most of them possessing shrewdness and talent) connected with diverse journals about the city of New York. It is only in some such manner, as might be supposed, that so amusing and so heterogeneous a medley of chit-chat could be put together. Were a little more pains taken in elevating the *tone* of this "Editor's Table" (which its best friends are forced to admit is at present a little Boweryish), I should have no hesitation in commending it in general as a very creditable and very entertaining specimen of what may be termed easy writing and hard reading.

It is not, of course, to be understood from anything I have here said, that Mr. Clark does not occasionally contribute editorial matter to the magazine. His compositions, however, are far from numerous, and are always to be distinguished by their style, which is "more easily to be imagined than described." It has its merit, beyond doubt, but I shall not undertake to say that either "vigour," "force," or "impressiveness" is the precise term by which that merit should be designated. Mr. Clark once did me the honour to review my poems, and—I forgive him.

The Knickerbocker has been long established, and seems to have in it some important elements of success. Its title, for a merely local one, is unquestionably good. Its contributors have usually been men of eminence. Washington Irving was at one period regularly engaged. Paulding, Bryant, Neal, and several others of nearly equal note have also at various times furnished articles, although none of these gentlemen, I believe, continue their communications. In general the contributed matter has been praiseworthy; the printing, paper, and so forth, have been excellent, and there certainly has been no lack of exertion in the way of

what is termed "putting the work before the eye of the public"; still some incomprehensible *incubus* has seemed always to sit heavily upon it, and it has never succeeded in attaining *position* among intelligent or educated readers. On account of the manner in which it is necessarily edited, the work is deficient in that absolutely indispensable element, *individuality*. As the editor has no precise character, the magazine, as a matter of course, can have none. When I say "no precise character," I mean that Mr. C. as a literary man has about him no determinateness, no distinctiveness, no saliency of point;—an apple in fact, or a pumpkin, has more angles. He is as smooth as oil or a sermon from Doctor Hawks; he is noticeable for nothing in the world except for the markedness by which he is noticeable for nothing.

What is the precise circulation of *The Knickerbocker* at present I am unable to say; it has been variously stated at from eight to eighteen hundred subscribers. The former estimate is no doubt too low, and the latter, I presume, is far too high. There are perhaps some fifteen hundred copies printed.

At the period of his brother's decease, Mr. Lewis G. Clark bore to him a striking resemblance, but within the last year or two there has been much alteration in the person of the editor of *The Knickerbocker*. He is now, perhaps, forty-two or three, but still good-looking. His forehead is phrenologically bad—round and what is termed "bullety." The mouth, however, is much better, although the smile is too constant and lacks expression; the teeth are white and regular. His hair and whiskers are dark; the latter meeting voluminously beneath the chin. In height Mr. C. is about five feet ten or eleven, and in the street might be regarded as quite a "personable man"; in society I have never had the pleasure of meeting him. He is married, I believe.

ANNE C. LYNCH

Miss Anne Charlotte Lynch has written little;—her compositions are even too few to be collected in volume form. Her prose has been, for the most part, anonymous—critical papers in *The New York Mirror* and elsewhere, with unacknowledged contributions to the annuals, especially *The Gift*, and *The Diadem*, both of Philadelphia. Her "Diary of a Recluse," published in the former work, is, perhaps, the best specimen of her prose manner and ability. I remember, also, a fair *critique* on Fanny Kemble's poems;—this appeared in *The Democratic Review*.

In poetry, however, she has done better, and given evidence of, at least, unusual talent. Some of her compositions in this way are of merit, and one or two of excellence. In the former class I place her "Bones in the Desert," published in *The Opal* for 1846, her "Farewell to Ole Bull," first printed in *The Tribune*, and one or two of her sonnets—not forgetting some graceful and touching lines on the death of Mrs. Willis. In the latter class I place two noble poems, "The Ideal" and "The Ideal Found." These should be considered as one, for each is by itself imperfect. In modulation and vigour of rhythm, in dignity and elevation of sentiment, in metaphorical appositeness

and accuracy, and in energy of expression, I really do not know where to point out anything American much superior to them. Their ideality is not so manifest as their passion, but I think it an usual indication of taste in Miss Lynch, or (more strictly) of an intuitive sense of poetry's true nature, that this passion is just sufficiently subdued to lie within the compass of the poetic art, within the limits of the beautiful. A step farther, and it might have passed them. *Mere* passion, however exciting, prosaically excites; it is in its very essence homely, and delights in homeliness; but the *triumph over* passion, as so finely depicted in the two poems mentioned, is one of the purest and most idealising manifestations of moral beauty.

In character Miss Lynch is enthusiastic, chivalric, self-sacrificing, "equal to any fate," capable of even martyrdom in whatever should seem to her a holy cause—a most exemplary daughter. She has her hobbies, however (of which a very indefinite idea of "duty" is one), and is, of course, readily imposed upon by any artful person who perceives and takes advantage of this most amiable failing.

In person she is rather above the usual height, somewhat slender, with dark hair and eyes—the whole countenance at times full of intelligent expression. Her demeanour is dignified, graceful, and noticeable for repose. She goes much into literary society.

CHARLES FENNO HOFFMAN

Mr. Charles Fenno Hoffman has been long known to the public as an author. He commenced his literary career (as is usually the case in America) by writing for the newspapers—for *The New York American* especially, in the editorial conduct of which he became in some manner associated, at a very early age, with Mr. Charles King. His first *book*, I believe, was a collection (entitled "A Winter in the West") of letters published in *The American* during a tour made by their author through the "Far West." This work appeared in 1834, went through several editions, was reprinted in London, was very popular, and deserved its popularity. It conveys the *natural* enthusiasm of a true *idealist*, in the proper phrenological sense, of one sensitively alive to beauty in every development. Its scenic descriptions are vivid, because fresh, genuine, unforced. There is nothing of the cant of the tourist for the sake not of nature but of *tourism*. The author writes *what* he feels, and clearly, *because* he feels it. The style as well as that of all Mr. Hoffman's books, is easy, free from superfluities, and, although abundant in *brocade* phrases, still singularly refined, gentlemanly. This ability to speak boldly without blackguardism, to use the tools of the rabble when necessary without soiling or roughening the hands with their employment, is a rare and unerring test of the natural in contradistinction from the artificial aristocrat.

Mr. H's next work was "Wild Scenes in the Forest and Prairie," very similar to the preceding, but more diversified with anecdote and interspersed with poetry. "Greyslaer" followed, a romance based on the well-known murder of Sharp, the Solicitor-General of Kentucky, by Beauchampe. W. Gilmore Simms (who has far more power, more

passion, more movement, more skill than Mr. Hoffman) has treated the same subject more effectively in his novel "Beauchampe"; but the fact is that both gentlemen have positively failed, as might have been expected. That both books are interesting is no merit either of Mr. H. or of Mr. S. The real events were more impressive than are the fictitious ones. The *facts* of this remarkable tragedy, as arranged by actual circumstances, would put to shame the skill of the most consummate artist. Nothing was left to the novelist but the amplification of *character*, and at this point neither the author of "Greyslaer" nor of "Beauchampe" is especially *au fait*. The incidents might be better woven into a tragedy.

In the way of poetry, Mr. Hoffman has also written a good deal. "The Vigil of Faith and Other Poems" is the title of a volume published several years ago. The subject of the leading poem is happy—whether originally conceived by Mr. H. or based on an actual superstition, I cannot say. Two Indian chiefs are rivals in love. The accepted lover is about to be made happy, when his betrothed is murdered by the discarded suitor. The revenge taken is the careful *preservation* of the life of the assassin, under the idea that the meeting the maiden in another world is the point most desired by both the survivors. The incidents interwoven are picturesque, and there are many quotable passages; the descriptive portions are particularly good, but the author has erred, first, in narrating the story in the first person, and secondly, in putting into the mouth of the narrator language and sentiments above the nature of an Indian. I say that the narration should not have been in the first person, because, although an Indian may and does fully experience a thousand delicate shades of sentiment (the whole idea of the story is essentially sentimental), still he has, clearly, no capacity for their various *expression*. Mr. Hoffman's hero is made to discourse very much after the manner of Rousseau. Nevertheless, "The Vigil of Faith" is, upon the whole, one of our most meritorious poems. The shorter pieces in the collection have been more popular; one or two of the *songs* particularly so—"Sparkling and Bright," for example, which is admirably adapted to song purposes, and is full of lyric feeling. It cannot be denied, however, that, in general, the whole tone, air, and spirit of Mr. Hoffman's fugitive compositions are echoes of Moore. At times the very words and figures of the "British Anacreon" are unconsciously adopted. Neither can there be any doubt that this obvious similarity, if not positive imitation, is the source of the commendation bestowed upon our poet by *The Dublin University Magazine*, which declares him "the best song writer in America," and does him also the honour to intimate its opinion that "he is a better fellow than the whole Yankee crew" of us taken together—after which there is very little to be said.

Whatever may be the merits of Mr. Hoffman as a poet, it may be easily seen that these merits have been put in the worst possible light by the indiscriminate and lavish approbation bestowed on them by Mr. Griswold in his "Poets and Poetry of America." He can find *no* blemish in Mr. H., agrees with everything and copies everything said in his

praise—worse than all, gives him more space in the book than any two, or perhaps three of our poets combined. All this is as much an insult to Mr. Hoffman as to the public, and has done the former irreparable injury—how or why, it is of course unnecessary to say. "Heaven save us from our friends!"

Mr. Hoffman was the original editor of *The Knickerbocker Magazine,* and gave it while under his control a tone and character, the weight of which may be best estimated by the consideration that the work thence received an impetus which has sufficed to bear it on alive, although tottering, month after month, through even that dense region of unmitigable fog—that dreary realm of outer darkness, of utter and inconceivable dunderheadism, over which has so long ruled King Log the Second, in the august person of one Lewis Gaylord Clark, Mr. Hoffman subsequently owned and edited *The American Monthly Magazine,* one of the best journals we have ever had. He also for one year conducted *The New York Mirror,* and has always been a very constant contributor to the periodicals of the day.

He is the brother of Ogden Hoffman. Their father, whose famliy came to New York from Holland before the time of Peter Stuyvesant, was often brought into connection or rivalry with such men as Pickney, Hamilton, and Burr.

The character of no man is more universally esteemed and admired than that of the subject of this memoir. He has a host of friends, and it is quite impossible that he should have an enemy in the world. He is chivalric to a fault, enthusiastic, frank without discourtesy, an ardent admirer of the beautiful, a gentleman of *the best school*—a gentleman by birth, by education, and by instinct. His manners are graceful and winning in the extreme—quiet, affable, and dignified, yet cordial and *dégagés*. He converses much, earnestly, accurately, and well. In person he is remarkably handsome. He is about five feet ten in height, somewhat stoutly made. His countenance is a noble one—a full index of the character. The features are somewhat massive but regular. The eyes are blue or light grey, and full of fire; the mouth finely formed, although the lips have a slight expression of voluptuousness; the forehead, to my surprise, although high, gives no indication, in the region of the temples, of that ideality (or love of the beautiful) which is the distinguishing trait of his moral nature. The hair curls, and is of a dark brown, interspersed with grey. He wears full whiskers. Is about forty years of age. Unmarried.

MARY E. HEWITT

I AM not aware that Mrs. Hewitt has written any prose; but her poems have been many, and occasionally excellent. A collection of them was published, in an exquisitely tasteful form, by Ticknor and Co., of Boston. The leading piece, entitled "Songs of our Land," although the longest, was by no means the most meritorious. In general, these compositions evince poetic fervour, classicism, and keen appreciation both of moral and physical beauty. No one of them, perhaps, can be judiciously commended as a whole; but no one of them is without merit, and there are several which would do credit to any poet in the land. Still, even these latter are particularly rather than generally commendable.

They lack unity, totality—ultimate effect but abound in forcible passages.

Mrs. Hewitt has warm partialities for the sea and all that concerns it. Many of her best poems turn upon sea adventures, or have reference to a maritime life. Some portions of her "God bless the Mariner" are *naive* and picturesque: *e.g.*—

God bless the hardy mariner!
A homely garb wears he,
And he goeth *with a rolling gait,*
Like a ship before the sea.

He hath piped the loud ay, ay, sir!
O'er the voices of the main,
Till his deep tones have the hoarseness
Of the rising hurricane.

But oh, a spirit looketh
From out his clear blue eye,
With a truthful childlike earnestness,
Like an angel from the sky.

A venturous life the sailor leads
Between the sky and sea,
But, when the hour of dread is past,
A merrier who than he?

The tone of some quatrains entitled "Alone" differs materially from that usual with Mrs. Hewitt. The idea is happy and well managed.

Mrs. Hewitt's sonnets are upon the whole her most praiseworthy compositions. One entitled "Hercules and Omphale" is noticeable for the vigour of its rhythm:—

Reclined enervate on the couch of ease,
No more he pants for deeds of high emprise;
For Pleasure holds in soft, voluptuous ties
Enthralled, great Jove-descended Hercules.
The hand that bound the Erymanthian boar,
Hesperia's dragon slew, with bold intent,
That from his quivering side in triumph rent
The skin the Cleonæan lion wore,
Holds forth the goblet—while the Lydian queen,
Robed like a nymph, her brow enwreathed with vine,
Lifts high the amphora brimmed with rosy wine,
And pours the draught the crowned cup within.
And thus the soul, abased to sensual sway,
Its worth forsakes—its might forgoes for aye.

The unusual force of the line italicised will be observed. This force arises, first, from the directness, or colloquialism without vulgarity, of its expression—(above the relative pronoun "which" is very happily omitted between "skin" and "the")—and, secondly, from the musical repetition of the vowel in "Cleonæan," together with the alliterative terminations in "Cleonæ*an*" and "li*on.*" The effect, also, is much aided by the sonorous conclusion "wore."

Another and better instance of fine versification occurs in "Forgotten Heroes"—

And the peasant mother at her door,
To the babe that climbed her knee,

Sang aloud the land's heroic songs—
Sang of Thermopylæ—
Sang of Mycale—of Marathon—
Of proud Platæa's day—
Till the wakened hills from peak to peak
Echoed the glorious lay.
Oh, godlike name!—oh, godlike deed!
Song-borne afar on every breeze,
Ye are sounds to thrill like a battle shout,
Leonidas! Miltiades!

The general intention here is a line of four iambuses alternating with a line of three; but less through rhythmical skill than a musical ear, the poetess has been led into some exceedingly happy variations of the theme. For example:—in place of the ordinary iambus as the first foot of the first of the second, and of the third line, a bastard iambus has been employed. The fourth line is well varied by a trochee, instead of an iambus, in the first foot; and the variation expresses forcibly the enthusiasm excited by the topic of the supposed songs, "Thermopylæ." The fifth line is scanned as the three first. The sixth is the general intention, and consists simply of iambuses. The seventh is like the three first and the fifth. The eighth is like the fourth; and here again the opening trochee is admirably adapted to the *movement* of the topic. The ninth is the general intention, and is formed of four iambuses. The tenth is an alternating line, and yet has four iambuses, instead of the usual three; as has also the final line—an alternating one, too. A fuller volume is in this manner given to the close of the subject; and this volume is fully in keeping with the rising enthusiasm. The last line but one has *two* bastard iambuses.

Upon the whole, it may be said that the most skillful versifier could not have written lines better suited to the purposes of the poet. The errors of "Alone," however, and of Mrs. Hewitt's poems generally, show that we must regard the beauties pointed out above merely in the light to which I have already alluded—that is to say, an occasional happiness to which the poetess is led by a musical ear.

I should be doing this lady injustice were I not to mention that at times she rises into a higher and purer region of poetry than might be supposed or inferred from any of the passages which I have hitherto quoted. The conclusion of her "Ocean Tide to the Rivulet" puts me in mind of the rich spirit of Horne's noble epic "Orion"—

Sadly the flowers their faded petals close
Where on thy banks they languidly repose,
Waiting in vain to hear thee onward press;
And pale Narcissus by thy margin side
Hath lingered for thy coming, drooped, and died,
Pining for thee amid the loneliness.

Hasten, beloved!—*here! 'neath the o'erhanging rock!*
Hark! from the deep, my anxious hope to mock,
They call me back unto my parent main.
Brighter than Thetis thou—and *ah, more fleet!*
I hear the rushing of thy fair white feet!

Joy! joy—my breast receives its own
again!

The personifications here are well managed. The "Here! 'neath the o'erhanging rock!" has the high merit of being truthfully, by which I mean *naturally,* expressed, and imparts exceeding vigour to the whole stanza. The idea of the ebb-tide, conveyed in the second line italicised, is one of the happiest imaginable; and too much praise can scarcely be bestowed on the "rushing" of the "fair white feet." The passage altogether is full of fancy, earnestness, and the truest poetic strength. Mrs. Hewitt has given many such *indications* of a fire which, with more earnest endeavour, might be readily fanned into flame.

In character she is sincere, fervent, benevolent—sensitive to praise and to blame; in temperament melancholy; in manner subdued; converses earnestly yet quietly. In person she is tall and slender, with black hair and full grey eyes; complexion dark; general expression of the countenance singularly interesting and agreeable.

RICHARD ADAMS LOCKE

About twelve years ago, I think, *The New York Sun,* a daily paper, price one penny, was established in the city of New York by Mr. Moses Y. Beach, who engaged Mr. Richard Adams Locke as its editor. In a well-written prospectus, the object of the journal professed to be that of "supplying the public with the news of the day at so cheap a rate as to lie within the means of all." The consequences of the scheme, in their influence on the whole newspaper business of the country, and through this business on the interests of the country at large, are probably beyond all calculation.

Previous to *The Sun,* there had been an unsuccessful attempt at publishing a penny paper in New York, and *The Sun* itself was originally projected and for a short time issued by Messrs. Day and Wisner; its establishment, however, is altogether due to Mr. Beach, who purchased it of its disheartened originators. The first decided *movement* of the journal, nevertheless, is to be attributed to Mr. Locke; and in so saying, I by no means intend any depreciation of Mr. Beach, since in the engagement of Mr. L. he had but given one of the earliest instances of that unusual sagacity for which I am inclined to yield him credit.

At all events, *The Sun* was revolving in a comparatively narrow orbit when, one fine day, there appeared in its editorial columns a prefatory article announcing very remarkable astronomical discoveries made at the Cape of Good Hope by Sir John Herschel. The information was said to have been received by *The Sun* from an early copy of *The Edinburgh Journal of Science,* in which appeared a communication from Sir John himself. This preparatory announcement took very well (there had been no hoaxes in those days), and was followed by full details of the reputed discoveries, which were now found to have been made chiefly in respect to the moon, and by means of a telescope to which the one lately constructed by the Earl of Rosse is a plaything. As these discoveries were gradually spread before the public, the astonishment of that public grew out of all bounds; but

those who questioned the veracity of *The Sun*—the authenticity of the communication to *The Edinburgh Journal of Science*—were really very few indeed; and this I am forced to look upon as a far more wonderful thing than any "man-bat" of them all.

About six months before this occurrence, the Harpers had issued an American edition of Sir John Herschel's "Treatise on Astronomy," and I have been much interested in what is there said respecting the possibility of future lunar investigations. The theme excited my fancy, and I longed to give free rein to it in depicting my day-dreams about the scenery of the moon—in short, I longed to write a story embodying these dreams. The obvious difficulty, of course, was that of accounting for the narrator's acquaintance with the satellite; and the equally obvious mode of surmounting the difficulty was the supposition of an extraordinary telescope. I saw at once that the chief interest of such a narrative must depend upon the reader's yielding his credence in some measure as to details of actual fact. At this stage of my deliberations, I spoke of the design to one or two friends—to Mr. John P. Kennedy, the author of "Swallow Barn"; among others—and the result of my conversations with them was the optical difficulties of constructing such a telescope as I conceived were so rigid and so commonly understood that it would be in vain to attempt giving due verisimilitude to any fiction having the telescope as a basis. Reluctantly therefore, and only half convinced (believing the public, in fact, more readily gullible than did my friends), I gave up the idea of imparting very close verisimilitude to what I should write—that is to say, so close as really to deceive. I fell back upon a style half plausible, half bantering, and resolved to give what interest I could to an actual passage from the earth to the moon, describing the lunar scenery as if surveyed and personally examined by the narrator. In this view I wrote a story which I called "Hans Pfaall," publishing it about six months afterwards in *The Southern Literary Messenger*, of which I was then editor.

It was three weeks after the issue of *The Messenger* containing "Hans Pfaall" that the first of the "Moon-hoax" editorials made its appearance in *The Sun*, and no sooner had I seen the paper than I understood the jest, which not for a moment could I doubt had been suggested by my own *jeu d'esprit*. Some of the New York journals (*The Transcript* among others) saw the matter in the same light, and published the "Moon story" side by side with "Hans Pfaall," thinking that the author of the one had been detected in the author of the other. Although the details are, with some exceptions, very dissimilar, still I maintain that the general features of the two compositions are nearly identical. Both are *hoaxes* (although one is a *tone* of mere banter, the other of downright earnest); both hoaxes are on one subject, astronomy; both on the same point of that subject, the moon; both professed to have derived exclusive information from a foreign country, and both attempt to give plausibility by minuteness of scientific detail. Add to all this that nothing of a similar nature had ever been attempted before these two hoaxes, the one of which followed immediately upon the heels of the other.

Having stated the case, however, in

this form, I am bound to do Mr. Locke the justice to say that he denies having seen my article prior to the publication of his own; I am bound to add, also, that I believe him.

Immediately on the completion of the "Moon story" (it was three or four days in getting finished), I wrote an examination of its claims to credit, showing distinctly its fictitious character, but was astonished at finding that I could obtain few listeners, so really eager were all to be deceived, so magical were the charms of a style that served as the vehicle of an exceedingly clumsy invention.

It may afford even now some amusement to see pointed out those particulars of the hoax which should have sufficed to establish its real character. Indeed, however rich the imagination displayed in this fiction, it wanted much of the force which might have been given it by a more scrupulous attention to general analogy and to fact. That the public were misled, even for an instant, merely proves the gross ignorance which (ten or twelve years ago) was so prevalent on astronomical topics.

The singular blunders to which I have referred being properly understood, we shall have all the better reason for wonder at the prodigious *success* of the hoax. No one person in ten discredited it, and (strangest point of all!) the doubters were chiefly those who doubted without being able to say why—the ignorant, those uninformed in astronomy, people who *would not* believe because the thing was so novel, so entirely "out of the usual way." A grave professor of mathematics in a Virginian college told me seriously that he had *no doubt* of the truth of the whole affair! The great effect wrought upon the public mind is referable, first to *the novelty of the idea;* secondly, to the fancy-exciting and reason-repressing character of the alleged discoveries; thirdly, to the consummate tact with which the deception was brought forth; fourthly, to the exquisite *vraisemblance* of the narration. The hoax was circulated to an immense extent, was translated into various languages—was even made the subject of (quizzical) discussion in astronomical societies; drew down upon itself the grave denunciation of Dick, and was, upon the whole, decidedly the greatest *hit* in the way of *sensation*—of merely popular sensation—ever made by any similar fiction either in America or in Europe.

Having read the Moon story to an end, and found it anticipative of all the main points of my "Hans Pfaall," I suffered the latter to remain unfinished. The chief design in carrying my hero to the moon was to afford him an opportunity of describing the lunar scenery, but I found that he could add very little to the minute and authentic account of Sir John Herschel. The first part of "Hans Pfaall," occupying about eighteen pages of *The Messenger,* embraced merely a journal of the passage between the two orbs, and a few words of general observation on the most obvious features of the satellite; the second part will most probably never appear. I did not think it advisable even to bring my voyager back to his parent earth. He remains where I left him, and is still, I believe, "the man in the moon."

From the epoch of the hoax *The Sun* shone with unmitigated splendour. The start thus given the paper ensured it a triumph; it has now a daily circulation

of not far from fifty thousand copies, and is therefore, probably, the most really influential journal of its kind in the world. Its success firmly established "the penny system" throughout the country, and (*through the Sun*) consequently, we are indebted to the genius of Mr. Locke for one of the most important steps ever yet taken in the pathway of human progress.

On dissolving, about a year afterwards, his connection with Mr. Beach, Mr. Locke established a political daily paper, *The New Era,* conducting it with distinguished ability. In this journal he made, very unwisely, an attempt at a second hoax, giving the *finale* of the adventures of Mungo Park in Africa—the writer pretending to have come into possession, by some accident, of the lost MSS. of the traveler. No one, however, seemed to be deceived (Mr. Locke's columns were a suspected district), and the adventures were never brought to an end. They were richly imaginative.

The next point made by their author was the getting up a book on magnetism as the *primum mobile* of the universe, in connection with Doctor Sherwood, the practitioner of magnetic remedies. The more immediate purpose of the treatise was the setting forth a new magnetic method of obtaining the longitude. The matter was brought before Congress and received with favourable attention. What definite action was had I know not. A review of the work appeared in *The Army and Navy Chronicle,* and made sad havoc of the whole project. It was enabled to do this, however, by attacking in detail the accuracy of some calculations of no very radical importance. These and others Mr. Locke is now engaged in carefully revising, and my own opinion is that his theory (which he has reached more by dint of imagination than of anything else) will finally be established, although, perhaps, never thoroughly by *him.* His prose style is noticeable for its conciseness, luminousness, completeness, each quality in its proper place. He has that method so generally characteristic of genius proper. Everything he writes is a model in its peculiar way, serving just the purposes intended and nothing to spare. He has written some poetry which through certain radical misapprehensions is not so very good.

Like most men of true imagination, Mr. Locke is a seemingly paradoxical combination of coolness and excitability.

He is about five feet seven inches in height, symmetrically formed; there is an air of distinction about his whole person, the *air noble* of genius. His face is strongly pitted by the smallpox and perhaps, from the same cause there is a marked obliquity in the eyes; a certain, calm, clear luminousness, however, about these latter, amply compensates for the defect, and the forehead is truly beautiful in its intellectuality. I am acquainted with no person possessing so fine a forehead as Mr. Locke. He is married and about forty-five years of age, although no one would suppose him to be more than thirty-eight. He is a lineal descendant of the immortal author of the "Essay on the Human Understanding."

FRANCES SARGENT OSGOOD

Mrs. Osgood, for the last three or four years, has been rapidly attaining

distinction; and this, evidently, with no effort at attaining it. She seems, in fact, to have no object in view beyond that of giving voice to the fancies or the feelings of the moment. "Necessity," says the proverb, "is the mother of Invention," and the invention of Mrs. O., at least, springs plainly from necessity—from the necessity of invention. Not to write poetry—not to act it, think it, dream it, and be it, is entirely out of her power.

It may be questioned whether with more industry, more method, more definite purpose, more ambition, Mrs. Osgood would have made a more decided impression on the public mind. She might, upon the whole, have written better poems; but the chances are that she would have failed in conveying so vivid and so just an idea of her powers as a poet. The warm *abandonnement* of her style—that charm which now so captivates—is but a portion and a consequence of her unworldly nature—of her disregard of mere fame; but it affords us glimpses, which we could not otherwise have obtained, of a capacity for accomplishing what she has not accomplished, and in all probability never will. In the world of poetry, however, there is already more than enough of uncongenial ambition and pretence.

Mrs. Osgood has taken no care whatever of her literary fame. A great number of her finest compositions, both in verse and prose, have been written anonymously, and are now lying *perdus* about the country, in out-of-the-way nooks and corners. Many a goodly reputation has been reared upon a far more unstable basis than her unclaimed and uncollected "fugitive pieces."

Her first volume, I believe, was published, seven or eight years ago, by Edward Churton, of London, during the residence of the poetess in that city. I have now lying before me a second edition of it, dated 1842—a beautifully printed book, dedicated to the Reverend Hobard Caunter. It contains a number of what the Bostonians call "juvenile" poems, written when Mrs. O. (then Miss Locke) could not have been more than thirteen, and evincing unusual precocity. The leading piece is "Elfrida, a Dramatic Poem," but in many respects well entitled to the appellation "drama." I allude chiefly to the passionate expression of particular portions, to delineation of character, and to occasional scenic effect. In construction, or plot—in general conduct and plausibility, the play fails; comparatively, of course—for the hand of genius is evinced throughout.

The story is the well-known one of Edgar, Elfrida, and Earl Athelwood. The king, hearing of Elfrida's extraordinary beauty, commissions his favourite, Athelwood, to visit her and ascertain if report speaks truly of her charms. The earl, becoming himself enamoured, represents the lady as anything but beautiful or agreeable. The king is satisfied. Athelwood soon afterwards woos and weds Elfrida—giving Edgar to understand that the heiress's wealth is the object. The true state of the case, however, is betrayed by an enemy; and the monarch resolves to visit the earl at his castle and to judge for himself. Hearing of this resolve, Athelwood, in despair, confesses to his wife his duplicity, and entreats her to render null as far as possible the effect of her charms by dressing with unusual plainness. This the wife promises to

do; but, fired with ambition and resentment at the wrong done her, arrays herself in her most magnificent and becoming costume. The king is charmed, and the result is the destruction of Athelwood and the elevation of Elfrida to the throne.

These incidents are well adapted to dramatic purposes, and with more of that art which Mrs. Osgood does *not* possess, she might have woven them into a tragedy which the world would not willingly let die. As it is, she has merely succeeded in showing what she might, should, and could have done, and yet, unhappily, did not.

The character of Elfrida is the bright point of the play. Her beauty and her consciousness of it—her indignation and uncompromising ambition—are depicted with power. There is a fine blending of the poetry of passion and the passion of poetry in the lines which follow:—

. . . Why even now he bends
In courtly reverence to some mincing dame,
Haply the star of Edgar's festival,
While I, with this high heart and queenly form
Pine in neglect and solitude. Shall it *be?*
Shall I not rend my fetters and be free?
Ay!—be the cooing turtle-dove content,
Safe in her own loved nest!—the eagle soars
On restless plumes to meet the imperial sun.
And Edgar is my day-star in whose light
This heart's proud wings shall yet be furled to rest.
Why wedded I with Athelwood? For this?
No!—even at the altar when I stood—
My hand in his, his gaze upon my cheek—
I did forget his presence and the scene;
A gorgeous vision rose before mine eyes
Of power and pomp and regal pageantry;
A king was at my feet, and as he knelt,
I smiled, and turning met—a husband's kiss.
But still I smiled—for in my guilty soul
I blessed him as the being by whose means
I should be brought within my idol's sphere—
My haughty, glorious, brave, impassioned Edgar!
Well I remember when these wondering eyes
Beheld him first. I was a maiden then—
A dreaming child—but from that thrilling hour
I've been a queen in visions!

Very similar, but even more glowing, is the love-inspired eloquence of Edgar:—

Earth hath no language, love, befitting thee,
For its own children it hath pliant speech;
And mortals know to call a blossom fair,
A wavelet graceful, and a jewel rich;
But thou!—oh, teach me, sweet, the angel tongue
They talked in Heaven ere thou didst leave its bowers
To bloom below!

To this Elfrida replies:—

If Athelwood should hear thee!

And to this Edgar:—

Name not the felon knave to me, Elfrida!
My soul is flame whene'er I think of him,
Thou lovest him not?—oh, *say* thou dost not love him!

The answer of Elfrida at this point is profoundly true to nature, and would alone suffice to assure any critic of Mrs. Osgood's dramatic talent:—

When but a child I saw thee in my dreams!

The woman's soul here shrinks from the direct avowal of want of love for her husband, and flies to poetry and appeals to fate, by way of excusing that infidelity which is at once her glory and her shame.

In general, the "situations" of "Elfrida" are improbable or ultra-romantic, and its incidents inconsequential, seldom furthering the business of the play. The *denouement* is feeble, and its moral of very equivocal tendency indeed—but I have already shown that it is the especial office neither of poetry nor of the drama to inculcate truth, unless incidentally. Mrs. Osgood, however, although she has unquestionably failed in writing a good play, has even in failing, given indication of dramatic power. The great tragic element, passion, breathes in every line of her composition, and had she but the art, or the patience to model or control it, she might be eminently successful as a playwright. I am justified in these opinions not only by "Elfrida," but by "Woman's Trust, a Dramatic Sketch," included, also, in the English edition.

A Masked Ball. Madelon and a Stranger in a Recess.

Mad. Why hast thou led me here?
My friends may deem it strange—unmaidenly,
This lonely converse with an unknown mask.
Yet in thy voice there is a thrilling power
That makes me love to linger. It is like
The tone of one far distant—only his
Was gayer and more soft.
Strang. Sweet Madelon!
Say thou wilt smile upon the passionate love
That thou alone canst waken! Let me hope!
Mad. Hush! Hush! I may not hear thee. Know'st thou not
I am betrothed?
Strang. Alas! too well I know;
But I could tell thee such a tale of him—
Thine early love—'twould fire those timid eyes
With lightning pride and anger—curl that lip—
That gentle lip to passionate contempt
For man's light falsehood. Even now he bends—
Thy Rupert bends o'er one as fair as thou,
In fond affection. Even now in his heart—
Mad. Doth my eye flash?—doth my lip curl with scorn?
'Tis scorn of thee, thou perjured stranger, not—
Oh, not of him, the generous and the true!

Hast thou e'er seen my Rupert?—hast thou met
Those proud and fearless eyes that never quailed,
As Falsehood quails, before another's glance—
As thine even now are shrinking from mine own—
The spirit beauty of that open brow—
The noble head—the free and gallant step—
The lofty mien whose majesty is won
From inborn honour—hast thou seen all this?
And darest thou speak of faithlessness and him
In the same idle breath? Thou little know'st
The strong confiding of a woman's heart,
When woman loves as—I do. Speak no more!

Strang. Deluded girl! I tell thee he is false—
False as yon fleeting cloud!

Mad. True as the sun!

Strang. The very wind less wayward than his heart!

Mad. The forest oak less firm! He loves me not
For the frail rose-hued and the fleeting light
Of youthful loveliness—ah, many a cheek
Of softer bloom, and many a dazzling eye
More rich than mine may win my wanderer's gaze.
He loved me for my love, the deep, the fond—
For my unfaltering truth; he cannot find—
Rove where he will—a heart that beats for him
With such intense, absorbing tenderness—
Such idolising constancy as mine.
Why should he change, then?—I am still the same.

Strang. Sweet infidel! *wilt* thou have ruder proof?
Rememberest thou a little golden case
Thy Rupert wore, in which a gem was shrined?
A gem I would not barter for a world—
An angel face; its *sunny wealth of hair*
In radiant ripples bathed the graceful throat
And dimpled shoulders; round the rosy curve
Of the sweet mouth a smile seemed wandering ever
While in the depths of azure fire that gleamed
Beneath the drooping lashes, slept a world
Of eloquent meaning, passionate yet pure—
Dreamy—subdued—but oh, how beautiful!
A look of timid, pleading tenderness
That should have been a talisman to charm
His restless heart for aye. Remembrest thou?

Mad. (*impatiently*). I do—I do remember—'twas my own.
He prized it as his life—I gave it him—
What of it?—speak!

Strang. (*showing a miniature*). Lady, behold that gift!

Mad. (*clasping her hands*). Merciful Heaven! is my Rupert dead?
(*After a pause, during which she seems overwhelmed with agony.*)
How died he?—when?—oh, *thou* wast by his side
In that last hour and I was far away!

My blessed love!—give me that token!
—speak!
What message sent he to his Madelon?
Strang. (*supporting her and strongly agitated.*)
He is not dead, dear lady!—grieve not thus!
Mad. He is not false, sir stranger!
Strang. For thy sake,
Would he were worthier! One other proof
I'll give thee, loveliest! if thou lov'st him still,
I'll not believe thee, woman. Listen, then!
A faithful lover breathes not of his bliss
To other ears. Wilt hear a fable, lady?

Here the stranger details some incidents of the first wooing of Madelon by Rupert, and concludes with—

Lady, my task is o'er—dost doubt me still?
Mad. Doubt thee, my Rupert! ah, I know thee now.
Fling by that hateful mask!—let me unclasp it!
No! thou wouldst *not* betray thy Madelon.

The "Miscellaneous Poems" of the volume—many of them written in childhood—are, of course, various in character and merit. "The Dying Rosebud's Lament," although by no means one of the best, will very well serve to show the earlier and most characteristic manner of the poetess:—

Ah, me!—ah, wo is me,
That I should perish now,
With the dear sunlight just let in
Upon my balmy brow.

My leaves, instinct with glowing life,
Were quivering to unclose:
My happy heart with love was rife—
I was almost a rose.

Nerved by a hope, warm, rich, intense,
Already I had risen
Above my cage's curving fence—
My green and graceful prison.

My pouting lips, by Zephyr pressed,
Were just prepared to part,
And whispered to the wooing wind
The rapture of my heart.

In new-born fancies revelling,
My mossy cell half-riven,
Each thrilling leaflet seemed a wing
To bear me into Heaven.

How oft, while yet *an infant flower,*
My crimson cheek I've laid
Against the green bars of my bower,
Impatient of the shade.

And, pressing up and peeping through
Its small but precious vistas,
Sighed for the lovely light and dew
That blessed my elder sisters.

I saw the *sweet breeze rippling o'er*
Their leaves that loved the play,
Though the light thief stole all the store
Of dew-drop gems away.

I thought how happy I should be
Such diamond wreaths to wear,
And frolic with a rose's glee
With sunbeam, bird, and air.

Ah, me!—ah, wo is me, that I,
Ere yet my leaves unclose,
With all my wealth of sweets *must die*
Before I am a rose!

The poetical reader will agree with me that few things have ever been written (by any poet, at any age) more delicately fanciful than the passages italicised—and yet they are the work of a girl not more than fourteen years of age. The clearness and force of expression, and the nice appositeness of the overt and insinuated meaning, are, when we consider the youth of the writer, even more remarkable than the fancy.

I cannot speak of Mrs. Osgood's poems without a strong propensity to ring the changes upon the indefinite word "grace" and its derivatives. About everything she writes we perceive this indescribable charm—of which, perhaps, the elements are a vivid fancy and a quick sense of the proportionate. Grace, however, may be most satisfactorily defined as "a term applied, in despair, to that class of the impressions of Beauty which admit of no analysis." It is in this irresoluble effect that Mrs. Osgood excels any poetess of her country—and it is to this easily appreciable effect that her *popularity* is owing. Nor is she more graceful herself than a lover of the graceful, under whatever guise it is presented to her consideration. The sentiment renders itself manifest, in innumerable instances, as well throughout her prose as her poetry. Whatever be her theme, she at once extorts from it its whole essentiality of *grace*. Fanny Ellsler has been often lauded; true poets have sung her praises; but we look in vain for anything written about her, which so distinctly and vividly paints her to the eye as the half-dozen quatrains which follow. They are to be found in the English volume:—

She comes!—the spirit of the dance!
And but for those large eloquent eyes,
Where passion speaks in every glance,
She'd seem a wanderer from the skies.

So light that, *gazing breathless there,*
Lest the celestial dream should go,
You'd think the music in the air
Waved the fair vision to and fro;

Or think the melody's sweet flow
Within the radiant creature played,
And those soft wreathing arms of snow
And white sylph feet the music made.

Now gliding slow with dreamy grace,
Her eyes beneath their lashes lost,
Now motionless, with lifted face,
And small hands on her bosom crossed.

And now with flashing eyes she springs—
Her whole bright figure raised in air,
As if her soul had spread its wings
And poised her one wild instant there!

She spoke not—but, so richly fraught
With language are her glance and smile,
That, when the curtain fell, I thought
She had been talking all the while.

This is, indeed, poetry—and of the most unquestionable kind—poetry *truthful* in the proper sense—that is to say, breathing of Nature. There is here nothing forced or artificial—no hardly sustained enthusiasm. The poetess speaks because she feels, and *what* she feels; but then what she feels is felt only by the truly poetical. The thought in the last line of the third quatrain will not be so fully appreciated by the reader as it should be; for lat-

terly it has been imitated, plagiarised, repeated *ad infinitum*—but the other passages italicised have still left them all their original effect. The idea in the two last lines is exquisitely *naive* and natural; that in the two last lines of the second quatrain, beautiful beyond measure; that of the whole fifth quatrain, *magnificent*—unsurpassed in the entire compass of American poetry. It is instinct with the noblest poetical requisite—imagination.

Of the same trait I find, to my surprise, one of the best exemplifications among the "Juvenile Rhymes."

For Fancy is a fairy that can hear,
Ever, the melody of Nature's voice
And see all lovely visions that she will.
She drew *a picture of a beauteous bird*
With plumes of radiant green and gold inwoven,
Banished from its beloved nesting-place,
And fluttering in vain hope from tree to tree,
And bade us think how, like it, the sweet season
From one bright shelter to another fled—
First from the maple waved her emerald pinions,
But lingered still upon the oak and elm,
Till, frightened by rude breezes even from them,
With mournful sigh she moaned her sad farewell.

The little poem called "The Music Box" has been as widely circulated as any of Mrs. Osgood's compositions. The melody and harmony of this *jeu d'esprit* are perfect, and there is in it a rich tint of that epigrammatism for which the poetess is noted. Some of the *intentional* epigrams interspersed through the works are peculiarly happy. Here is one which, while replete with the rarest "spirit of point," is yet something more than pointed:—

TO AN ATHEIST POET

Lovest thou the music of the sea?
Callest thou the sunshine bright?
His voice is more than melody—
His smile is more than light.

Here, again, is something very similar:—

Fanny shuts her smiling eyes,
Then because she cannot see,
Thoughtless simpleton! she cries
Ah! you can't see me.

Fanny's like the sinner vain
Who, with spirit shut and dim,
Thinks, because he sees not Heaven
Heaven beholds not him.

Is it not a little surprising, however, that a writer capable of so much precision and finish as the author of these epigrams *must* be, should have failed to see how much of force is lost in the inversion of "the sinner vain?" Why not have written "Fanny's like the silly sinner?"—or, if "silly" be thought too jocose, "the blinded sinner?" The rhythm, at the same time, would thus be much improved by bringing the lines,

Fanny's like the silly sinner,
Thinks because he sees not Heaven,

into *exact* equality.

In mingled epigrams and *espieglerie* Mrs. Osgood is even more especially at

home. I have seldom seen anything in this way more happily done than the song entitled *"If he can."*

"The Unexpected Declaration" is, perhaps, even a finer specimen of the same manner. It is one of that class of compositions which Mrs. Osgood has made almost exclusively her own. Had I seen it without her name, I should have had no hesitation in ascribing it to her; for there is no other person—in America certainly—who does anything of a similar kind with anything like a similar piquancy.

The point of this poem, however, might have been sharpened, and the polish increased in lustre, by the application of the emery of brevity. From what the lover says much might well have been omitted; and I should have preferred leaving out altogether the autorial comments, for the story is fully told without them. The "Why do you weep?" "Why do you frown?" and "Why do you smile?" supply all the imagination requires; to supply *more* than it requires, oppresses and offends it. Nothing more deeply grieves it—or more vexes the true taste in general than *hyperism* of any kind. In Germany, *Wohlgeboren* is a loftier title than *Edelgeboren;* and in Greece, the thrice victorious at the Olympic games could claim a statue of the size of life, while he who had conquered but once was entitled *only* to a colossal one.

The English collection of which I speak was entitled "A Wreath of Wild Flowers from New England." It met with a *really* cordial reception in Great Britain—was favourably noticed by the *Literary Gazette, Times, Atlas, Monthly Chronicle,* and especially by the *Court Journal, The Court and Ladies' Magazine, La Belle Assemblee,* and other similar works. "We have long been familiar," says the high authority of the *Literary Gazette,* "with the name of our fair author. . . . Our expectations have been fulfilled, and we have here a delightful gathering of the sweetest of wild flowers, all looking as fresh and beautiful as if they had grown in the richest of English pasture in place of having been 'nursed by the cataract.' True, the wreath might have been improved with a little more care—a trifling attention or two paid to the formation of it. A stalk here and there, that obtrudes itself between the bells of the flowers, might have become so interwoven as to have been concealed, and the whole have looked as if it had grown in that perfect and beautiful form. Though, after all, we are perhaps too chary; for in Nature every leaf is not ironed out to a form, nor propped up with a wiry precision, but blown and ruffled by the refreshing breezes, and looking as careless and easy and unaffected as a child that bounds along with its silken locks tossed to and fro just as the wind uplifts them. Page after page of this volume have we perused with a feeling of pleasure and admiration." The *Court Journal* more emphatically says:—"Her wreath is one of violets, sweet-scented, pure, and modest; so lovely that the hand that wove it should not neglect additionally to enrich it by turning her love and kindness to things of larger beauty. Some of the smaller lyrics in the volume are *perfectly* beautiful—beautiful in their chaste and exquisite simplicity and the perfect elegance of their composition." In fact, there was *that* about "The Wreath of Wild Flowers"—that inex-

pressible *grace* of thought and manner —which never fails to find ready echo in the hearts of the aristocracy and refinement of Great Britain;—and it was here especially that Mrs. Osgood found welcome. Her husband's merits as an artist had already introduced her into distinguished society (she was petted, in especial, by Mrs. Norton and Rogers), but the publication of her poems had at once an evidently favourable effect upon his fortunes. His pictures were placed in a most advantageous light by her poetical and conversational ability.

Messrs. Clarke and Austin, of New York, have lately issued another, but still a very incomplete collection of "Poems by Frances S. Osgood." In general, it includes by no means the best of her works. "The Daughter of Herodias"—one of her longest compositions, and a very noble poem, putting me in mind of the best efforts of Mrs. Hemans—is omitted. In Messrs. C. and A.'s collection there occur, too, very many of those half-sentimental, half-allegorical compositions of which, at one period, the authoress seemed to be particularly fond—for the reason, perhaps, that they afforded her good opportunity for the exercise of her ingenuity and epigrammatic talent;—no poet, however, can admit them to be poetry at all. Still the volume contains some pieces which enable us to take a new view of the powers of the writer. A few additional years, with their inevitable sorrow, appear to have stirred the depths of her *heart*. We see less of frivolity—less of vivacity—more of tenderness—earnestness — even passion —and far more of the true imagination as distinguished from its subordinate, fancy. The one prevalent trait, *grace*, alone distinctly remains. "The Spirit of Poetry," "To Sibyl," "The Birth of the Callitriche," and "The Child and its Angel-Playmate" would do honour to any of our poets. "She Loves Him Yet," nevertheless, will serve better than either of these poems to show the alteration of manner referred to. The verses commencing, "Yes, lower to the level," are in a somewhat similar tone, but are more noticeable for their terse energy of expression.

In not presenting to the public at one view all that she has written in verse, Mrs. Osgood has incurred the risk of losing that credit to which she is entitled on the score of versatility—of variety in invention and expression. There is scarcely a form of poetical composition in which she has not made experiment; and there is none in which she has not very happily succeeded. Her defects are chiefly negative and by no means numerous. Her versification is sometimes exceedingly good, but more frequently feeble through the use of harsh consonants, and such words as *"thou'dst"* for *"thou wouldst,"* with other unnecessary contractions, inversions, and obsolete expressions. Her imagery is often mixed;—indeed, it is rarely otherwise. The epigrammatism of her conclusions gives to her poems, as wholes, the air of being more skilfully constructed than they really are. On the other hand, we look in vain throughout her works for an offence against the finer taste, or against decorum—for a low thought or a platitude. A happy refinement—an instinct of the pure and delicate—is one of her most noticeable excellences. She may be properly commended, too, for origi-

nality of poetic invention, whether in the conception of a theme or in the manner of treating it. Consequences of this trait are her point and piquancy. Fancy and *naivete* appear in all she writes. Regarding the loftier merits, I am forced to speak of her in more measured terms. She has occasional passages of true imagination — but scarcely the glowing, vigorous, and *sustained* ideality of Mrs. Maria Brooks—or even, in general, the less ethereal elevation of Mrs. Welby. In that indescribable something, however, which, for want of a more definite term, we are accustomed to call "grace"—that charm so magical, because at once so shadowy and so potent—that Will o' the Wisp, which, in its *supreme* development, may be said to involve nearly *all* that is valuable in poetry—she has, unquestionably, no rival among her countrywomen.

Of pure prose—of prose proper—she has perhaps never written a line in her life. Her usual magazine papers are a class by themselves. She begins with a resolute effort at being sedate—that is to say, sufficiently prosaic and matter-of-fact for the purpose of a legend or an essay; but after a few sentences, we behold uprising the leaven of the Muse; then with a flourish, and some vain attempts at repression, a scrap of verse renders itself manifest; then comes a little poem outright; then another and another and another, with impertinent patches of prose in between —until at length the mask is thrown fairly off and far away, and the whole article—sings.

Upon the whole, I have spoken of Mrs. Osgood so much in detail, less on account of what she has actually done than on account of what I perceive in her the ability to do.

In character she is ardent, sensitive, impulsive—the very soul of truth and honour; a worshipper of the beautiful, with a heart so radically artless as to seem abundant in art; universally admired, respected, and beloved. In person, she is about the medium height, slender even to fragility, graceful whether in action or repose; complexion usually pale; hair black and glossy; eyes a clear luminous grey, large, and with singular capacity for expression.

VOLUME XI

*Stephens' Arabia Petraea**

(Published in *New York Review,* October, 1837.—Ed.)

Mr. Stephens has here given us two volumes of more than ordinary interest —written with a freshness of manner, and evincing a manliness of feeling, both worthy of high consideration. Although in some respects deficient, the work too presents some points of moment to the geographer, to the antiquarian, and more especially to the theologian. Viewed only as one of a class of writings, whose direct tendency is to throw light upon the Book of Books, it has strong claims upon the attention of all who read. While the vast importance of critical and philological research in dissipating the obscurities and determining the exact sense of the Scriptures cannot be too readily conceded, it may be doubted whether the collateral illustration derivable from records of travel be not deserving at least equal consideration. Certainly the evidence thus afforded, exerting an enkindling influence upon the popular imagination, and so taking palpable hold upon the popular understanding, will not fail to become in time a most powerful because easily available instrument in the downfall of unbelief. Infidelity itself has often afforded unwilling and unwitting testimony to the truth. It is surprising to find with what unintentional precision both Gibbon and Volney (among others) have used, for the purpose of *description,* in their accounts of nations and countries, the identical phraseology employed by the inspired writers when foretelling the most improbable events. In this manner scepticism has been made the root of belief, and the providence of the Deity has been no less remarkable in the extent and nature of the means for bringing to light the evidence of his accomplished word, than in working the accomplishment itself.

Of late days, the immense stores of biblical elucidation derivable from the East have been rapidly accumulating in the hands of the student. When the "Observations" of Harmer were given to the public, he had access to few other works than the travels of Chardin, Pococke, Shaw, Maundrell, Pitts, and D'Arvieux, with perhaps those of Nau and Troilo, and Russell's "Natural History of Aleppo." We have now a vast accession to our knowledge of Oriental regions. Intelligent and observing men, impelled by the various motives of Christian zeal, military adventure, the love of gain, and the love of science, have made their way, often at imminent risk, into every land rendered holy by the words of revelation. Through the medium of the pencil, as well as of the pen, we are even familiarly acquainted with the territories of the Bible. Valuable books of eastern travel

* This author received so much money for his work that Cooper, the then most popular novelist, could not compare with him.—Ed.

are abundant—of which the labours of Niebuhr, Mariti, Volney, Porter, Clarke, Chateaubriand, Burckhardt, Buckingham, Morier, Seetzen, Lamartine, Laborde, Tournefort, Madden, Maddox, Wilkinson, Arundell, Mangles, Leigh, and Hogg, besides those already mentioned, are merely the principal, or the most extensively known. As we have said, however, the work before us is not to be lightly regarded: highly agreeable, interesting, and instructive, in a general view, it also has, in the connection now adverted to, claims to public attention possessed by no other book of its kind.

In an article prepared for this journal some months ago, we had traced the route of Mr. Stephens with a degree of minuteness not desirable now, when the work has been so long in the hands of the public. At this late day we must be content with saying briefly, in regard to the earlier portion of the narrative, that, arriving at Alexander in December, 1835, he thence passed up the Nile as far as the Lower Cataracts. One or two passages from this part of the tour may still be noted for observation. The annexed speculations, in regard to the present city of Alexandria, are well worth attention:—

The present city of Alexandria, even after the dreadful ravages made by the plague last year, is still supposed to contain more than fifty thousand inhabitants, and is decidedly growing. It stands outside the Delta in the Libyan Desert, and as Volney remarks, "It is only by the canal which conducts the waters of the Nile into the reservoirs in the time of inundation that Alexandria can be considered as connected with Egypt." Founded by the great Alexander, to secure his conquests in the East, being the only safe harbour along the coast of Syria or Africa, and possessing peculiar commercial advantages, it soon grew into a giant city. Fifteen miles in circumference, containing a population of three hundred thousand citizens and as many slaves, one magnificent street, two thousand feet broad, ran the whole length of the city, from the Gate of the Sea to the Canopic Gate, commanding a view at each end of the shipping, either in the Mediterranean or in the Mareotic Lake, and another of equal length intersected it at right angles; a spacious circus without the Canopic Gate, for chariot-races, and on the east a splendid gymnasium more than six hundred feet in length, with theatres, baths, and all that could make it a desirable residence for a luxurious people. When it fell into the hands of the Saracens, according to the report of the Saracen general to the Caliph Omar, "it was impossible to enumerate the variety of its riches and beauties"; and it is said to "have contained four thousand palaces, four thousand baths, four hundred theatres or public edifices, twelve thousand shops, and forty thousand tributary Jews." From that time, like everything else which falls into the hands of the Mussulman, it has been going to ruin, and the discovery of the passage to India by the Cape of Good Hope gave the death-blow to its commercial greatness. At present it stands a phenomenon in the history of a Turkish dominion. It appears once more to be raising its head from the dust. It remains to be seen whether this rise is the legitimate and permanent effect of a wise and politic

government, combined with natural advantages, or whether the pacha is not forcing it to an unnatural elevation, at the expense, if not upon the ruins, of the rest of Egypt. It is almost presumptuous, on the threshold of my entrance into Egypt, to speculate upon the future condition of this interesting country; but it is clear that the pacha is determined to build up the city of Alexandria if he can; his fleet is here, his army, his arsenal, and his forts are here; and he has forced and centred here a commerce that was before divided between several places. Rosetta has lost more than two-thirds of its population. Damietta has become a mere nothing, and even Cairo the Grand has become tributary to what is called the regenerated city (vol. i, pp. 21, 22).

We see no presumption in this attempt to speculate upon the future condition of Egypt. Its destinies are matter for the attentive consideration of every reader of the Bible. No words can be more definitive, more utterly free from ambiguity, than the prophecies concerning this region. No events could be more wonderful in their nature, nor more impossible to have been foreseen by the eye of man, than the events foretold concerning it. With the earliest ages of the world its line of monarchs began, and the annihilation of the entire dynasty was predicted during the zenith of that dynasty's power. One of the most lucid of the biblical commentators has justly observed that the very attempt once made by infidels to show, from the recorded number of its monarchs and the duration of their reigns, that Egypt was a kingdom previous to the Mosaic era of the deluge, places in most striking view the extraordinary character of the prophecies regarding it. During two thousand years prior to these predictions Egypt had never been without a prince of its own; and how oppressive was its tyranny over Judea and the neighbouring nations! It, however, was distinctly foretold that this country of kings should no longer have one of its own—that it should be laid waste by the hand of strangers—that it should be a base kingdom, the basest of the base—that it should *never* again exalt itself among the nations—that it should be a desolation surrounded by desolation. Two thousand years have now afforded their testimony to the infallibility of the Divine word, and the evidence is still accumulating. "Its past and present degeneracy bears not a more remote resemblance to the former greatness and pride of its power than the frailty of its mud-walled fabric now bears to the stability of its imperishable pyramids." But it should be remembered that there are other prophecies concerning it which still await their fulfilment. "The whole earth shall rejoice, and Egypt *shall not be for ever base*. The Lord shall smite Egypt; he shall smite and heal it; and they shall be entreated of them, and shall heal them. In that day shall Isaac be the third with Egypt and with Assyria, even a blessing in the midst of the land" (Isa. xix. 19-25). In regard to the present degree of political power and importance to which the country has certainly arisen under Mohammed Aly (an importance unknown for many centuries), the fact, as Mr. Keith observes in his valuable "Evidence of Prophecy," may possibly serve, at no distant period, to illustrate

the prediction which implies, that however base and degraded it might be throughout many generations, it would, notwithstanding, have strength sufficient to be looked to for aid or protection, even at the time of the restoration of the Jews to Judea, who will seek "to strengthen themselves in the strength of Pharoah, and trust in *the shadow of Egypt.*" How emphatically her present feeble prosperity is, after all, but the *shadow* of the Egypt of the Pharaohs we leave to the explorer of her pyramids, the wanderer among the tombs of her kings or the fragments of her Luxor and her Carnac.

At Djiddeh, formerly the capital of Upper Egypt and the largest town on the Nile, Mr. Stephens encountered two large boat-loads of slaves—probably five or six hundred—collected at Dongola and Senuaar.

"In the East," he writes, "slavery exists now precisely as it did in the days of the patriarchs. The slave is received into the family of a Turk, in a relation more confidential and respectable than that of an ordinary domestic, and when liberated, which very often happens, stands upon the same footing with a freeman. The curse does not rest upon him for ever; he may sit at the same boards, dip his hand in the same dish, and, if there are no other impediments, may marry his master's daughter."

Morier says, in his "Journey through Persia":—

The manners of the East, amidst all the changes of government and religion, are *still the same.* They are living impressions from an original mould; and, at every step, some object, some idiom, some dress, or some custom of common life, reminds the traveller of ancient times, and confirms, above all, the beauty, the accuracy, and the propriety of the language and the history of the Bible.

Sir John Chardin also, in the Preface to his "Travels in Persia," employs similar language:—

And the learned, to whom I communicated my design, encouraged me very much by their commendations to proceed in it; and more especially when I informed them that it is not in Asia, as in our Europe, where there are frequent changes, more or less, in the form of things, as the habits, buildings, gardens, and the like. In the East they are constant in all things. The habits are at this day in the same manner as in the precedent ages; so that one may reasonably believe that, in that part of the world, the exterior forms of things (as their manners and customs) are the same now as they were two thousand years since, except in such changes as have been introduced by religion, which are nevertheless very inconsiderable.

Nor is such striking testimony unsupported. From all sources we derive evidence of the conformity, almost of the identity, of the modern with the ancient usages of the East. This steadfast resistance to innovation is a trait remarkably confined to the regions of biblical history, and (it should not be doubted) will remain in force until it shall have fulfilled all the important purposes of biblical elucidation. Here-

after, when the ends of Providence shall be thoroughly answered, it will not fail to give way before the influence of that very Word it has been instrumental in establishing; and the tide of civilization, which has hitherto flowed continuously, from the rising to the setting sun, will be driven back, with a partial ebb, into its original channels.

Returning from the cataracts, Mr. Stephens found himself safely at Cairo, where terminated his journeyings upon the Nile. He had passed "from Migdol to Syene, even unto the borders of Ethiopia." In regard to the facilities, comforts, and minor enjoyments of the voyage, he speaks of them in a manner so favourable that many of our young countrymen will be induced to follow his example. It is an amusement, he says, even ridiculously cheap, and attended with no degree of danger. A boat with ten men is procured for thirty or forty dollars a month, fowls for three piastres a pair, a sheep for a half or three quarters of a dollar, and eggs for the asking. "You sail under your own country's banner; and when you walk along the river, if the Arabs look particularly black and truculent, you proudly feel that there is safety in its folds."

We now approach what is by far the most interesting and the most important portion of his tour. Mr. Stephens had resolved to visit Mount Sinai, proceeding thence to the Holy Land. If he should return to Suez, and thus cross the desert to El Arich and Gaza, he would be subjected to a quarantine of fourteen days on account of the plague in Egypt; and this difficulty might be avoided by striking through the heart of the desert lying between Mount Sinai and the frontier of Palestine. This route was beset with danger; but, apart from the matter of avoiding quarantine, it had other strong temptations for the enterprise and enthusiasm of the traveller—temptations not to be resisted. "The route," says Mr. Stephens, "was hitherto untravelled," and, moreover, it lay through a region upon which has long rested, and still rests, a remarkable curse of the Divinity, issued through the voices of his prophets. We allude to the land of Idumaea—the Edom of the Scriptures. Some English friends, who first suggested this route to Mr. Stephens, referred him, for information concerning it, to Keith on the Prophecies. Mr. Keith, as our readers are aware, contends for the *literal* fulfilment of prophecy, and in the treatise in question brings forward a mass of evidence, and a world of argument, which we, at least, are constrained to consider, as a whole irrefutable. We look upon the *literalness* of the understanding of the Bible predictions as an *essential* feature in prophecy—conceiving minuteness of detail to have been but a portion of the providential plan of the Deity for bringing more visibly to light, in after-ages, the *evidence* of the fulfilment of his word. No general meaning attached to a prediction, no general fulfilment of such prediction, could carry, to the reason of mankind, inferences so unquestionable, as its particular and minutely incidental accomplishment. General statements, except in rare instances, are susceptible of misinterpretation or misapplication: details admit no shadow of ambiguity. That, in many striking cases, the words of the prophets have been brought to pass in every particular of a series of mi-

nutiæ, whose very meaning was unintelligible before the period of fulfilment, is a truth that few are so utterly stubborn as to deny. We mean to say that, in *all* instances, the most strictly literal interpretation will apply. There is, no doubt, much unbelief founded upon the *obscurity* of the prophetic expression; and the question is frequently demanded —wherein lies the use of this obscurity? —why are not the prophecies distinct? —these words, it is said, are incoherent, unintelligible, and should be therefore regarded as untrue. That many prophecies are absolutely unintelligible should not be denied—it is a part of their essence that they should be. The obscurity, like the apparently irrelevant detail, has its object in the providence of God. Were the words of inspiration, affording insight into the events of futurity, *at all times* so pointedly clear that he who runs might read, they would in many cases, even when fulfilled, afford a rational ground for unbelief in the inspiration of their authors, and consequently in the whole truth of revelation; for it would be supposed that these distinct words, exciting union and emulation among Christians, had thus been merely the means of working out their own accomplishment. It is for this reason that the most of the predictions become intelligible only when viewed from the proper point of observation—the period of fulfilment. Perceiving this, the philosophical thinker, and the Christian, will draw no argument from the obscurity, against the verity, of prophecy. Having seen palpably, incontrovertibly fulfilled, even one of these many wonderful predictions, of whose meaning, until the day of accomplishment, he could form no conception; and having thoroughly satisfied himself that no human foresight could have been equal to such amount of foreknowledge, he will await, in confident expectation, that moment certainly to come when the darkness of the veil shall be uplifted from the others.

KEITH

We cannot do better than quote here the words of a writer in the *London Quarterly Review*. "Twenty years ago we read certain portions of the prophetic Scriptures with a belief that they were true, because other similar passages had in the course of ages been proved to be so; and we had an indistinct notion that all these, to us obscure and indefinite denunciations, had been —we knew not very well when or how— accomplished; but to have graphic descriptions, ground plans, and elevations showing the actual existence of all the heretofore vague and shadowy denunciations of God against Edom, does, we confess, excite our feelings, and exalt our confidence in prophecy to a height that no external evidence has hitherto done."

Many prophecies, it should be remembered, are in a state of gradual fulfilment—a chain of evidence being thus made to extend throughout a long series of ages, for the benefit of man at large, without being confined to one epoch or generation, which would be the case in a fulfilment suddenly coming to pass. Thus, some portion of the prophecies concerning Edom has reference to the year of recompense for the controversy of Sion.

One word in regard to the work of Keith. Since penning this article we

have been grieved to see, in a New York daily paper, some strictures on this well-known treatise, which we think unnecessary, if not positively unjust; and which, indeed, are little more than a revival of the old story trumped up for purposes of its own, and in the most bitter spirit of unfairness, by the *London Quarterly Review*. We allude especially to the charge of plagiarism from the work of Bishop Newton. It would be quite as reasonable to accuse Dr. Webster of having stolen his Dictionary from Dr. Johnson, or any other compiler of having plundered any other. But the work of Keith, as we learn from himself, was written hastily, for the immediate service and at the urgent solicitation of a friend, whose faith wavered in regard to the Evidences of Prophecy, and who applied to the author to aid his unbelief with a condensed view of these Evidences. In the preface of the book thus composed, with no view to any merits of authorship, and, indeed, with none except that of immediate utility, there is found the fullest disclaimer of all pretension to originality—surely motives and circumstances such as these should have sufficed to secure Dr. Keith from the unmeaning charges of plagiarism which have been so pertinaciously adduced! We do not mean to deny that, in the blindness of his zeal, and in the firm conviction entertained by him of the general truth of his assumptions, he frequently adopted surmises as facts, and did essential injury to his cause by carrying out his positions to an unwarrantable length. With all its inaccuracies, however, his work must still be regarded as one of the most important triumphs of faith, and beyond doubt as a most lucid and conclusive train of argument.

Having expressed our belief in the literal fulfilment of prophecy in *all* cases,* and having suggested, as one reason for the non-prevalence of this belief, the improper point of view from which we are accustomed to regard it, it remains to be seen what were the principal predictions in respect to Idumaea.

From generation to generation it shall lie waste; *none shall pass through it* for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate. Seek ye out of the Book of the Lord, and read; no one of these shall fail, none shall want her mate;

* Of course it will be understood that a proper allowance must be made for the usual hyperbolical tendency of the language of the East.

for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever and ever, from generation to generation shall they dwell therein (Isaiah xxxiv. 5, 10-17). Thus will I make Mount Seir most desolate, and *cut off from it him that passeth out and him that returneth* (Ezekiel xxxv. 7).

In regard to such of the passages here quoted as are not printed in italics, we must be content with referring to the treatise of Keith already mentioned, wherein the evidences of the fulfilment of the predictions in their most minute particulars are gathered into one view. We may as well, however, present here the substance of his observations respecting the words—"none shall pass through it for ever and ever," and "thus will I make Mount Seir desolate, and cut off from it him that passeth out and him that returneth."

He says that Volney, Burckhardt, Joliffe, Henniker, and Captains Irby and Mangles adduce a variety of circumstances, all conspiring to prove that Idumaea, which was long resorted to from every quarter, is so beset on every side with dangers to the traveller, that literally *none pass through it;* that even the Arabs of the neighbouring regions, whose home is the desert, and whose occupation is wandering, are afraid to enter it, or to conduct any within its borders. He says, too, that amid all this manifold testimony to its truth, there is not, in any single instance, the most distant allusion to the prediction—that the evidence is unsuspicious and undesigned.

A Roman road passed directly through Idumaea from Jerusalem to Akaba, and another from Akaba to Moab; and when these roads were made, at a time long posterior to the date of the predictions, the conception could not have been formed, or held credible by man, that the period would ever arrive when none should pass through it. Indeed, seven hundred years after the date of the prophecy, we are informed by Strabo that the roads were actually in use. The prediction is yet more surprising, he says, when viewed in conjunction with that which implies that travellers should *pass* by Idumaea—"every one that goeth by shall be astonished." The routes of the pilgrims from Damascus, and from Cairo to Mecca, the one on the east and the other towards the south of Edom, along the whole of its extent, go by it, or touch partially on its borders, *without going through it.*

Not even, he says, the cases of Seetzen and Burckhardt can be urged against the literal fulfilment, although Seetzen actually *did* pass through Idumaea, and Burckhardt traversed a considerable portion of it. The former died not long after the completion of his journey; and the latter never recovered from the effects of the hardships endured on the route—dying at Cairo. "Neither of them," we have given the precise words of Mr. Keith, "lived to return to Europe. *I will cut off from Mount Seir him that passeth out and him that returneth.* Strabo mentions that there was a direct road from Petra to Jericho, of three or four days' journey. Captains Irby and Mangles were eighteen days in reaching it from Jerusalem. They did not *pass*

through Idumaea, and they did return. Seetzen and Burckhardt did pass through it, and they did *not* return."

"The words of the prediction," he elsewhere observes, "might well be understood as merely implying that Idumaea would cease to be a thoroughfare for the commerce of the nations which adjoined it, and that its highly frequented marts would be forsaken as centres of intercourse and traffic; and easy would have been the task of demonstrating its truth in this limited sense which scepticism itself ought not to be unwilling to authorize."

Here is, no doubt, much inaccuracy and misunderstanding; and the exact boundaries of ancient Edom are, apparently, not borne in mind by the commentator. Idumaea proper was, strictly speaking, only the mountainous tract of country east of the valley of El-Ghor. The Idumaeans, if we rightly apprehend, did not get possession of any portion of the south of Judea till after the exile, and consequently until after the prophecies in question. They then advanced as far as Hebron, where they were arrested by the Maccabees. That "Seetzen actually did pass through Idumaea," cannot therefore be asserted; and thus much is in favour of the whole argument of Dr. Keith, while in contradiction to a branch of that argument. The traveller in question (see his own Narrative), pursuing his route on the east of the Dead Sea, proceeded no farther in this direction than to Kerek, when he retraced his way—afterwards going from Hebron to Mount Sinai, over the desert eastward of Edom. Neither is it strictly correct that he "died not long after the completion of his journey." Several years afterwards he was actively employed in Egypt, and finally died; not from constitutional injury sustained from any former adventure, but, if we remember, from the effects of poison administered by his guide in a journey from Mocha into the heart of Arabia. We see no ground either for the statement that Burckhardt owed his death to hardships endured in Idumaea. Having visited Petra, and crossed the western desert of Egypt in the year 1812, we find him, four years afterwards, sufficiently well, at Mount Sinai. He did not die until the close of 1817, and then of a diarrhœa brought about by the imprudent use of cold water.

But let us dismiss these and some other instances of misstatement. It should not be a matter of surprise, that, perceiving, as he no doubt did, the *object* of the circumstantiality of prophecy, clearly seeing in how many wonderful cases its minutiæ had been fulfilled, and withal being thoroughly imbued with a love of truth, and with that zeal which is becoming in a Christian, Dr. Keith should have plunged somewhat hastily or blindly into these inquiries, and pushed to an improper extent the principle for which he contended. It should be observed that the passage cited just above in regard to Seetzen and Burckhardt is given in a footnote, and has the appearance of an afterthought, about whose propriety its author did not feel perfectly content. It is certainly very difficult to reconcile the literal fulfilment of the prophecy with an acknowledgment militating so violently against it as we find in his own words—"Seetzen actually *did pass through* Idumaea, and Burckhardt *travelled through* a considerable portion of

it." And what we are told subsequently in respect to Irby and Mangles, and Seetzen and Burckhardt—that those *did not* pass through Idumaea and *did* return, while these *did* pass through and *did not* return—where a passage from Ezekiel is brought to sustain collaterally a passage from Isaiah—is certainly not in the spirit of literal investigation—partaking, indeed, somewhat of *equivoque*.

But in regard to the possibility of the actual passage through Edom, we might now consider all ambiguity at an end, could we suffer ourselves to adopt the opinion of Mr. Stephens, that he himself had at length traversed the disputed region. What we have said already, however, respecting the proper boundaries of that Idumaea to which the prophecies have allusion, will assure the reader that we cannot entertain this idea. It will be clearly seen that he did not *pass through* the Edom of Ezekiel. That he might have done so, however, is sufficiently evident. The indomitable perseverance which bore him up amid the hardships and dangers of the route actually traversed, would, beyond doubt, have sufficed to ensure him a successful passage even through Idumaea the proper. And this we say, maintaining still an unhesitating belief in the literal understanding of the prophecies. It is essential, however, that these prophecies be literally rendered; and it is a matter for regret as well as surprise, that Dr. Keith should have failed to determine so important a point as the exactness or falsity of the version of his text. This we will now briefly examine.

Isaiah xxxiv. 10.—"For an eternity";—"of eternities";—"not";—"moving about";—"in it." "For an eternity of eternities (there shall) not (be any one) moving about in it." The literal meaning is *"in it,"* not "through it." The participle refers to one moving to and fro or up and down, and is the same term which is rendered *"current,"* as an epithet of money, in Genesis xxiii. 16. The prophecy means that there shall be no marks of life in the land, no living being there, no one moving up and down in it; and are, of course, to be taken with the usual allowance for that hyperbole which is a main feature, and indeed the genius of the language.

Ezekiel xxxv. 7.—"and I will give";—"the mountain";—"Seir";—"for a desolation";—"and a desolation";—"and I will cut off";—"from it";—"him that goeth";—"and him that returneth." "And I will give Mount Seir for an utter desolation, and will cut off from it him *that passeth and repasseth therein.*" The reference here is the same as in the previous passage, and the inhabitants of the land are alluded to as moving about therein, and actively employed in the business of life. The meaning of "passing and repassing" is sanctioned by Gesenius, s. v. vol. ii. p. 570, Leo's Trans. Compare Zachariah vii. 14, and ix. 8. There is something analogous in the Hebrew-Greek phrase occurring in Acts ix. 28. Kai aen met autoen eisporeuomenos kai ekporeuomenos en Ierousalaem. (Gr.) "And he was with them in Jerusalem coming in and going out." The Latin "versatus est" conveys the meaning precisely; which is, that Saul, the new convert, was on intimate terms with the true believers in Jerusalem, moving about among them to and fro, or in and out. It is plain, therefore, that the

words of the prophets, in both cases, and when literally construed, intend only to predict the general desolation and abandonment of the land. Indeed, it should have been taken into consideration, that a strict prohibition on the part of the Deity of an entrance into, or passage through, Idumaea, would have effectually cut off from mankind all evidence of this prior sentence of desolation and abandonment; the prediction itself being thus rendered a dead letter, when viewed in regard to its ulterior and most important purpose—the dissemination of the faith.

Mr. Stephens was strongly dissuaded from his design. Almost the only person who encouraged him was Mr. Gliddon, our consul; and but for him the idea would have been abandoned. The dangers indeed were many, and the difficulties more. By good fortune, however, the Sheik of Akaba was then at Cairo. The great yearly caravan of pilgrims for Mecca was assembling beneath the walls, and he had been summoned by the pacha to escort and protect them through the desert as far as Akaba. He was the chief of a powerful tribe of Bedouins, maintaining in all its vigor the independence of their race, and bidding defiance to the pacha, while they yielded him such obedience as comported with their own immediate interests.

With this potentate our traveller entered into negotiation. The precise service required of him was to conduct Mr. Stephens from Akaba to Hebron, through the land of Edom, diverging to visit the excavated city of Petra—a journey of about ten days. A very indefinite arrangement was at length made. Mr. Stephens after visiting Mount Sinai was to repair to Akaba, where he would meet the escort of the Bedouin. With a view to protection on his way from Cairo to the Holy Mountain the latter gave him his signet, which he told him would be respected by all Arabs on the route.

The arrangements for the journey as far as Mount Sinai had been made for our traveller by Mr. Gliddon. A Bedouin was procured as guide who had been with M. Laborde to Petra, and whose faith as well as capacity could be depended upon. The caravan consisted of eight camels and dromedaries, with three young Arabs as drivers. The tent was the common tent of the Egyptian soldiers, bought at the Government factory, being very light, easily carried and pitched. The bedding was a mattress and coverlet; provision, bread, biscuit, rice, macaroni, tea, coffee, dried apricots, oranges, a roasted leg of mutton, and two large skins containing the filtered water of the Nile. Thus equipped the party struck immediately into the desert lying between Cairo and Suez, reaching the latter place with but little incident, after a journey of four days. At Suez our traveller, wearied with his experiment of the dromedary, made an attempt to hire a boat, with a view of proceeding down the Red Sea to Tor, supposed to be the Elim, or place of palm-trees mentioned in the Exodus of the Israelites, and only two days' journey from Mount Sinai. The boats, however, were all taken by pilgrims, and none could be procured—at least for so long a voyage. He accordingly sent off his camels round the head of the gulf, and crossing himself by water, met them on the Petraean side of the sea.

"I am aware," says Mr. Stephens, "that there is some dispute as to the precise spot where Moses crossed; but, having no time for scepticism on such matters, I began by making up my mind that this was the place, and then looked around to see whether, according to the account given in the Bible, the face of the country and the natural landmarks did not sustain my opinion. I remember I looked up to the head of the gulf, where Suez or Kolsum now stands, and saw that almost to the very head of the gulf there was a high range of mountains which it would be necessary to cross, an undertaking which it would have been physically impossible for 600,000 people, men, women, and children, to accomplish, with a hostile army pursuing them. At Suez Moses could not have been hemmed in as he was; he could go off into the Syrian desert, or, unless the sea has greatly changed since that time, round the head of the gulf. But here, directly opposite where I sat, was an opening in the mountains, making a clear passage from the desert to the shore of the sea. It is admitted that from the earliest history of the country there was a caravan route from the Rameseh of the Pharaohs to this spot, and it was perfectly clear to my mind that, if the account be true at all, Moses had taken that route; that it was directly opposite me, between the two mountains, where he had come down with his multitude to the shore; and that it was there he had found himself hemmed in, in the manner described in the Bible, with the sea before him, and the army of Pharaoh in his rear; it was there he stretched out his hand and divided the waters; and probably on the very spot where I sat the children of Israel had kneeled upon the sands to offer thanks to God for his miraculous interposition. The distance too was in confirmation of this opinion. It was about twenty miles across; the distance which that immense multitude, with their necessary baggage, could have passed in the space of time (a night) mentioned in the Bible. Besides my own judgment and conclusions, I had authority on the spot, in my Bedouin Toualeb, who talked of it with as much certainty as if he had seen it himself; and by the waning light of the moon, pointed out the metes and bounds according to the tradition received from his fathers."

Mr. Stephens is here greatly in error, and has placed himself in direct opposition to all authority on the subject. It is quite evident that since the days of the miracle, the sea *has* "greatly changed" round the head of the gulf. It is now several feet lower, as appears from the alluvial condition of several bitter lakes in the vicinity. On this topic Niebuhr, who examined the matter with his accustomed learning, acumen, and perseverance, is indisputable authority. But he merely agrees with all the most able writers on this head. The passage occurred at Suez. The chief arguments sustaining this position are deduced from the ease by which the miracle could have been wrought on a sea so shaped, by means of a strong wind blowing from the north-east.

Resuming his journey to the southward, our traveller passed safely through a barren and mountainous region, bare of verdure, and destitute of water, in about seven days to Mount

Sinaï. It is to be regretted that in his account of a country so little traversed as this peninsula Mr. Stephens has not entered more into detail. Upon his adventures at the Holy Mountain, which are of great interest, he dwells somewhat at length.

At Akaba he met the Sheik as by agreement. A horse of the best breed of Arabia was provided, and, although suffering from ill-health, he proceeded manfully through the desert to Petra and Mount Hor. The difficulties of the route proved to be chiefly those arising from the rapacity of his friend, the Sheik of Akaba, who threw a thousand impediments in his way with the purpose of magnifying the importance of the service rendered, and obtaining, in consequence, the larger allowance of *backsheesh*.

The account given of Petra agrees in all important particulars with those rendered by the very few travellers who had previously visited it. With these accounts our readers are sufficiently acquainted. The singular character of the city, its vast antiquity, its utter loss, for more than a thousand years, to the eyes of the civilized world, and above all the solemn denunciations of prophecy regarding it, have combined to invest these ruins with an interest beyond that of any others in existence, and to render what has been written concerning them familiar knowledge to nearly every individual who reads.

Leaving Petra, after visiting Mount Hor, Mr. Stephens returned to the valley of El-Ghor, and fell into the caravan route for Gaza, which crosses the valley obliquely. Coming out from the ravine among the mountains to the westward, he here left the road to Gaza, and pushed immediately on to Hebron. This distance (between the Gaza route and Hebron) is, we believe, the only positively *new* route accomplished by our American tourist. We understand that in 1826 Messieurs Strangeways and Anson passed over the ground, on the Gaza road from Petra, to the point where it deviates for Hebron. On the part of Mr. Stephens' course, which we have thus designated as new, it is well known that a great public road existed in the later days of the Roman empire, and that several cities were located immediately upon it. Mr. Stephens discovered some ruins, but his state of health, unfortunately, prevented a minute investigation. Those which he encountered are represented as forming rude and shapeless masses; there were no columns, no blocks of marble, or other large stones, indicating architectural greatness. The Pentinger Tables place Helusa in this immediate vicinity, and, but for the character of the ruins seen, we might have supposed them to be the remnants of that city.

The latter part of our author's second volume is occupied with his journeyings in the Holy Land, and principally with an account of his visit to Jerusalem. What relates to the Dead Sea we are induced to consider as, upon the whole, the most interesting, if not the most important portion of his book. It was his original intention to circumnavigate this lake, but the difficulty of procuring a boat proved an obstacle not to be surmounted. He traversed, nevertheless, no little extent of its shores, bathed in it, saw distinctly that the Jordan *does* mingle with its

waters, and that birds floated upon it, and flew over its surface.

But it is time that we conclude. Mr. Stephens passed through Samaria and Galilee, stopping at Nablous (the ancient Sychem), the burial-place of the patriarch Joseph, and the ruins of Sebaste; crossed the battle-plain of Jezreel; ascended Mount Tabor; visited Nazareth, the Lake of Genesareth, the cities of Tiberias and Saphet, Mount Carmel, Acre, Tyre, and Sidon. At Beyroot he took passage for Alexandria, and thence finally returned to Europe.

The volumes are written in general with a freedom, a frankness, and an utter absence of pretension, which will secure them the respect and goodwill of all parties. The author professes to have compiled his narrative merely from "brief notes and recollections," admitting that he has probably fallen into errors regarding facts and impressions—errors he has been prevented from seeking out and correcting by the urgency of other occupations since his return. We have, therefore, thought it quite as well not to trouble our readers, in this cursory review, with references to parallel travels, now familiar, and whose merits and demerits are sufficiently well understood.

We take leave of Mr. Stephens with sentiments of hearty respect. We hope it is not the last time we shall hear from him. He is a traveller with whom we shall like to take other journeys. Equally free from the exaggerated sentimentality of Chateaubriand, or the sublimated, the *too French* enthusiasm of Lamartine on the one hand, and on the other from the degrading spirit of utilitarianism, which sees in mountains and waterfalls only quarries and manufacturing sites, Mr. Stephens writes like a man of good sense and sound feeling.

The Quacks of Helicon

(Published in *Graham's Magazine*, August, 1841.—Ed.)

A SATIRE, professedly such, at the present day, and especially by an American writer, is a welcome novelty indeed. We have really done very little in the line upon this side of the Atlantic—nothing certainly of importance—Trumbull's clumsy poem and Halleck's "Croakers" to the contrary notwithstanding. Some things we have produced, to be sure, which were excellent in the way of burlesque, without intending a syllable that was not utterly solemn and serious. Odes, ballads, songs, sonnets, epics, and epigrams, possessed of this unintentional excellence, we could have no difficulty in designating by the dozen; but in the matter of directly meant and genuine satire, it cannot be denied that we are sadly deficient. Although, as a literary people, however, we are not exactly Archilochuses—although we have no pretensions to the aechaentes iamboi (Gr.)—although in short, we are no satirists ourselves, there can be no question that we answer sufficiently well as subjects for satire.

We repeat that we are glad to see this book of Mr. Wilmer's; first, because it is something new under the

sun; secondly, because, in many respects, it is well executed; and thirdly, because, in the universal corruption and rigmarole, amid which we gasp for breath, it is really a pleasant thing to get even one accidental whiff of the unadulterated air of *truth*.

"The Quacks of Helicon," as a poem and otherwise, has many defects, and these we shall have no scruple in pointing out—although Mr. Wilmer is a personal friend of our own, and we are happy and proud to say so—but it has also many remarkable merits—merits which it will be quite useless for those aggrieved by the satire—quite useless for any *clique*, or set of *cliques*, to attempt to frown down, or to affect not to see, or to feel, or to understand.

Its prevalent blemishes are referable chiefly to the leading sin of *imitation*. Had the work been composed professedly in paraphrase of the whole manner of the sarcastic epistles of the times of Dryden and Pope, we should have pronounced it the most ingenious and truthful thing of the kind upon record. So close is the copy that it extends to the most trivial points—for example, to the old forms of punctuation. The turns of phraseology, the tricks of rhythm, the arrangement of the paragraphs, the general conduct of the satire —everything—all—are Dryden's. We cannot deny, it is true, that the satiric model of the days in question is insusceptible of improvement, and that the modern author who deviates therefrom must necessarily sacrifice something of merit at the shrine of originality. Neither can we shut our eyes to the fact that the imitation in the present case has conveyed, in full spirit, the high qualities, as well as in rigid letter, the minor elegancies and general peculiarities of the author of "Absalom and Achitophel." We have here the bold, vigorous, and sonorous verse, the biting sarcasm, the pungent epigrammatism, the unscrupulous directness, as of old. Yet it will not do to forget that Mr. Wilmer has been *shown how* to accomplish these things. He is thus only entitled to the praise of a close observer, and of a thoughtful and skilful copyist. The images are, to be sure, his own. They are neither Pope's, nor Dryden's, nor Rochester's, nor Churchill's—but they are moulded in the identical mould used by these satirists.

This servility of imitation has seduced our author into errors, which his better sense should have avoided. He sometimes mistakes intentions; at other times, he copies faults, confounding them with beauties. In the opening of the poem, for example, we find the lines—

> Against usurpers, Olney, I declare
> A righteous, just, and patriotic war.

The rhymes *war* and *declare* are here adopted from Pope, who employs them frequently; but it should have been remembered that the modern relative pronunciation of the two words differs materially from the relative pronunciation of the era of the "Dunciad."

We are also sure that the gross obscenity, the filth—we can use no gentler name—which disgraces "The Quacks of Helicon," cannot be the result of innate impurity in the mind of the writer. It is but a part of the slavish and indiscriminating imitation of the Swift and Rochester school. It has done the book

an irreparable injury, both in a moral and pecuniary view, without affecting anything whatever on the score of sarcasm, vigour or wit. "Let what is to be said, be said plainly." True; but let nothing vulgar be *ever* said or conceived.

In asserting that this satire, even in its mannerism, has imbued itself with the full spirit of the polish and of the pungency of Dryden, we have already awarded it high praise. But there remains to be mentioned the far loftier merit of speaking fearlessly the truth, at an epoch when truth is out of fashion, and under circumstances of social position which would have deterred almost any man in our community from a similar Quixotism. For the publication of "The Quacks of Helicon"—a poem which brings under review, by name, most of our prominent *literati*, and treats them, generally, as they deserve (what treatment could be more bitter?)—for the publication of this attack, Mr. Wilmer, whose subsistence lies in his pen, has little to look for—apart from the silent respect of those at once honest and timid—but the most malignant open or covert persecution. For this reason, and because it is the truth which he has spoken, do we say to him, from the bottom of our hearts, "God speed!"

We repeat it: *it is* the truth which he has spoken; and who shall contradict us? He has said unscrupulously what every reasonable man among us has long known to be "as true as the Pentateuch"—that, as a literary people, we are one vast perambulating humbug. He has asserted that we are *clique*-ridden; and who does not smile at the obvious truism of that assertion? He maintains that chicanery is, with us, a far surer road than talent to distinction in letters. Who gainsays this? The corrupt nature of our ordinary criticism has become notorious. Its powers have been prostrated by its own arm. The intercourse between critic and publisher, as it now almost universally stands, is comprised either in the paying and pocketing of blackmail, as the price of a simple forebearance, or in a direct system of petty and contemptible bribery, properly so-called—a system even more injurious than the former to the true interests of the public, and more degrading to the buyers and sellers of good opinion, on account of the more positive character of the service here rendered for the consideration received. We laugh at the idea of any denial of our assertions upon this topic; they are infamously true. In the charge of general corruption, there are undoubtedly many noble exceptions to be made. There are, indeed, some very few editors, who, maintaining an entire independence, will receive no books from publishers at all, or who receive them with a perfect understanding, on the part of these latter, that an unbiassed *critique* will be given. But these cases are insufficient to have much effect on the popular mistrust; a mistrust heightened by late exposure of the machinations of *coteries* in New York—*coteries* which, at the bidding of leading booksellers, manufacture, as required from time to time, a pseudo-public opinion by wholesale, for the benefit of any little hanger-on of the party, or pettifogging protector of the firm.

We speak of these things in the bitterness of scorn. It is unnecessary to

cite instances, where one is found in almost every issue of a book. It is needless to call to mind the desperate case of Fay—a case where the pertinacity of the effort to gull—where the obviousness of the attempt at forestalling a judgment—where the wofully overdone bemirrorment of that man-of-straw, together with the pitiable platitude of his production, proved a dose somewhat too potent for even the well-prepared stomach of the mob. We say it is supererogatory to dwell upon "Norman Leslie," or other by-gone follies, when we have before our eyes hourly instances of the machinations in question. To so great an extent of methodical assurance has the *system* of puffery arrived, that publishers, of late, have made no scruple of keeping on hand an assortment of commendatory notices, prepared by their men of all work, and of sending these notices around to the multitudinous papers within their influence, done up within the fly leaves of the book. The grossness of these base attempts, however, has not escaped indignant rebuke from the more honourable portion of the press; and we hail these symptoms of restiveness under the yoke of unprincipled ignorance and quackery (strong only in combination) as the harbinger of a better era for the interests of real merit, and of the national literature as a whole.

It has become, indeed, the plain duty of each individual connected with our periodicals heartily to give whatever influence he possesses to the good cause of integrity and the truth. The resusts thus attainable will be found worthy his closest attention and best efforts. We shall thus frown down all conspiracies to foist inanity upon the public consideration at the obvious expense of every man of talent who is not a member of a *clique* in power. We may even arrive in time at that desirable point from which a distinct view of our men of letters may be obtained, and their respective pretensions adjusted by the standard of a rigorous and self-sustaining criticism alone. That their several positions are as yet properly settled; that the posts which a vast number of them now hold are maintained by any better tenure than that of the chicanery upon which we have commented, will be asserted by none but the ignorant, or the parties who have best right to feel an interest in the "good old condition of things." No two matters can be more radically different than the reputation of some of our prominent *litterateurs* as gathered from the mouths of the people (who glean it from the paragraphs of the papers), and the same reputation as deduced from the private estimate of intelligent and educated men. We do not advance this fact as a new discovery. Its truth, on the contrary, is the subject, and has long been so, of every-day witticism and mirth.

Why not? Surely there can be few things more ridiculous than the general character and assumptions of the ordinary critical notices of new books! An editor, sometimes without the shadow of the commonest attainment —often without brains, always without time—does not scruple to give the world to understand that he is in the *daily* habit of critically reading and deciding upon a flood of publications, one-tenth of whose title pages he may possibly have turned over, three-fourths of whose contents would be Hebrew

to his most desperate efforts at comprehension, and whose entire mass and amount, as might be mathematically demonstrated, would be sufficient to occupy, in the most cursory perusal, the attention of some ten or twenty readers for a month! What he wants in plausibility, however, he makes up in obsequiousness; what he lacks in time he supplies in temper. He is the most easily pleased man in the world. He admires everything, from the big Dictionary of Noah Webster to the last diamond edition of Tom Thumb. Indeed, his sole difficulty is in finding tongue to express his delight. Every pamphlet is a miracle—every book in boards is an epoch in letters. His phrases, therefore, get bigger and bigger every day, and, if it were not for talking Cockney, we might call him a "regular swell."

Yet, in the attempt at getting definite information in regard to any one portion of our literature, the merely general reader, or the foreigner, will turn in vain from the lighter to the heavier journals. But it is not our intention here to dwell upon the radical, antique, and systematized rigmarole of our Quarterlies. The articles here are anonymous. Who writes?—who causes to be written? Who but an ass will put faith in tirades which *may* be the result of personal hostility, or in panegyrics which nine times out of ten may be laid, directly or indirectly, to the charge of the author himself? It is in the favour of these saturnine pamphlets that they contain, now and then, a good essay *de omnibus rebus et quibusdam aliis*, which may be looked into, without decided somnolent consequences, at any period, not immediately subsequent to dinner. But it is useless to expect criticism from periodicals called "Reviews" from never reviewing. Besides, all men know, or should know, that these books are sadly given to verbiage. It is a part of their nature, a condition of their being, a point of their faith. A veteran reviewer loves the safety of generalities and is therefore rarely particular. "Words, words, words," are the secret of his strength. He has one or two ideas of his own and is both wary and fussy in giving them out. His wit lies, with his truth, in a well, and there is always a world of trouble in getting it up. He is a sworn enemy to all things simple and direct. He gives no ear to the advice of the giant Moulineau—*"Belier, mon ami, commencez au commencement."* He either jumps at once into the middle of his subject, or breaks in at a back door, or sidles up to it with the gait of a crab. No other mode of approach has an air of sufficient profundity. When fairly into it, however, he becomes dazzled with the scintillations of his own wisdom, and is seldom able to see his way out. Tired of laughing at his antics, or frightened at seeing him flounder, the reader, at length, shuts him up, with the book.

"What song the Syrens sang," says Sir Thomas Browne, "or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond *all* conjecture";—but it would puzzle Sir Thomas, backed by Achilles and all the Syrens in Heathendom, to say, in nine cases out of ten, *what is the object* of a thoroughgoing Quarterly Reviewer.

Should the opinions promulgated by our press at large be taken, in their wonderful aggregate, as an evidence of

what American literature absolutely is (and it may be said that, in general, they are really so taken), we shall find ourselves the most enviable set of people upon the face of the earth. Our fine writers are legion. Our very atmosphere is redolent of genius; and we, the nation, are a huge, well-contented chameleon, grown pursy by inhaling it. We are *teretes et rotundi*—enwrapped in excellence. All our poets are Miltons, neither mute nor inglorious; all our poetesses are "American Hemanses"; nor will it do to deny that all our novelists are Great Knowns or Great Unknowns, and that everybody who writes, in every possible and impossible department, is the Admirable Crichton, or, at least, the Admirable Crichton's ghost. We are thus in a glorious condition, and will remain so until forced to disgorge our ethereal honours. In truth there is some danger that the jealousy of the Old World will interfere. It cannot long submit to that outrageous monopoly of "all the decency and all the talent," of which the gentlemen of the press give such undoubted assurance of our being the possessors.

But we feel angry with ourselves for the jesting tone of our observations upon this topic. The prevalence of the spirit of puffery is a subject far less for merriment than for disgust. Its truckling, yet dogmatical character—its bold, unsustained, yet self-sufficient and wholesale laudation—is becoming, more and more, an insult to the common sense of the community. Trivial as it essentially is, it has yet been made the instrument of the grossest abuse in the elevation of imbecility, to the manifest injury, to the utter ruin, of true merit. Is there any man of good feeling and of ordinary understanding—is there one single individual among all our readers—who does not feel a thrill of bitter indignation, apart from any sentiment of mirth, as he calls to mind instance after instance of the purest, of the most unadulterated quackery in letters, which has risen to a high post in the apparent popular estimation, and which still maintains it, by the sole means of a blustering arrogance, or of a busy wriggling conceit, or of the most barefaced plagiarism, or even through the simple immensity of its assumptions—assumptions not only unopposed by the press at large, but absolutely supported in proportion to the vociferous clamour with which they are made—in exact accordance with their utter baselessness and untenability? We should have no trouble in pointing out to-day some twenty or thirty so-called literary personages, who, if not idiots, as we half think them, or if not hardened to all sense of shame by a long course of disingenuousness, will now blush in the perusal of these words, through consciousness of the shadowy nature of that purchased pedestal upon which they stand—will now tremble in thinking of the feebleness of the breath which will be adequate to the blowing it from beneath their feet. With the help of a hearty good will, even *we* may yet tumble them down.

So firm, through a long endurance, has been the hold taken upon the popular mind (at least so far as we may consider the popular mind reflected in ephemeral letters) by the laudatory system which we have deprecated, that what is, in its own essence, a vice, has become endowed with the appearance, and met with the reception of a virtue.

Antiquity, as usual, has lent a certain degree of speciousness even to the absurd. So continuously have we puffed, that we have, at length, come to think puffing the duty, and plain speaking the dereliction. What we began in gross error, we persist in through habit. Having adopted, in the earlier days of our literature, the untenable idea that this literature, as a whole, could be advanced by an indiscriminate approbation bestowed on its every effort—having adopted this idea, we say, without attention to the obvious fact that praise of all was bitter although negative censure to the few alone deserving, and that the only result of the system, in the fostering way, would be the fostering of folly—we now continue our vile practice through the supineness of custom, even while, in our national self-conceit, we repudiate that necessity for patronage and protection in which originated our conduct. In a word, the press throughout the country has not been ashamed to make head against the very few bold attempts at independence which have from time to time been made in the face of the reigning order of things. And if in one, or perhaps two, insulated cases, the spirit of severe truth, sustained by an unconquerable will, was not to be so put down, then, forthwith, were private chicaneries set in motion; then was had resort, on the part of those who considered themselves injured by the severity of criticism (and who were so, if the just contempt of every ingenuous man is injury), resort to arts of the most virulent indignity, to untraceable slanders, to ruthless assassination in the dark. We say these things were done while the press in general looked on, and, with a full understanding of the wrong perpetrated, spoke not against the wrong. The idea had absolutely gone abroad—had grown up little by little into toleration—that attacks, however just, upon a literary reputation, however obtained, however untenable, were well retaliated by the basest and most unfounded traduction of personal fame. But is this an age—is this a day—in which it can be necessary even to advert to such considerations as that the book of the author is the property of the public, and that the issue of the book is the throwing down of the gauntlet to the reviewer—to the reviewer whose duty is the plainest; the duty not even of approbation, or of censure, or of silence, at his own will, but at the sway of those sentiments and of those opinions which are derived from the author himself, through the medium of his written and published words? True criticism is the reflection of the thing criticized upon the spirit of the critic.

But *a nos moutons*—to "The Quacks of Helicon." This satire has many faults besides those upon which we have commented. The title, for example, is not sufficiently distinctive, although otherwise good. It does not confine the subject to *American* quacks, while the work does. The two concluding lines enfeeble instead of strengthening the *finale*, which would have been exceedingly pungent without them. The individual portions of the thesis are strung together too much at random—a natural sequence is not always preserved—so that, although the lights of the picture are often forcible, the whole has what, in artistical parlance, is termed an accidental and spotty appearance. In truth, the parts of the

poem have evidently been composed each by each, as separate themes, and afterwards fitted into the general satire in the best manner possible.

But a more reprehensible sin than any or than all of these is yet to be mentioned—the sin of indiscriminate censure. Even here Mr. Wilmer has erred through imitation. He has held in view the sweeping denunciations of the Dunciad, and of the later (abortive) satire of Byron. No one in his senses can deny the justice of the general charges of corruption in regard to which we have just spoken from the text of our author. But are there *no* exceptions? We should, indeed, blush if there were not. And is there *no* hope? Time will show. We cannot do everything in a day—*Non se gano Zamora en un ora.* Again, it cannot be gainsaid that the greater number of those who hold high places in our poetical literature are absolute nincompoops—fellows alike innocent of reason and of rhyme. But neither are we *all* brainless, nor is the devil himself so black as he is painted. Mr. Wilmer must read the chapter in Rabelais's "Gargantua," *"de ce qu'est signifie par les couleurs blanc et bleu,"*—for there is *some* difference after all. It will not do in a civilized land to run a-muck like a Malay. Mr. Morris *has* written good songs. Mr. Bryant is not *all* a fool. Mr. Willis is not *quite* an ass. Mr. Longfellow *will* steal, but, perhaps, he cannot help it (for we have heard of such things), and then it must not be denied that *nil tetigit quod non ornavit.* The fact is that our author, in the rank exuberance of his zeal, seems to think as little of discrimination as the Bishop of Autun did of the Bible. Poetical "things in general" are the windmills at which he spurs his Rozinante. He as often tilts at what is true as at what is false; and thus his lines are like the mirrors of the temples of Smyrna, which represent the fairest images as deformed. But the talent, the fearlessness, and especially the *design* of this book, will suffice to preserve it from that dreadful damnation of "silent contempt," to which editors throughout the country, if we are not much mistaken, will endeavour, one and all, to consign it.

Washington Irving's Astoria

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Mr. Irving's acquaintance at Montreal, many years since, with some of the principal partners of the great North-West Fur Company was the means of interesting him deeply in the varied concerns of trappers, hunters, and Indians, and in all the adventurous details connected with the commerce in peltries. Not long after his return from his late tour to the prairies, he held a conversation with his friend Mr. John Jacob Astor, of New York, in relation to an enterprise set on foot and conducted by that gentleman about the year 1812,—an enterprise having for its object a participation, on the most ex-

tensive scale, in the fur trade carried on with the Indians in all the western and north-western regions of North America. Finding Mr. I. fully alive to the exciting interest of this subject, Mr. Astor was induced to express a regret that the true nature and extent of the enterprise, together with its great national character and importance, had never been generally comprehended, and a wish that Mr. Irving would undertake to give an account of it. To this he consented. All the papers relative to the matter were submitted to his inspection; and the volumes* now before us (two well-sized octavos) are the result. The work has been accomplished in a masterly manner—the modesty of the title affording no indication of the fulness, comprehensiveness, and beauty, with which a long and entangled series of details, collected necessarily from a mass of vague and imperfect data, has been wrought into completeness and unity.

Supposing our readers acquainted with the main features of the original fur trade in America, we shall not follow Mr. Irving in his vivid account of the primitive French Canadian merchant, his jovial establishments and dependants—of the licensed traders, missionaries, *voyageurs,* and *coureurs des bois*—of the British Canadian Fur Merchant—of the rise of the great Company of the "North-West," its constitution and internal trade, its parliamentary hall and banqueting room, its boatings, its huntings, its wassailings, and other magnificent feudal doings in the wilderness. It was the British Mackinaw Company we presume—(a Company established in rivalry of the "North-West")—the *scene* of whose main operations first aroused the attention of our Government. Its chief factory was established at Michilimackinac, and sent forth its pirogues, by Green Bay, Fox River, and the Wisconsin, to the Mississippi, and thence to all its tributary streams—in this way hoping to monopolise the trade with all the Indian tribes on the southern and western waters of our own territory, as the "North-West" had monopolised it along the waters of the North. Of course, we now began to view with a jealous eye, and to make exertions for counteracting, the influence hourly acquired over our own aborigines by these immense combinations of foreigners. In 1796, the United States sent out agents to establish rival trading houses on the frontier, and thus, by supplying the wants of the Indians, to link their interests with ours, and to divert the trade, if possible, into national channels. The enterprise failed—being, we suppose, inefficiently conducted and supported; and the design was never afterwards attempted until by the individual means and energy of Mr. Astor.

John Jacob Astor was born in Waldorf, a German village near Heidelberg, on the banks of the Rhine. While yet a youth, he foresaw that he would arrive at great wealth, and, leaving home, took his way, alone, to London, where he found himself at the close of the American Revolution. An elder brother being in the United States, he followed him there. In January, 1784, he arrived in Hampton Roads, with some little merchandise suited to the Amer-

* Astoria; or, Anecdotes of an Enterprise beyond the Rocky Mountains. By Washington Irving.

ican market. On the passage he had become acquainted with a countryman of his, a furrier, from whom he derived much information in regard to furs, and the manner of conducting the trade. Subsequently, he accompanied this gentleman to New York, and, by his advice, invested the proceeds of his merchandise in peltries. With these he sailed to London, and, having disposed of this adventure advantageously, he returned the same year (1784) to New York, with a view of settling in the United States, and prosecuting the business thus commenced. Mr. Astor's beginnings in this way were necessarily small—but his perseverance was indomitable, his integrity unimpeachable, and his economy of the most rigid kind. "To these," says Mr. Irving, "were added an aspiring spirit, that always looked upward; a genius bold, fertile, and expansive; a sagacity quick to grasp and convert every circumstance to its advantage, and a singular and never wavering confidence of signal success." These opinions are more than re-echoed by the whole crowd of Mr. Astor's numerous acquaintances and friends, and are most strongly insisted upon by those who have the pleasure of knowing him best.

In the United States, the fur trade was not yet sufficiently organised to form a regular line of business. Mr. A. made annual visits to Montreal for the purpose of buying peltries; and, as no direct trade was permitted from Canada to any country but England, he shipped them, when bought, immediately to London. This difficulty being removed, however, by the treaty of 1795, he made a contract for furs with the North-West Company, and imported them from Montreal into the United States—thence shipping a portion to different parts of Europe, as well as to the principal market in China.

By the treaty just spoken of, the British possessions on our side of the Lakes were given up, and an opening made for the American fur trader on the confines of Canada, and within the territories of the United States. Here Mr. Astor, about the year 1807, adventured largely on his own account; his increased capital now placing him among the chief of American merchants. The influence of the Mackinaw Company, however, proved too much for him, and he was induced to consider the means of entering into successful competition. He was aware of the wish of the Government to concentrate the fur trade within its boundaries in the hands of its own citizens; and he now offered, if national aid or protection should be afforded, "to turn the whole of the trade into American channels." He was invited to unfold his plans, and they were warmly approved, but, we believe, little more. The countenance of the Government was, nevertheless, of much importance, and, in 1809, he procured from the legislature of New York a charter incorporating a company under the name of the "American Fur Company," with a capital of one million of dollars, and the privilege of increasing it to two. He himself constituted the Company, and furnished the capital. The board of directors was merely nominal, and the whole business was conducted with his own resources, and according to his own will.

We here pass over Mr. Irving's lucid, although brief, account of the fur trade in the Pacific, of Russian and Amer-

ican enterprise on the northwestern coast, and of the discovery by Captain Gray, in 1792, of the mouth of the river Columbia. He proceeds to speak of Captain Jonathan Carver of the British provincial army. In 1763, shortly after the acquisition of the Canadas by Great Britain, this gentleman projected a journey across the continent, between the forty-third and forty-sixth degrees of northern latitude, to the shores of the Pacific. His objects were "to ascertain the breadth of the continent at its broadest part, and to determine on some place on the shores of the Pacific where Government might establish a post to facilitate the discovery of a north-west passage, or a communication between Hudson's Bay and the Pacific Ocean." He failed twice in individual attempts to accomplish this journey. In 1774, Richard Whitworth, a member of Parliament, came into this scheme of Captain Carver's. These two gentlemen determined to take with them fifty or sixty men, artificers and mariners, to proceed up one of the branches of the Missouri, find the source of the Oregon (the Columbia), and sail down the river to its mouth. Here a fort was to be erected, and the vessels built necessary to carry into execution their purposed discoveries by sea. The British Government sanctioned the plan, and everything was ready for the undertaking when the American Revolution prevented it.

The expedition of Sir Alexander Mackenzie is well known. In 1793 he crossed the continent, and reached the Pacific Ocean in latitude 52° 20′ 48″. In latitude 52° 30′, he partially descended a river flowing to the South, and which he erroneously supposed to be the Columbia. Some years afterwards he published an account of his journey, and suggested the policy of opening an intercourse between the Atlantic and Pacific Oceans, and forming regular establishments 'through the interior and at both extremes, as well as along the coast and islands.' Thus he thought the entire command of the fur trade of North America might be obtained from latitude 48° north to the pole, excepting that portion held by the Russians. As to the "American adventurers" along the coast, he spoke of them as entitled to but little consideration. "They would instantly disappear," he said, "before a well-regulated trade." Owing to the jealousy existing between the Hudson's Bay and North-West Company, this idea of Sir Alexander Mackenzie's was never carried into execution.

The successful attempt of Messieurs Lewis and Clarke was accomplished, it will be remembered, in 1804. Their course was that proposed by Captain Carver in 1774. They passed up the Missouri to its head-waters, crossed the Rocky Mountains, discovered the source of the Columbia, and followed that river down to its mouth. Here they spent the winter, and retraced their steps in the spring. Their reports declared it practicable to establish a line of communication across the continent, and first inspired Mr. Astor with the design of "grasping with his individual hands this great enterprise, which, for years, had been dubiously, yet desirously contemplated by powerful associations and maternal governments."

His scheme was gradually matured. Its main features were as follows. A line of trading posts was to be estab-

lished along the Missouri and Columbia, to the mouth of the latter, where was to be founded the chief mart. On all the tributary streams throughout this immense route were to be situated inferior posts trading directly with the Indians for their peltries. All these posts would draw upon the mart at the Columbia for their supplies of goods, and would send thither the furs collected. At this latter place, also, were to be built and fitted out coasting-vessels, for the purpose of trading along the north-west coast, returning with the proceeds of their voyages to the same general rendezvous. In this manner, the whole Indian trade, both of the coast and the interior, would converge to one point. To this point, in continuation of his plan, Mr. Astor proposed to despatch, every year, a ship with the necessary supplies. She would receive the peltries collected, carry them to Canton, there invest the proceeds in merchandise, and return to New York.

Another point was also to be attended to. In coasting to the north-west the ship would be brought into contact with the Russian Fur Company's establishments in that quarter; and, as a rivalry might ensue, it was politic to conciliate the goodwill of that body. It depended chiefly for its supplies upon transient trading vessels from the United States. The owners of these vessels, having nothing beyond their individual interests to consult, made no scruple of furnishing the natives with firearms, and were thus productive of much injury. To this effect the Russian Government had remonstrated with the United States, urging to have the traffic in arms prohibited—but no municipal law being infringed, our Government could not interfere. Still, it was anxious not to offend Russia, and applied to Mr. Astor for information as to the means of remedying the evil, knowing him to be well versed in all the concerns of the trade in question. This application suggested to him the idea of paying a regular visit to the Russian settlements with his annual ship. Thus, being kept regularly in supplies, they would be independent of the casual traders, who would, consequently, be excluded from the coast. This whole scheme Mr. Astor communicated to President Jefferson, soliciting the countenance of Government. The Cabinet "joined in warm approbation of the plan, and held out assurance of every protection that could, consistently with general policy, be afforded."

In speaking of the motives which actuated Mr. Astor in an enterprise so extensive, Mr. Irving, we are willing to believe, has done that high-minded gentleman no more than the simplest species of justice. "He was already," says our author, "wealthy beyond the ordinary desires of man, but he now aspired to that honourable fame which is awarded to men of similar scope of mind, who, by their great commercial enterprises, have enriched nations, peopled wildernesses, and extended the bounds of empire. He considered his projected establishment at the mouth of the Columbia, as the emporium to an immense commerce; as a colony that would form the germ of a wide civilisation; that would, in fact, carry the American population across the Rocky Mountains, and spread it along the shores of the Pacific, as it already animated the shores of the Atlantic."

A few words in relation to the North-

West Company. This body, following out in part the suggestion of Sir Alexander Mackenzie, had already established a few trading posts on the coast of the Pacific, in a region lying about two degrees north of the Columbia—thus throwing itself between the Russian and American territories. They would contend with Mr. Astor at an immense disadvantage, of course. They had no good post for the receipt of supplies by sea; and must get them with great risk, trouble, and expense, over land. Their peltries also would have to be taken home the same way—for they were not at liberty to interfere with the East India Company's monopoly, by shipping them directly to China. Mr. Astor would therefore greatly undersell them in that, the principal market. Still, as any competition would prove detrimental to both parties, Mr. A. made known his plans to the North-West Company, proposing to interest them one-third in his undertaking. The British company, however, had several reasons for declining the proposition—not the least forcible of which, we presume, was their secret intention to push on a party forthwith, and forestall their rival in establishing a settlement at the mouth of the Columbia.

In the meantime Mr. Astor did not remain idle. His first care was to procure proper coadjutors, and he was induced to seek them principally from among such clerks of the North-West Company as were dissatisfied with their situation in that body—having served out their probationary term, and being still, through want of influence, without a prospect of speedy promotion. From among these (generally men of capacity and experience in their particular business), Mr. A. obtained the services of Mr. Alexander M'Kay (who had accompanied Sir Alexander Mackenzie in both of his expeditions), Mr. Donald M'Kenzie, and Mr. Duncan M'Dougal. Mr. Wilson Price Hunt, a native citizen of New Jersey, and a gentleman of great worth, was afterwards selected by Mr. Astor as his chief agent, and as the representative of himself at the contemplated establishment. In June, 1810, articles of agreement were entered into between Mr. Astor and these four gentlemen, acting for themselves and for the several persons who had already agreed to become, or should become, associated under the firm of *"The Pacific Fur Company."* This agreement stipulated that Mr. A. was to be the head of the company, to manage its affairs at New York, and to furnish everything requisite for the enterprise at first cost and charges, provided an advance of more than four hundred thousand dollars should not at any time be involved. The stock was to consist of a hundred shares, Mr. Astor taking fifty, the rest being divided among the other partners and their associates. A general meeting was to be held annually at Columbia River, where absent members might vote by proxy. The association was to continue twenty years—but might be dissolved within the first five years, if found unprofitable. For these five years Mr. A. agreed to bear all the loss that might be incurred. An agent, appointed for a like term, was to reside at the main establishment, and Mr. Hunt was the person first selected.

Mr. Astor determined to begin his enterprise with two expeditions—one by sea, the other by land. The former was to carry out everything necessary

for the establishment of a fortified post at the mouth of the Columbia. The latter, under the conduct of Mr. Hunt, was to proceed up the Missouri and across the Rocky Mountains to the same point. In the course of this overland journey, the most practicable line of communication would be explored, and the best situations noted for the location of trading rendezvous. Following Mr. Irving in our brief summary of his narrative, we will now give some account of the first of these expeditions.

A ship was provided called the *Tonquin,* of two hundred and ninety tons, with ten guns, and twenty men. Lieutenant Jonathan Thorn of the United States navy, being on leave of absence, received the command. He was a man of courage, and had distinguished himself in the Tripolitan war. Four of the partners went in the ship—M'Kay and M'Dougal, of whom we have already spoken, and Messieurs David and Robert Stuart, new associates in the firm. M'Dougal was empowered to act as the proxy of Mr. Astor in the absence of Mr. Hunt. Twelve clerks were also of the party. These were bound to the service of the company for five years, and were to receive one hundred dollars a year, payable at the expiration of the term, with an annual equipment of clothing to the amount of forty dollars. By promises of future promotion, their interests were identified with those of Mr. Astor. Thirteen Canadian *voyageurs,* and several artisans, completed the ship's company. On the 8th of September, 1810, the *Tonquin* put to sea. Of her voyage to the mouth of the Columbia Mr. Irving has given a somewhat ludicrous account. Thorn, the stern, straightforward officer of the navy, having few ideas beyond those of duty and discipline, and looking with supreme contempt upon the motley "lubbers" who formed the greater part of his company, is painted with the easy yet spirited pencil of an artist indeed; while M'Dougal, the shrewd Scotch partner, bustling, yet pompous, and impressed with lofty notions of his own importance as proxy for Mr. Astor, is made as supremely ridiculous as possible, with as little apparent effort as can well be imagined;—the portraits, however, carry upon their faces the evidence of their own authenticity. The voyage is prosecuted amid a series of petty quarrels and cross purposes between the captain and his crew, and occasionally between Mr. M'Kay and Mr. M'Dougal. The contests between the two latter gentlemen were brief, it appears, although violent. "Within fifteen minutes," says Captain Thorn in a letter to Mr. Astor, "they would be caressing each other like children." The *Tonquin* doubled Cape Horn on Christmas Day, arrived at Owhyhee on the 11th of February, took on board fresh provisions, sailed again with twelve Sandwich islanders on the 28th, and on the 22nd of March arrived at the mouth of the Columbia. In seeking a passage across the bar, a boat and nine men were lost among the breakers. On the way from Owhyhee a violent storm occurred; and the bickerings still continued between the partners and the captain—the latter, indeed, grievously suspecting the former of a design to depose him.

The Columbia, for about forty miles from its mouth, is, strictly speaking, an estuary, varying in breadth from three to seven miles, and indented by

deep bays. Shoals and other obstructions render the navigation dangerous. Leaving this broad portion of the stream in the progress upwards, we find the mouth of the river proper—which is about half a mile wide. The entrance to the estuary from sea is bounded on the south by a long, low, and sandy beach stretching into the ocean, and called Point Adams. On the northern side of the firth is Cape Disappointment, a steep promontory. Immediately east of this cape is Baker's Bay, and within this the *Tonquin* came to anchor.

Jealousies still continued between the captain and the worthy M'Dougal, who could come to no agreement in regard to the proper location for the contemplated establishment. On April the 5th, without troubling himself further with the opinions of his coadjutors, Mr. Thorn landed in Baker's Bay, and began operations. At this summary proceeding, the partners were, of course, in high dudgeon, and an open quarrel seemed likely to ensue, to the serious detriment of the enterprise. These difficulties, however, were at length arranged, and finally, on the 12th of April, a settlement was commenced at a point of land called Point George, on the southern shore of the firth. Here was a good harbour, where vessels of two hundred tons might anchor within fifty yards of the shore. In honour of the chief partner, the new post received the title of *Astoria*. After much delay, the portion of the cargo destined for the post was landed, and the *Tonquin* left free to proceed on her voyage. She was to coast to the north, to trade for peltries at the different harbours, and to touch at Astoria on her return in the autumn. Mr. M'Kay went in her as supercargo, and a Mr. Lewis as ship's clerk. On the morning of the 5th of June she stood out to sea, the whole number of persons on board amounting to three and twenty. In one of the outer bays Captain Thorn procured the services of an Indian named Lamazee, who had already made two voyages along the coast, and who agreed to accompany him as interpreter. In a few days the ship arrived at Vancouver's Island, and came to anchor in the harbour of Neweetee, much against the advice of the Indian, who warned Captain Thorn of the perfidious character of the natives. The result was the merciless butchery of the whole crew, with the exception of the interpreter and Mr. Lewis, the ship's clerk. The later, finding himself mortally wounded, and without companions, blew up the ship and perished with more than a hundred of the enemy. Lamazee, getting among the Indians, escaped, and was the means of bearing the news of the disaster to Astoria. In relating at length the thrilling details of this catastrophe, Mr. Irving takes occasion to comment on the headstrong, although brave and strictly honourable character of Lieutenant Thorn. The danger and folly, on the part of agents, in disobeying the matured instructions of those who deliberately plan extensive enterprises, such as that of Mr. Astor, is also justly and forcibly shown. The misfortune here spoken of, arose altogether from a disregard of Mr. A.'s often-repeated advice—to admit but few Indians on board the *Tonquin* at one time. Her loss was a serious blow to the infant establishment at Astoria. To this post let us now return.

The natives inhabiting the borders of the estuary were divided into four tribes, of which the Chinooks were the principal. Comcomly, a one-eyed Indian, was their chief. These tribes resembled each other in nearly every respect, and were, no doubt, of a common stock. They live chiefly by fishing —the Columbia and its tributary streams abounding in fine salmon, and a variety of other fish. A trade in peltries, but to no great amount, was immediately commenced and carried on. Much disquiet was occasioned at the post by a rumour among the Indians that thirty white men had appeared on the banks of the Columbia, and were building houses at the second rapids. It was feared that these were an advance party of the North-West Company endeavouring to seize upon the upper parts of the river, and thus forestall Mr. Astor in the trade of the surrounding country. Bloody feuds in this case might be anticipated, such as had prevailed between rival companies in former times. The intelligence of the Indians proved true—the "North-West" had erected a trading-house on the Spokan River, which falls into the north branch of the Columbia. The Astorians could do little to oppose them in their present reduced state as to numbers. It was resolved, however, to advance a counter-check to the post on the Spokan, and Mr. David Stuart prepared to set out for this purpose with eight men and a small assortment of goods. On the 15th of July, when this expedition was about starting, a canoe, manned with nine white men, and bearing the British flag, entered the harbour. They proved to be the party despatched by the rival company to anticipate Mr. Astor in the settlement at the mouth of the river. Mr. David Thompson, their leader, announced himself as a partner of the "North-West" —but otherwise gave a very peaceable account of himself. It appears, however, from information subsequently derived from other sources, that he had hurried with a desperate haste across the mountains, calling at all the Indian villages on his march, presenting them with British flags, and "proclaiming formally that he took possession of the country for the North-West Company, and in the name of the king of Great Britain." His plan was defeated, it seems, by the desertion of a great portion of his followers, and it was thought probable that he now merely descended the river with a view of reconnoitring. M'Dougal treated the gentlemen with great kindness, and supplied them with goods and provisions for their journey back across the mountains—this much against the wishes of Mr. David Stuart, "who did not think the object of their visit entitled them to any favour." A letter for Mr. Astor was entrusted to Thompson.

On the 23rd of July the party for the region of the Spokan set out, and, after a voyage of much interest, succeeded in establishing the first interior trading-post of the company. It was situated on a point of land about three miles long and two broad, formed by the junction of the Oakinagan with the Columbia. In the meantime the Indians near Astoria began to evince a hostile disposition, and a reason for this altered demeanour was soon after found in the report of the loss of the *Tonquin*. Early in August the settlers received intelligence of her fate. They now

found themselves in a perilous situation, a mere handful of men, on a savage coast, and surrounded by barbarous enemies. From their dilemma they were relieved for the present by the ingenuity of M'Dougal. The natives had a great dread of the smallpox, which had appeared among them a few years before, sweeping off entire tribes. They believed it an evil either inflicted upon them by the Great Spirit, or brought among them by the white men. Seizing upon this latter idea M'Dougal assembled several of the chieftains whom he believed to be inimical, and informing them that he had heard of the treachery of their northern brethren in regard to the *Tonquin,* produced from his pocket a small bottle. "The white men among you," said he, "are few in number, it is true, but they are mighty in medicine. See here! In this bottle I hold the smallpox safely corked up; I have but to draw the cork and let loose the pestilence, to sweep man, woman, and child from the face of the earth!" The chiefs were dismayed. They represented to the "Great Smallpox Chief" that they were the firmest friends of the white men, that they had nothing to do with the villains who murdered the crew of the *Tonquin,* and that it would be unjust, in uncorking the bottle, to destroy the innocent with the guilty. M'Dougal was convinced. He promised not to uncork it until some overt act should compel him to do so. In this manner tranquillity was restored to the settlement. A large house was now built, and the frame of a schooner put together. She was named the *Dolly,* and was the first American vessel launched on the coast. But our limits will not permit us to follow too minutely the details of the enterprise. The adventurers kept up their spirits, sending out occasional foraging parties in the *Dolly,* and looking forward to the arrival of Mr. Hunt. So wore away the year 1811 at the little post of Astoria. We now come to speak of the expedition by land.

This, it will be remembered, was to be conducted by Mr. Wilson Price Hunt, a native of New Jersey. He is represented as scrupulously upright, of amiable disposition, and agreeable manners. He had never been in the heart of the wilderness, but having been for some time engaged in commerce at St. Louis, furnishing Indian traders with goods, he had acquired much knowledge of the trade at second hand. Mr. Donald M'Kenzie, another partner, was associated with him. He had been ten years in the interior, in the service of the North-West Company, and had much practical experience in all Indian concerns. In July, 1810, the two gentlemen repaired to Montreal, where everything requisite to the expedition could be procured. Here they met with many difficulties, some of which were thrown in their way by their rivals. Having succeeded, however, in laying in a supply of ammunition, provisions, and Indian goods, they embarked all on board a large boat, and with a very inefficient crew, the best to be procured, took their departure from St. Ann's, near the extremity of the island of Montreal. Their course lay up the Ottawa, and along a range of small lakes and rivers. On the 22nd of July they arrived at Mackinaw, situated on Mackinaw Island, at the confluence of Lakes Huron and Michigan. Here it was necessary to remain some

time to complete the assortment of Indian goods, and engage more *voyageurs*. While waiting to accomplish these objects Mr. Hunt was joined by Mr. Ramsay Crooks, a gentleman whom he had invited by letter to engage as a partner in the expedition. He was a native of Scotland, had served under the North-West Company, and been engaged in private trading adventures among the various tribes of the Missouri. Mr. Crooks represented in forcible terms the dangers to be apprehended from the Indians—especially the Blackfeet and Sioux—and it was agreed to increase the number of the party to sixty upon arriving at St. Louis. Thirty was its strength upon leaving Mackinaw. This occurred on the 12th of August. The expedition pursued the usual route of the fur trader—by Green Bay, Fox and Wisconsin Rivers, to Prairie du Chien, and thence down the Mississippi to St. Louis, where they landed on the 3rd of September. Here Mr. Hunt met with some opposition from an association called the Missouri Fur Company, and especially from its leading partner, a Mr. Manuel Lisa. This company had a capital of about forty thousand dollars, and employed about two hundred and fifty men. Its object was to establish posts along the upper part of the river, and monopolise the trade. Mr. H. proceeded to strengthen himself against competition. He secured to Mr. Astor the services of Mr. Joseph Miller. This gentleman had been an officer of the United States army, but had resigned on being refused a furlough, and taken to trading with the Indians. He joined the association as a partner, and on account of his experience and general acquirements, Mr. Hunt considered him a valuable coadjutor. Several boatmen and hunters were also now enlisted, but not until after a delay of several weeks. This delay, and the previous difficulties at Montreal and Mackinaw, had thrown Mr. H. much behind his original calculations, so that he found it would be impossible to effect his voyage up the Missouri during the present season. There was every likelihood that the river would be closed before the party could reach its upper waters. To winter, however, at St. Louis would be expensive. Mr. H. therefore determined to push up on his way as far as possible, to some point where game might be found in abundance, and there take up his quarters until spring. On the 21st of October he set out. The party were distributed in three boats—two large Schenectady barges and a keel boat. By the 16th of November they reached the mouth of the Nodowa, a distance of four hundred and fifty miles, where they set up their winter quarters. Here Mr. Robert M'Lellan, at the invitation of Mr. Hunt, joined the association as a partner. He was a man of vigorous frame, of restless and imperious temper, and had distinguished himself as a partisan under General Wayne. John Day also joined the company at this place —a tall and athletic hunter from the backwoods of Virginia. Leaving the main body at Nodowa, Mr. Hunt now returned to St. Louis for a reinforcement. He was again impeded by the machinations of the Missouri Fur Company, but finally succeeded in enlisting one hunter, some *voyageurs*, and a Sioux interpreter, Pierre Dorion. With these, after much difficulty, he got back to the encampment on the 17th of April.

Soon after this period, the voyage up the river was resumed. The party now consisted of nearly sixty persons—five partners, Hunt, Crooks, M'Kenzie, Miller, and M'Lellan; one clerk, John Reed; forty Canadian *voyageurs;* and several hunters. They embarked in four boats, one of which, of a large size, mounted a swivel and two howitzers.

We do not intend, of course, to proceed with our travellers throughout the vast series of adventures encountered in their passage through the wilderness. To the curious in these particulars, we recommend the book itself. No details more intensely exciting are to be found in any work of travels within our knowledge. At times full of life and enjoying the whole luxury to be found in the career of the hunter—at times suffering every extremity of fatigue, hunger, thirst, anxiety, terror, and despair—Mr. Hunt still persisted in his journey, and finally brought it to a successful termination. A bare outline of the route pursued is all we can attempt.

Proceeding up the river our party arrived, on the 28th of April, at the mouth of the Nebraska, or Platte, the largest tributary of the Missouri, and about six hundred miles above its junction with the Mississippi. They now halted for two days, to supply themselves with oars and poles from the tough wood of the ash, which is not to be found higher up the river. Upon the 2nd of May two of the hunters insisted upon abandoning the expedition and returning to St. Louis. On the 10th the party reached the Omaha village, and encamped in its vicinity. This village is about eight hundred and thirty miles above St. Louis, and on the west bank of the stream. Three men here deserted, but their place was luckily supplied by three others, who were prevailed upon by liberal promises to enlist. On the 15th Mr. Hunt left Omaha, and proceeded. Not long afterwards a canoe was descried navigated by two white men. They proved to be adventurers, who, for some years past, had been hunting and trapping near the head of the Missouri. Their names were Jones and Carson. They were now on their way to St. Louis, but readily abandoned their voyage, and turned their faces again towards the Rocky Mountains. On the 23rd Mr. Hunt received, by a special messenger, a letter from Mr. Manuel Lisa, the leading partner of the Missouri Fur Company, and the gentleman who rendered him so many disservices at St. Louis. He had left that place with a large party three weeks after Mr. H., and having heard rumours of hostile intentions on the part of the Sioux, a much-dreaded tribe of Indians, made great exertions to overtake him, that they might pass through the dangerous part of the river together. Mr. H., however, was justly suspicious of the Spaniard, and pushed on. At the village of the Poncas, about a league south of the river Quicourt, he stopped only long enough to procure a supply of dried buffalo meat. On the morning of the 25th it was discovered that Jones and Carson had deserted. They were pursued, but in vain. The next day three white men were observed in two canoes descending the river. They proved to be three Kentucky hunters—Edward Robinson, John Hoback, and Jacob Rizner. They also had passed several years in the upper wilderness, and were now on their way

home, but willingly turned back with the expedition. Information derived from these recruits induced Mr. Hunt to alter his route. Hitherto he had intended to follow the course pursued by Messieurs Lewis and Clarke—ascending the Missouri to its forks, and thence, by land, across the mountains. He was informed, however, that in so doing he would have to pass through the country of the Blackfeet, a savage tribe of Indians, exasperated against the whites on account of the death of one of their men by the hands of Captain Lewis. Robinson advised a more southerly route. This would carry them over the mountains about where the headwaters of the Platte and the Yellowstone take their rise, a much more practicable pass than that of Lewis and Clarke. To this counsel Mr. Hunt agreed, and resolved to leave the Missouri at the village of the Arickaras, at which they would arrive in a few days. On the 1st of June they reached "the great bend" of the river, which here winds for about thirty miles round a circular peninsula, the neck of which is not above two thousand yards across. On the morning of the 3rd of June the party were overtaken by Lisa, much to their dissatisfaction. The meeting was, of course, far from cordial, but an outward appearance of civility was maintained for two days. On the third a quarrel took place which was near terminating seriously. It was, however, partially adjusted, and the rival parties coasted along opposite sides of the river, in sight of each other. On the 12th of June they reached the village of the Arickaras, between the forty-sixth and forty-seventh parallels of north latitude, and about fourteen hundred and thirty miles above the mouth of the Missouri. In accomplishing thus much of his journey, Mr. Hunt had not failed to meet with a crowd of difficulties, at which we have not even hinted. He was frequently in extreme peril from large bodies of the Sioux, and at one time it was a mere accident alone which prevented the massacre of the whole party.

At the Arickara village our adventurers were to abandon their boats and proceed westward across the wilderness. Horses were to be purchased from the Indians, who could not, however, furnish them in sufficient numbers. In this dilemma Lisa offered to purchase the boats, now no longer of use, and to pay for them in horses, to be obtained at a fort belonging to the Missouri Fur Company, and situated at the Mandan villages, about a hundred and fifty miles farther up the river. A bargain was made, and Messieurs Lisa and Crooks went for the horses, returning with them in about a fortnight. At the Arickara village, if we understand, Mr. Hunt engaged the services of one Edward Rose. He enlisted an interpreter when the expedition should reach the country of the Upsarokas or Crow Indians, among whom he had formerly resided. On the 18th of July the party took up their line of march. They were still insufficiently provided with horses. The cavalcade consisted of eighty-two, most of them heavily laden with Indian goods, beaver-traps, ammunition, and provisions. Each of the partners was mounted. As they took leave of Arickara, the veterans of Lisa's company, as well as Lisa himself, predicted the total destruction of our ad-

venturers, amid the innumerable perils of the wilderness.

To avoid the Blackfeet Indians, a ferocious and implacable tribe, of which we have before spoken, the party kept a south-western direction. This route took them across some of the tributary streams of the Missouri, and through immense prairies, bounded only by the horizon. Their progress was at first slow, and, Mr. Crooks falling sick, it was necessary to make a litter for him between two horses. On the 23rd of the month, they encamped on the banks of a little stream, nicknamed Big River, where they remained for several days, meeting with a variety of adventures. Among other things, they were enabled to complete their supply of horses from a band of the Cheyenne Indians. On the 6th of August, the journey was resumed, and they soon left the hostile region of the Sioux behind them. About this period a plot was discovered on the part of the interpreter, Edward Rose. This villain had been tampering with the men, and proposed, upon arriving among his old acquaintances the Crows, to desert to the savages with as much booty as could be carried off. The matter was adjusted, however, and Mr. Rose, through the ingenuity of Mr. Hunt, quietly dismissed. On the 13th Mr. H. varied his course to the westward, a route which soon brought him to a fork of the Little Missouri, and upon the skirts of the Black Mountains. These are an extensive chain, lying about a hundred miles east of the Rocky Mountains, stretching north-easterly from the south fork of the river Platte to the great north bend of the Missouri, and dividing the waters of the Missouri from those of the Mississippi and Arkansas. The travellers here supposed themselves to be about two hundred and fifty miles from the village of the Arickaras. Their more serious troubles now commenced. Hunger and thirst, with the minor difficulties of grizzly bears, beset them at every turn, as they attempted to force a passage through the rugged barriers in their path. At length they emerged upon a stream of clear water, one of the forks of Powder River, and once more beheld wide meadows and plenty of buffalo. They ascended this stream about eighteen miles, directing their march towards a lofty mountain, which had been in sight since the 17th. They reached the base of this mountain, which proved to be a spur of the Rocky chain, on the 30th, having now come about four hundred miles since leaving Arickara.

For one or two days they endeavoured in vain to find a defile in the mountains. On the 3rd of September they made an attempt to force a passage to the westward, but soon became entangled among rocks and precipices, which set all their efforts at defiance. They were now, too, in the region of the terrible Upsarokas, and encountered them at every step. They met also with friendly bands of Shoshonies and Flatheads. After a thousand troubles, they made some way upon their journey. On the 9th they reached Wind River, a stream which gives its name to a range of mountains consisting of three parallel chains, eighty miles long and about twenty-five broad. "One of its peaks," says our author, "is probably fifteen thousand feet above the level of the sea." For five days Mr. Hunt followed up the course of Wind River, crossing and recrossing it. He had been assured

by the three hunters who advised him to strike through the wilderness, that, by going on up the river, and crossing a single mountain ridge, he would come upon the head-waters of the Columbia. The scarcity of game, however, determined him to pursue a different course. In the course of the day, after coming to this resolve, they perceived three mountain peaks, white with snow, and which were recognised by the hunters as rising just above a fork of the Columbia. These peaks were named the Pilot Knobs by Mr. Hunt. The travellers continued their course for about forty miles to the south-west, and at length found a river flowing to the west. This proved to be a branch of the Colorado. They followed its current for fifteen miles. On the 18th, abandoning its main course, they took a north-westerly direction for eight miles, and reached one of its little tributaries, issuing from the bosom of the mountains, and running through green meadows abounding in buffalo. Here they encamped for several days, a little repose being necessary for both men and horses. On the 24th the journey was resumed. Fifteen miles brought them to a stream about fifty feet wide, which was recognised as one of the headwaters of the Columbia. They kept along it for two days, during which it gradually swelled into a river of some size. At length it was joined by another current, and both united swept off in an unimpeded stream, which, from its rapidity and turbulence, had received the appellation of Mad River. Down this, they anticipated an uninterrupted voyage in canoes, to the point of their ultimate destination—but their hopes were very far from being realised.

The partners held a consultation. The three hunters, who had hitherto acted as guides, knew nothing of the region to the west of the Rocky Mountains. It was doubtful whether Mad River could be navigated, and they could hardly resolve to abandon their horses upon an uncertainty. The vote, nevertheless, was for embarkation, and they proceeded to build the necessary vessels. In the meantime Mr. Hunt, having now reached the head-waters of the Columbia, reputed to abound in beaver, turned his thoughts to the main object of the expedition. Four men, Alexander Carson, Louis St. Michel, Pierre Detaye, and Pierre Delaunay, were detached from the expedition, to remain and trap beaver by themselves in the wilderness. Having collected a sufficient quantity of peltries, they were to bring them to the depot, at the mouth of the Columbia, or to some intermediate post to be established by the company. These trappers had just departed, when two Snake Indians wandered into the camp, and declared the river to be unnavigable. Scouts sent out by Mr. Hunt finally confirmed this report. On the 4th of October, therefore, the encampment was broken up, and the party proceeded to search for a post in possession of the Missouri Fur Company, and said to be somewhere in the neighbourhood, upon the banks of another branch of the Columbia. This post they found without much difficulty. It was deserted—and our travellers gladly took possession of the rude buildings. The stream here found was upwards of a hundred yards wide. Canoes were constructed with all despatch. In the meantime another detachment of trappers was cast loose

in the wilderness. These were Robinson, Rezner, Hoback, Carr, and Mr. Joseph Miller. This latter, it will be remembered, was one of the partners—he threw up his share in the expedition, however, for a life of more perilous adventure. On the 18th of the month (October), fifteen canoes being completed, the voyagers embarked, leaving their horses in charge of the two Snake Indians, who were still in company.

In the course of the day the party arrived at the junction of the stream, upon which they floated, with Mad River. Here Snake River commences—the scene of a thousand disasters. After proceeding about four hundred miles, by means of frequent portages, and beset with innumerable difficulties of every kind, the adventurers were brought to a halt by a series of frightful cataracts, raging as far as the eye could reach, between stupendous ramparts of black rock, rising more than two hundred feet perpendicularly. This place they called "The Caldron Linn." Here Antoine Clappine, one of the *voyageurs*, perished amid the whirlpools, three of the canoes stuck immovably among the rocks, and one was swept away with all the weapons and effects of four of the boatmen.

The situation of the party was now lamentable indeed—in the heart of an unknown wilderness, at a loss what route to take, ignorant of their distance from the place of their destination, and with no human being near them from whom counsel might be taken. Their stock of provisions was reduced to five days' allowance, and famine stared them in the face. It was therefore more perilous to keep together than to separate. The goods and provisions, except a small supply for each man, were concealed in *caches* (holes dug in the earth), and the party was divided into several small detachments, which started off in different directions, keeping the mouth of the Columbia in view as their ultimate point of destination. From this post they were still distant nearly a thousand miles, although this fact was unknown to them at the time.

On the 21st of January, after a series of almost incredible adventures, the division in which Mr. Hunt enrolled himself struck the waters of the Columbia some distance below the junction of its two great branches, Lewis and Clarke Rivers, and not far from the influx of the Wallah-Wallah. Since leaving the Caldron Linn they had toiled two hundred and forty miles, through snowy wastes and precipitous mountains, and six months had now elapsed since their departure from the Arickara village on the Missouri—their whole route from that point, according to their computation, having been seventeen hundred and fifty-one miles. Some vague intelligence was now received in regard to the other divisions of the party, and also of the settlers at the mouth of the Columbia. On the 31st Mr. Hunt reached the falls of the river, and encamped at the village of Wish-Ram. Here were heard tidings of the massacre on board the *Tonquin*. On the 5th of February, having procured canoes with much difficulty, the adventurers departed from Wish-Ram, and, on the 15th, sweeping round an intervening cape, they came in sight of the long-desired *Astoria*. Among the first to greet them on their landing were some of their old comrades, who had parted from them at the Caldron Linn, and who had reached the settlement nearly

a month before. Mr. Crooks and John Day, being unable to get on, had been left with some Indians in the wilderness—they afterwards came in. Carriere, a *voyageur*, who was also abandoned through the sternest necessity, was never heard of more. Jean Baptiste Prevost, likewise a *voyageur*, rendered frantic by famine, had been drowned in the Snake River. All parties had suffered the extremes of weariness, privation, and peril. They had travelled from St. Louis, thirty-five hundred miles. Let us now return to Mr. Astor.

As yet he had received no intelligence from the Columbia, and had to proceed upon the supposition that all had gone as he desired. He accordingly fitted out a fine ship, the *Beaver*, of four hundred and ninety tons. Her cargo was assorted with a view to the supply of Astoria, the trade along the coast, and the wants of the Russian Fur Company. There embarked in her, for the settlement, a partner, five clerks, fifteen American labourers, and six Canadian *voyageurs*. Mr. John Clarke, the partner, was a native of the United States, although he had passed much of his life in the north-west, having been employed in the fur trade since the age of sixteen. The clerks were chiefly young American gentlemen of good connections. Mr. Astor had selected this reinforcement with the design of securing an ascendancy of American influence at Astoria, and rendering the association decidedly national. This, from the peculiar circumstances of the case, he had been unable to do in the commencement of his undertaking.

Captain Sowle, the commander of the *Beaver*, was directed to touch at the Sandwich Islands to inquire about the fortunes of the *Tonquin*, and ascertain, if possible, whether the settlement had been effected at Astoria. If so, he was to enlist as many of the natives as possible and proceed. He was to use great caution in his approach to the mouth of the Columbia. If everything was found right, however, he was to land such part of his cargo as was intended for the post, and to sail for New Archangel with the Russian supplies. Having received furs in payment, he would return to Astoria, take in the peltries there collected, and make the best of his way to Canton. These were the strict letter of his instructions—a deviation from which was subsequently the cause of great embarrassment and loss, and contributed largely to the failure of the whole enterprise. The *Beaver* sailed on the 10th of October, 1811, and, after taking in twelve natives at the Sandwich Islands, reached the mouth of the Columbia in safety on the 9th of May, 1812. Her arrival gave life and vigour to the establishment, and afforded means of extending the operations of the Company, and founding a number of interior trading posts.

It now became necessary to send despatches overland to Mr. Astor, at New York, an attempt at doing so having been frustrated some time before by the hostility of the Indians at Wish-Ram. The task was confided to Mr. Robert Stuart, who, though he had never been across the mountains, had given evidence of his competency for such undertakings. He was accompanied by Ben Jones and John Day, Kentuckians; Andri Valler and Francis Le Clerc, Canadians; and two of the partners, Messieurs M'Lellan and Crooks, who were

desirous of returning to the Atlantic States. This little party set out on the 29th of June, and Mr. Irving accompanied them, in detail, throughout the whole of their long and dangerous wayfaring. As might be expected, they encountered misfortunes still more terrible than those before experienced by Mr. Hunt and his associates. The chief features of the journey were the illness of Mr. Crooks, and the loss of all the horses of the party through the villainy of the Upsarokas. This latter circumstance was the cause of excessive trouble and great delay. On the 30th of April, however, the party arrived, in fine health and spirits, at St. Louis, having been ten months in performing their perilous expedition. The route taken by Mr. Stuart coincided nearly with that of Mr. Hunt, as far as the Wind River mountains. From this point, the former struck somewhat to the south-east, following the Nebraska to its junction with the Missouri.

War having at length broken out between the United States and England, Mr. Astor perceived that the harbour of New York would be blockaded, and the departure of the annual supply ship in the autumn prevented. In this emergency, he wrote to Captain Sowle, the commander of the *Beaver*, addressing him at Canton. The letter directed him to proceed to the factory at the mouth of the Columbia, with such articles as the establishment might need, and to remain there subject to the orders of Mr. Hunt. In the meantime, nothing had yet been heard from the settlement. Still, not discouraged, Mr. A. determined to send out another ship, although the risk of loss was so greatly enhanced that no insurance could be effected. The *Lark* was chosen—remarkable for her fast sailing. She put to sea on the 6th of March, 1813, under the command of Mr. Northrop, her mate—the officer first appointed to command her having shrunk from his engagement. Within a fortnight after her departure, Mr. A. received intelligence that the North-West Company had presented a memorial to Great Britain, stating the vast scope of the contemplated operations at Astoria, expressing a fear that, unless crushed, the settlement there would effect the downfall of their own fur trade, and advising that a force be sent against the colony. In consequence, the frigate *Phœbe* was ordered to convoy the armed ship *Isaac Todd*, belonging to the North-West Company, and provided with men and munitions for the formation of a new establishment. They were directed "to proceed together to the mouth of the Columbia, capture or destroy whatever American fortress they would find there, and plant the British flag on its ruins." Upon this, matters being represented to our Government, the frigate *Adams*, Captain Crane, was detailed for the protection of Astoria; and Mr. A. proceeded to fit out a ship called the *Enterprise*, to sail in company with the frigate, and freighted with additional supplies. Just, however, as the two vessels were ready, a reinforcement of seamen was wanted for Lake Ontario, and the crew of the *Adams* were necessarily transferred to that service. Mr. A. was about to send off his ship alone, when a British force made its appearance off the Hook, and New York was effectually blockaded. The *Enterprise*, therefore, was unloaded

and dismantled. We now return to the *Beaver*.

This vessel, after leaving at Astoria that portion of her cargo destined for that post, sailed for New Archangel on the 4th of August, 1812. She arrived there on the 19th, meeting with no incidents of moment. A long time was now expended in negotiations with the drunken governor of the Russian fur colony—one Count Baranoff—and when they were finally completed the month of October had arrived. Moreover, in payment for his supplies, Mr. Hunt was to receive seal-skins, and none were on the spot. It was necessary, therefore, to proceed to a seal-catching establishment belonging to the Russian company at the Island of St. Paul, in the Sea of Kamschatka. He set sail for this place on the 4th of October, after having wasted forty-five days at New Archangel. He arrived on the 31st of the month—by which time, according to his arrangement, he should have been back at Astoria. Now occurred great delay in getting the peltries on board; every pack being overhauled to prevent imposition. To make matters worse, the *Beaver* one night was driven off shore in a gale, and could not get back until the 13th of November. Having at length taken in the cargo and put to sea, Mr. Hunt was in some perplexity as to his course. The ship had been much injured in the late gale, and he thought it imprudent to attempt making the mouth of the Columbia in this boisterous time of the year. Moreover, the season was already much advanced; and should he proceed to Astoria as originally intended, he might arrive at Canton so late as to find a bad market. Unfortunately, therefore, he determined to go at once to the Sandwich Islands, there await the arrival of the annual ship from New York, take passage in her to the settlement, and let the *Beaver* proceed on her voyage to China. It is but justice to add that he was mainly induced to this course by the timid representations of Captain Sowle. They reached Woahoo in safety, where the ship underwent the necessary repairs, and again put to sea on the 1st of January, 1813, leaving Mr. Hunt on the island.

At Canton, Captain Sowle found the letter of Mr. Astor, giving him information of the war, and directing him to convey the intelligence to Astoria. He wrote a reply, in which he declined complying with these orders, saying that he would wait for peace, and then return home. In the meantime Mr. Hunt waited in vain for the annual vessel. At length, about the 20th of June, the ship *Albatross*, Captain Smith, arrived from China, bringing the first news of the war to the Sandwich Islands. This ship Mr. H. chartered for two thousand dollars, to land him, with some supplies, at Astoria. He reached this post on the 20th of August, where he found the affairs of the company in a perishing condition, and the partners bent upon abandoning the settlement. To this resolution Mr. Hunt was finally brought to consent. There was a large stock of furs, however, at the factory, which it was necessary to get to a market, and a ship was required for this service. The *Albatross* was bound to the Marquesas, and thence to the Sandwich Islands; and it was resolved that Mr. H. should sail in her in quest of a vessel, returning, if possible, by the 1st of January, and bringing with him a

supply of provisions. He departed on the 26th of August, and reached the Marquesas without accident. Commodore Porter soon afterwards arrived, bringing intelligence that the British frigate *Phœbe* with a store-ship mounted with battering pieces, together with the sloops of war *Cherub* and *Racoon*, had all sailed from Rio Janeiro on the 6th of July, bound for the mouth of the Columbia. Mr. H., after in vain attempting to purchase a whale ship from Commodore Porter, started on the 23rd of November for the Sandwich Islands, arriving on the 20th of December. Here he found Captain Northrop, of the *Lark*, which had suffered shipwreck on the coast about the middle of March. The brig *Pedlar* was now purchased for ten thousand dollars, and, Captain N. being put in command of her, Mr. H. sailed for Astoria on the 22nd of January, 1814, with the view of removing the property there, as speedily as possible, to the Russian settlements in the vicinity—these were Mr. Astor's orders sent out by the *Lark*. On the 28th of February the brig anchored in the Columbia, when it was found that on the 12th of December the British had taken possession of the post. In some negotiations carried on, just before the surrender, on the part of the North-West Company and M'Dougal, that worthy personage gave full evidence that Captain Thorn was not far wrong in suspecting him to be no better than he should be. He had been for some time secretly a partner of the rival association, and shortly before the arrival of the British, took advantage of his situation as head of the post to barter away the property of the company at less than one-third of its value.

Thus failed this great enterprise of Mr. Astor. At the peace, Astoria itself, by the treaty of Ghent, reverted with the adjacent country to the United States, on the principle of *status ante bellum*. In the winter of 1815, Congress passed a law prohibiting all traffic of British traders within our territories, and Mr. A. felt anxious to seize this opportunity for the renewal of his undertaking. For good reasons, however, he could do nothing without the direct protection of the Government. This evinced much supineness in the matter; the favourable moment was suffered to pass unimproved; and, in despite of the prohibition of Congress, the British finally usurped the lucrative traffic in peltries throughout the whole of our vast territories in the north-west. A very little aid from the sources whence he had naturally a right to expect it, would have enabled Mr. Astor to direct this profitable commerce into national channels, and to render New York, what London has now long been, the great emporium for furs.

We have already spoken of the masterly manner in which Mr. Irving has executed his task. It occurs to us that we have observed one or two slight discrepancies in the narrative. There appears to be some confusion between the names of M'Lellan, M'Lennon, and M'Lennan—or do these three appellations refer to the same individual? In going up the Missouri, Mr. Hunt arrives at the Great Bend on the 1st of June, —the third day after which (the day on which the party is overtaken by Lisa) is said to be the 3rd of *July*. Jones and Carson join the expedition just above the Omaha village. At page 187,

vol. i., we are told that the two men "who had joined the company at the Maha village" (meaning Omaha, we presume), deserted and were pursued, but never overtaken—at page 199, however, Carson is recognised by an Indian who is holding a parley with the party. The *Lark*, too, only sailed from New York on the 6th of March, 1813, and on the 10th we find her, much buffeted, somewhere in the near vicinity of the Sandwich Islands. These errors are of little importance in themselves, but may as well be rectified in a future edition.

Elizabeth Barrett Barrett

(Published in *Broadway Journal*, January, 1845.—Ed.)

"A WELL-BRED *man*," says Sir James Puckle, in his "Gray Cap for a Green Head," "will never give himself the liberty to speak ill of women." We emphasise the "man." Setting aside, for the present, certain rare commentators and compilers of the species G——, —creatures neither precisely men, women, nor Mary Wollstonecraft's —setting these aside as unclassifiable, we may observe that the race of critics are masculine—men. With the exception, perhaps, of Mrs. Anne Royal, we can call to mind no female who has occupied, even temporarily, the Zoilus throne. And this, the Salic law, is an evil; for the inherent chivalry of the critical *man* renders it not only an unpleasant task to him "to speak ill of a woman" (and a woman and her book are identical), but an almost impossible task not to laud her *ad nauseam*. In general, therefore, it is the unhappy lot of the authoress to be subjected, time after time, to the downright degradation of mere puffery. On her own side of the Atlantic, Miss Barrett has indeed, in one instance at least, escaped the infliction of this lamentable contumely and wrong; but if she had been really solicitous of its infliction in America, she could not have adopted a more effectual plan than that of saying a few words about "the great American people," in an American edition of her work, published under the superintendence of an American author. Of the innumerable "native" notices of "The Drama of Exile" which have come under our observation, we can call to mind *not one* in which there is anything more remarkable than the critic's dogged determination to find *nothing* barren, from Beersheba to Dan. Some one in the *Democratic Review* has proceeded so far, it is true, as to venture a *very* delicate insinuation to the effect that the poetess "will not fail to speak her mind *though it bring upon her a bad rhyme*"; beyond this, nobody has proceeded; and as for the elaborate paper in the new *Whig Monthly*, all that anybody can say or think, and all that Miss Barrett can *feel* respecting it is, that it is an eulogy as well written as it is an insult well intended. Now, of all the friends of the fair author, we doubt whether one exists, with more profound—with more enthusiastic reverence and admiration of her genius, than

the writer of these words. And it is for this very reason, beyond all others, that he intends to speak of her *the truth*. Our chief regret is, nevertheless, that the limits of this work will preclude the possibility of our speaking this truth so fully and so much in detail as we could wish. By far the most valuable criticism that we, or any one could give, of the volumes now lying before us, would be the quotation of three-fourths of their contents. But we have this advantage—that the work has been long published, and almost universally read—and thus, in some measure, we may proceed, concisely, as if the text of our context were an understood thing.

In her preface to the "American edition" of her late poems, Miss Barrett, speaking of "The Drama of Exile," says:—"I decided on publishing it, after considerable hesitation and doubt. Its subject rather fastened on me than was chosen; and the form, approaching the model of the Greek tragedy, shaped itself under my hand rather by force of pleasure than of design. But when the compositional excitement had subsided, I felt afraid of my position. My own object was the new and strange experiment of the fallen Humanity, as it went forth from Paradise in the Wilderness, with a peculiar reference to Eve's allotted grief, which, considering that self-sacrifice belonged to her womanhood, and the consciousness of being the organ of the Fall to her offence, appeared to me imperfectly apprehended hitherto, and more expressible by a woman than by a man." In this abstract announcement of the theme, it is difficult to understand the ground of the poet's hesitation to publish; for the theme in itself seems admirably adapted to the purposes of the closest drama. The poet, nevertheless, is, very properly, conscious of failure—a failure which occurs not in the general, but in the particular conception, and which must be placed to the account of "the model of the Greek tragedies." The Greek tragedies *had* and even *have* high merits; but we act wisely in now substituting for the external and typified human sympathy of the antique Chorus, a direct internal, living, and moving sympathy itself; and although Æschylus might have done service as "a model" to either Euripides or Sophocles, yet were Sophocles and Euripides in London to-day, they would, perhaps, while granting a certain formless and shadowy grandeur, indulge a quiet smile at the shallowness and uncouthness of that Art, which, in the old amphitheatres, had beguiled them into applause of the "Œdipus at Colonos."

It would have been better for Miss Barrett if, throwing herself independently upon her own very extraordinary resources, and forgetting that a Greek had ever lived, she had involved her Eve in a series of adventures merely natural, or if not this, of adventures preternatural within the limits of at least a conceivable relation—a relation of matter to spirit and spirit to matter, that should have left room for something like palpable action and comprehensible emotion—that should not have utterly precluded the development of that womanly character which is admitted as the principal object of the poem. As the case actually stands, it is only in a few snatches of verbal intercommunication with Adam and

Lucifer that we behold her as a woman at all. For the rest, she is a mystical something or nothing, enwrapped in a fog of rhapsody about Transfiguration, and the Seed, and the Bruising of the Heel, and other talk of a nature that no man ever pretended to understand in plain prose, and which, when solar-microscoped into poetry "upon the model of the Greek drama," is about as convincing as the Egyptian Lectures of Mr. Silk Buckingham—about as much to any purpose under the sun as the *hi presto!* conjurations of Signor Blitz. What are we to make, for example, of dramatic colloquy such as this?—the words are those of a Chorus of Invisible Angels addressing Adam:—

> Live, work on, O Earthy!
> By the Actual's tension
> Speed the arrow worthy
> Of a pure ascension.
> From the low earth around you
> Reach the heights above you;
> From the stripes that wound you
> Seek the loves that love you!
> God's divinest burneth plain
> Through the crystal diaphane
> Of our loves that love you.

Now we do not mean to assert that, by excessive "tension" of the intellect, a reader accustomed to the cant of the transcendentalists (or of those who degrade an ennobling philosophy by styling themselves such) may not succeed in ferreting from the passage quoted, and indeed from each of the thousand similar ones throughout the book, something that shall bear the aspect of an absolute idea—but we do mean to say, first, that in nine cases out of ten, the thought when dug out will be found very poorly to repay the labour of the digging—for it is the nature of thought in general, as it is the nature of some ores in particular, to be richest when most superficial. And we do mean to say, secondly, that, in nineteen cases out of twenty, the reader will suffer the most valuable ore to remain unmined to all eternity before he will be put to the trouble of digging for it one inch. And we do mean to assert, thirdly, that no reader is to be condemned for *not* putting himself to the trouble of digging even the one inch; for no writer has the right to impose any such necessity upon him. What is worth thinking is distinctly thought; what is distinctly thought can and should be distinctly expressed, or should not be expressed at all. Nevertheless, there is no more appropriate opportunity than the present for admitting and maintaining, at once, what has never before been either maintained or admitted—that there is a justifiable exception to the rule for which we contend. It is where the design is to convey the fantastic—not the obscure. To give the idea of the latter we need, as in general, the most precise and definitive terms, and those who employ other terms but confound obscurity of expression with the expression of obscurity. The fantastic in itself, however,—phantasm—may be materially furthered in its development by the *quaint* in phraseology—a proposition which any moralist may examine at his leisure for himself.

"The Drama of Exile" opens with a very palpable *bull:*—"Scene, the outer side of the gate of Eden, shut fast with clouds"—[a scene out of sight!]—"from the depth of which revolves the

sword of fire, self-moved. A watch of innumerable angels rank above rank, slopes up from around it to the zenith; and the glare cast from their brightness and from the sword extends many miles into the wilderness. Adam and Eve are seen in the distance, flying along the glare. The angel Gabriel and Lucifer are beside the gate."—These are the "stage directions" which greet us on the threshold of the book. We complain first of the bull; secondly, of the blue-fire melodramatic aspect of the revolving sword; thirdly, of the duplicate nature of the sword, which, if steel, and sufficiently inflamed to do service in burning, would perhaps have been in no temper to cut; and on the other hand, if sufficiently cool to have an edge, would have accomplished little in the way of scorching a personage so well accustomed to fire and brimstone and all that, as we have very good reason to believe Lucifer was. We cannot help objecting, too, to the "innumerable angels," as a force altogether disproportioned to the one enemy to be kept out; either the self-moving sword itself, we think, or the angel Gabriel alone, or five or six of the "innumerable" angels, would have sufficed to keep the devil (or is it Adam?) outside of the gate—which, after all, he might not have been able to discover, on account of the clouds.

Far be it from us, however, to dwell irreverently on matters which have venerability in the faith or in the fancy of Miss Barrett. We allude to these *niaiseries* at all—found here in the very first paragraph of her poem—simply by way of putting in the clearest light the mass of inconsistency and antagonism in which her *subject* has inextricably involved her. She has made allusion to Milton, and no doubt felt secure in her theme (as a theme merely) when she considered his "Paradise Lost." But even in Milton's own day, when men had the habit of believing all things, the more nonsensical the more readily, and of worshipping, in blind acquiescence, the most preposterous of impossibilities—even *then*, there were not wanting individuals who would have read the great epic with more zest could it have been explained to their satisfaction how and why it was, not only that a snake quoted Aristotle's ethics, and behaved otherwise pretty much as he pleased, but that bloody battles were continually being fought between bloodless "innumerable angels" that found no inconvenience in losing a wing one minute and a head the next, and if pounded up into puff-paste late in the afternoon, were as good "innumerable angels" as new the next morning, in time to be at *reveille* roll-call. And now—at the present epoch—there are few people who do not occasionally *think*. This is emphatically the thinking age—indeed it may very well be questioned whether mankind ever substantially thought before. The fact is, if the "Paradise Lost" were written to-day (assuming that it had never been written when it was), not even its eminent, although over-estimated merits, would counterbalance, either in the public view, or in the opinion of any critic at once intelligent and honest, the multitudinous incongruities which are part and parcel of its plot.

But in the plot of the drama of Miss Barrett it is something even worse than incongruity which affronts:—a continuous mystical strain of ill-fitting and

exaggerated allegory—if, indeed, allegory is not much too respectable a term for it. We are called upon, for example, to sympathise in the whimsical woes of two Spirits, who, upspringing from the bowels of the earth, set immediately to bewailing their miseries in jargon such as this:—

I am the spirit of the harmless earth;
God spake me softly out among the stars,
As softly as a blessing of much worth—
And then His smile did follow unawares,
That all things, fashioned so for use and duty,
Might shine anointed with His chrism of beauty—
Yet I wail!

I drave on with the worlds exultingly,
Obliquely down the Godlight's gradual fall—
Individual aspect and complexity
Of gyratory orb and interval
Lost in the fluent motion of delight
Toward the high ends of Being beyond sight—
Yet I wail!

Innumerable other spirits discourse successively after the same fashion, each ending every stanza of his lamentation with the "yet I wail!" When at length they have fairly made an end, Eve touches Adam upon the elbow, and hazards, also, the profound and pathetic observation—"Lo, Adam, they wail!"—which is nothing more than the simple truth—for they *do*—and God deliver us from any such wailing again!

It is not our purpose, however, to demonstrate what every reader of these volumes will have readily seen self-demonstrated—the utter indefensibility of "The Drama of Exile," considered uniquely, as a work of art. We have none of us to be told that a medley of metaphysical recitatives sung out of tune, at Adam and Eve, by all manner of inconceivable abstractions, is not exactly the best material for a poem. Still it may very well happen that among this material there shall be individual passages of great beauty. But should any one doubt the possibility, let him be satisfied by a single abstract such as follows:—

On a mountain peak
Half-sheathed in primal woods and glittering
In *spasms of awful sunshine,* at that hour
A lion couched—part raised upon his paws,
With his calm massive face turned full on thine,
And his mane listening. When the ended curse
Left silence in the world, right suddenly
He sprang up rampant, and stood straight and stiff,
As if the new reality of death
Were dashed against his eyes,—and roared so fierce
(*Such thick carnivorous passion in his throat*
Tearing a passage through the wrath and fear)—
And roared so wild, and smote from all the hills
Such *fast keen echoes crumbling down the vales*
To distant silence,—that the forest beasts,
One after one, did mutter a response
In savage and in sorrowful complaint
Which trailed along the gorges.

There is an Homeric force here—a vivid picturesqueness which all men will appreciate and admire. It is, however, the longest quotable passage in the drama, not disfigured with blemishes of importance; although there are many—very many passages of a far loftier order of excellence, so disfigured, and which, therefore, it would not suit our immediate purpose to extract. The truth is—and it may be as well mentioned at this point as elsewhere—that we are not to look in Miss Barrett's works for any examples of what has been occasionally termed "sustained effort"; for neither are there, in any of her poems, any long commendable paragraphs, nor are there any individual compositions which will bear the slightest examination as consistent Art-products. Her wild and magnificent genius seems to have contented itself with points—to have exhausted itself in flashes; but it is the profusion—the unparalleled number and close propinquity of these points and flashes which render her book *one flame*, and justify us in calling her unhesitatingly, the greatest—the most glorious of her sex.

"The Drama of Exile" calls for little more, in the way of comment, than what we have generally said. Its finest particular feature is, perhaps, the rapture of Eve—rapture bursting through despair—upon discovering that she still possesses in the unwavering love of Adam, an undreamed-of and priceless treasure. The poem ends, as it commences, with a bull. The last sentence gives us to understand that "there is a sound through the silence, as of the falling tears of an angel." How there can be sound during silence, and how an audience are to distinguish, by such sound, angel tears from any other species of tears, it may be as well, perhaps, not too particularly to inquire.

Next in length to the Drama is "The Vision of Poets." We object to the didacticism of its design, which the poetess thus states: "I have attempted to express here my view of the mission of the veritable poet—of the self-abnegation implied in it, of the uses of sorrow suffered in it, of the great work accomplished in it through suffering, and of the duty and glory of what Balzac has beautifully and truly called *'la patience angelique du genie.'*" This "view" may be correct, but neither its correctness nor its falsity has anything to do with a poem. If a thesis is to be demonstrated, we need *prose* for its demonstration. In this instance, so far as the allegorical instruction and argumentation are lost sight of, in the upper current—so far as the main admitted intention of the work is kept out of view—so far only is the work a poem, and so far only is the poem worth notice, or worthy of its author. Apart from its poetical character, the composition is thoughtful, vivid, epigrammatic, and abundant in just observation—although the critical opinions introduced are not always our own. A reviewer in *Blackwood's Magazine*, quoting many of these critical portraits, takes occasion to find fault with the grammar of this tristich:—

Here Æschylus—the women swooned
To see so awful when he frowned
As the gods did—he standeth crowned.

"What on earth," says the critic, "are we to make of the words 'the women swooned to see so awful?' . . . The

syntax will punish future commentators as much as some of his own corrupt choruses." In general, we are happy to agree with this reviewer, whose decisions respecting the book are, upon the whole, so nearly coincident with ours that we hesitate, through fear of repetition, to undertake a *critique* at all, until we considered that we might say a very great deal in simply supplying his omissions; but he frequently errs through mere hurry, and never did he err more singularly than at the point now in question. He evidently supposes that "awful" has been misused as an adverb and made referable to "women." But not so; and although the construction of the passage is unjustifiably involute, its grammar is intact. Disentangling the construction, we make this evident at once. "Here Æschylus (he) standeth crowned (whom) the women swooned to see so awful, when he frowned as the gods did." The "he" is excessive, and the "whom" is understood. Respecting the lines,

> Euripides, with close and mild
> Scholastic lips, that could be wild,
> And laugh or sob out like a child
> Right in the classes,

the critic observes:—"'Right in the classes' throws our intellect completely upon its beam-ends." But, if so, the fault possibly lies in the crankness of the intellect; for the words themselves mean merely that Euripides laughed or cried like a schoolboy—like a child right (or just) in his classes—one who had not yet left school. The phrase is affected, we grant, but quite intelligible. A still more remarkable misapprehension occurs in regard to the triplet,

> And Goethe, with that reaching eye
> His soul reached out from, far and high,
> And fell from inner entity.

The reviewer's remarks upon this are too preposterous not to be quoted in full; we doubt if any commentator of equal dignity ever so egregiously committed himself before. "Goethe," he says, "is a perfect enigma; what does the word 'fell' mean? *deinos* (Gr.) we suppose—that is, 'not to be trifled with.' But surely it sounds very strange, although it may be true enough, to say that his 'fellness' is occasioned by 'inner entity.' But perhaps the line has some deeper meaning which we are unable to fathom." Perhaps it has: and this is the criticism—the British criticism—the *Blackwood* criticism—to which we have so long implicitly bowed down! As before, Miss Barrett's verses are needlessly involved, but their meaning requires no Œdipus. Their construction is thus intended:—"And Goethe, with that reaching eye from which his soul reached out, far and high, and (in so reaching) fell from inner entity." The plain prose is this:—Goethe (the poet would say), in involving himself too far and too profoundly in external speculations—speculations concerning the world without him—neglected, or made miscalculations concerning his inner entity, or being,—concerning the world within. This idea is involved in the metaphor of a person leaning from a window so far that finally he falls from it—the person being the soul, the window the eye.

Of the twenty-eight "Sonnets" which immediately succeed "The Drama of Exile," and which receive the especial

commendation of *Blackwood*, we have no very enthusiastic opinion. The *best* sonnet is objectionable from its extreme artificiality; and, to be effective, this species of composition requires a minute management—a well-controlled dexterity of touch—compatible neither with Miss Barrett's deficient constructiveness, nor with the fervid rush and whirl of her genius. Of the particular instances here given, we prefer "The Prisoner," of which the conclusion is particularly beautiful. In general, the themes are obtrusively metaphysical or didactic.

"The Romaunt of the Page," an imitation of the old English ballad, is neither very original in subject, nor very skilfully put together. We speak comparatively, of course:—It is not very good—for Miss Barrett; and what we have said of this poem will apply equally to a very similar production, "The Rhyme of the Duchess May." "The Poet and the Bird"—"A Child Asleep"—"Crowned and Wedded"—"Crowned and Buried"—"To Flush, my Dog"—"The Fourfold Aspect"—"A Flower in a Letter"—"A Lay of the Early Rose"—"That Day"—"L. E. L.'s Question"—"Catarina to Camoens"—"Wine of Cyprus"—"The Dead Pan"—"Sleeping and Watching"—"A Portrait"—"The Mournful Mother"—and "A Valediction"—although all burning with divine fire, manifested only in scintillations, have nothing in them idiosyncratic. "The House of Clouds" and "The Lost Bower" are superlatively lovely, and show the vast powers of the poet in the field best adapted to their legitimate display:—the *themes* here could not be improved. The former poem is purely imaginative; the latter is unobjectionably because unobtrusively suggestive of a moral, and is, perhaps, upon the whole, the most admirable composition in the two volumes—or, if it is not, then "The Lay of the Brown Rosarie" *is*. In this last the ballad-character is elevated—etherealised—and thus made to afford scope for an ideality at once the richest and most vigorous in the world. The peculiar foibles of the author are here, too, dropped bodily, as a mantle, in the tumultuous movement and excitement of the narrative.

Miss Barrett has need only of *real* self-interest in her subjects to do justice to her subjects and to herself. On the other hand, "A Rhapsody of Life's Progress," although gleaming with gold coruscations, is the least meritorious, because the most philosophical effusion of the whole:—this we say, in flat contradiction of the *"spoudiotaton kai philosophikotaton genos"* (Gr.) of Aristotle. "The Cry of the Human" is singularly effective, not more from the vigour and ghastly passion of its thought than from the artistically conceived *arabesquerie* of its rhythm. "The Cry of the Children," similar, although superior in tone and handling, is full of a nervous, unflinching energy—a horror sublime in its simplicity—of which Dante himself might have been proud. "Bertha in the Lane," a rich ballad, very singularly excepted from the wholesale commendation of the *Democratic Review* as "perhaps not one of the best," and designated by *Blackwood*, on the contrary, as "decidedly the finest poem of the collection," is *not* the *very* best, we think, only because mere pathos, however exquisite, cannot be ranked with the loftiest exhibitions of the ideal.

Of "Lady Geraldine's Courtship," the magazine last quoted observes that "some pith is put forth in its passionate parts." We will not pause to examine the delicacy or lucidity of the metaphor embraced in the *"putting forth* of some pith"; but unless by "some pith" is intended the utmost conceivable intensity and vigour, then the critic is merely damning with faint praise. With the exception of Tennyson's "Locksley Hall," we have never perused a poem combining so much of the fiercest passion with so much of the most ethereal fancy, as the "Lady Geraldine's Courtship" of Miss Barrett. We are forced to admit, however, that the latter work *is* a very palpable imitation of the former, which it surpasses in plot, or rather in thesis, as much as it falls below it in artistical management, and a certain calm energy—lustrous and indomitable—such as we might imagine in a broad river of molten gold.

It is in the "Lady Geraldine" that the critic of *Blackwood* is again put at fault in the comprehension of a couple of passages. He confesses his inability "to make out the construction of the words, 'all that spirits pure and ardent are cast out of love and reverence, because chancing not to hold.'" There are comparatively few American schoolboys who could not parse it. The prosaic construction would run thus:—"all *that* (wealth understood) because chancing not to hold *which* (or on account of their not holding it), pure and ardent spirits are cast out of love and reverence." The "which" is involved in the relative pronoun "that"—the second word of the sentence. *All that we know is, that Miss Barrett is right:*—here is a parallel phrase meaning "all that (which) we know," etc. The fact is, that the accusation of imperfect grammar would have been more safely urged, if more generally: in descending to particular exceptions, the reviewer has been doing little more than exposing himself at all points.

Turning aside, however, from grammar, he declares his incapacity to fathom the meaning of

> She has halls and she has castles, and the resonant steam-eagles
> *Follow far on the directing of her floating dove-like hand—*
> With a thunderous vapour trailing underneath the starry vigils,
> So to mark upon the blasted heaven the measure of her land.

Now it must be understood that he is profoundly serious in his declaration—he really *does not* apprehend the thought designed—and he is even more than profoundly serious, too, in intending these his own comments upon his own stolidity for wit:—"We thought that steam-coaches generally followed the directing of no hand except the stoker's, but *it* certainly is always much *liker* a raven than a dove." After this, who shall question the infallibility of Christopher North? We presume there are very few of *our* readers who will not easily appreciate the richly imaginative conception of the poetess:—The Lady Geraldine is supposed to be standing in her own door (positively *not* on the top of an engine), and thence pointing, "with her floating dove-like hand," to the lines of vapour, from the "resonant steam-eagles," that designated upon the "blasted heaven," the

remote boundaries of her domain. But perhaps we are guilty of a very gross absurdity ourselves, in commenting *at all* upon the whimsicalities of a reviewer who can deliberately select for special animadversion the second of the four verses we here copy:—

"Eyes," he said, "now throbbing
through me! are ye eyes that did
undo me?
Shining eyes like antique jewels set in
Parian statue-stone!
Underneath that calm white forehead
are ye ever burning torrid
O'er the desolate sand desert of my
heart and life undone?"

The ghost of the great Frederick might, to be sure, quote at us, in his own Latin, his favourite adage, "De gustibus non est disputand*us*";—but when we take into consideration the moral designed, the weirdness of effect intended, and the historical adaptation of the fact alluded to, in the line italicised (a fact of which it is by no means impossible that the critic is ignorant), we cannot refrain from expressing our conviction—and we here *express it* in the teeth of the whole horde of the Ambrosianians—from the entire range of poetical literature there shall not, in a century, be produced a more sonorous—a more vigorous verse—a juster—a nobler—a more ideal—a more magnificent image—than this very image, in this very verse, which the most noted magazine of Europe has so especially and so contemptuously condemned.

"The Lady Geraldine" is, we think, the only poem of its author which is not deficient, considered as an artistical whole. Her constructive ability, as we have already suggested, is either not very remarkable, or has never been properly brought into play: in truth, her genius is too impetuous for the minuter technicalities of that elaborate *Art* so needful in the building up of pyramids for immortality. This deficiency, then—if there be any such—is her chief weakness. Her other foibles, although some of them are, in fact, glaring, glare, nevertheless, to no very material ill purpose. There are none which she will not readily dismiss in her future works. She retains them now, perhaps, because unaware of their existence.

Her affectations are unquestionably many, and generally inexcusable. We may, perhaps, tolerate such words as "ble," "chrysm," "nympholeptic," "œnomel," and "chrysopras"—they have at least the merit either of distinct meaning, or of terse and sonorous expression;—but what can be well said in defence of the unnecessary nonsense of "'ware" for "aware"—of "'bide" for "abide"—of "'gins" for "begins"—of "'las" for "alas"—of "oftly," "ofter," and "oftest," for "often," "more often," and "most often"—or of "erelong" in the sense of "long ago"? That there is *authority* for the mere words proves nothing; those who employed them in their day would not employ them if writing *now*. Although we grant, too, that the poetess is very usually Homeric in her compounds, there is no intelligibility of construction, and therefore no force of meaning in "dew-pallid," "pale-passioned," and "silver-solemn." Neither have we any partiality for "drave" or "*su*preme," or "*la*ment"; and while upon this topic,

we may as well observe that there are few readers who do anything but laugh or stare at such phrases as "L. E. L.'s Last Question"—"The Cry of the Human"—"Leaning from my human"—"Heaven assist the human"—"the full sense of your mortal"—"a grave for your divine"—"falling off from our created"—"he sends this gage for thy pity's counting"—"they could not press their futures on the present of her courtesy"—or "could another fairer lack to thee, lack to thee?" There are few, at the same time, who do not feel disposed to weep outright, when they hear of such things as "Hope withdrawing her peradventure"—"spirits dealing in pathos of antithesis"—"angels in antagonism to God and his reflex beatitudes"—"songs of glories ruffling down doorways"—"God's possibles"—and "rules of Mandom."

We have already said, however, that mere *quaintness*, within reasonable limit, is not only *not* to be regarded as affectation, but has its proper artistic uses in aiding a fantastic effect. We quote, from the lines "To my dog Flush," a passage in exemplification:—

Leap! thy broad tail waves a light!
Leap! thy slender feet are bright,
Canopied in fringes!
Leap! those tasselled ears of thine
Flicker strangely, fair and fine,
Down their golden inches!

And again—from the song of a tree-spirit, in "The Drama of Exile."

The Divine impulsion cleaves
In dim movements to the leaves,
Dropt and lifted, dropt and lifted,
In the sun-light greenly sifted,—
In the sun-light and the moon-light
Greenly sifted through the trees.
Ever wave the Eden trees,
In the night-light and the noon-light,
With a ruffling of green branches,
Shaded off to resonances,
Never stirred by rain or breeze.

The thoughts here belong to the highest order of poetry, but they could not have been wrought into effective expression without the instrumentality of those repetitions—those unusual phrases—in a word, those *quaintnesses*, which it has been too long the fashion to censure, indiscriminately, under the one general head of "affectation." No true poet will fail to be enraptured with the two extracts above quoted—but we believe there are few who would not find a difficulty in reconciling the psychal impossibility of refraining from admiration, with the too-hastily attained mental conviction that, critically, there is nothing to admire.

Occasionally we meet in Miss Barrett's poems a certain *far-fetchedness* of imagery, which is reprehensible in the extreme. What, for example, are we to think of

Now he hears the angel voices
Folding silence in the room?—

undoubtedly, that it is nonsense, and no more; or of

How the silence round you shivers
While our voices through it go?—

again, unquestionably, that it is nonsense, and nothing beyond.

Sometimes we are startled by knotty paradoxes; and it is not acquitting their

perpetrator of all blame on their account to admit that, in some instances, they are susceptible of solution. It is really difficult to discover anything for approbation in enigmas such as

That bright impassive, passive angelhood,

or—

The silence of my heart is full of sound.

At long intervals, we are annoyed by specimens of repulsive imagery, as where the children cry:—

How long, O cruel nation,
Will you stand, to move the world, *on a child's heart*—
Stifle down with a mailed heel its palpitation? etc

Now and then, too, we are confounded by a pure platitude, as when Eve exclaims:—

Leave us not
In agony beyond what we can bear,
And in abasement *below thunder-mark!*

or, when the Saviour is made to say:—

So, at last,
He shall look round on you with lids *too straight*
To hold the grateful tears.

"Strait" was no doubt intended, but does not materially elevate, although it slightly elucidates, the thought. A very remarkable passage is that, also, wherein Eve bids the infant voices

Hear the steep generations, how they fall
Adown the visionary stairs of Time,
Like supernatural thunders—far yet near,
Sowing their fiery echoes through the hills!

Here, saying nothing of the affectation in "adown"; not alluding to the insoluble paradox of "far yet near"; not mentioning the inconsistent metaphor involved in the "sowing of *fiery* echoes"; adverting but slightly to the misusage of "like," in place of "as," and to the impropriety of making anything fall like *thunder,* which has never been known to fall at all; merely hinting, too, at the misapplication of "steep," to the "generations," instead of to the "stairs"—a perversion in no degree to be justified by the fact that so preposterous a figure as *synecdoche* exists in the school-books;—letting these things pass, for the present, we shall still find it difficult to understand how Miss Barrett should have been led to think that the principal idea itself—the abstract idea—the idea of *tumbling down stairs,* in any shape, or under any circumstances—is either a poetical or a decorous conception. And yet we have seen this very passage quoted as "sublime," by a critic who seems to take it for granted, as a general rule, that Nat-Leeism is the loftiest order of literary merit. That the lines very *narrowly missed* sublimity, we grant; that they came within a step of it, we admit;—but, unhappily, the step is that *one* step which, time out of mind, has intervened between the sublime and the ridiculous. So true is this, that any person—that even

we—with a very partial modification of the imagery—a modification that shall not interfere with its richly spiritual *tone*—may elevate the quotation into unexceptionability. For example: and we offer it with profound deference—

Hear the far generations—how they crash,
From crag to crag, down the precipitous Time,
In multitudinous thunders that upstartle,
Aghast, the echoes from their cavernous lairs
In the visionary hills!

We have no doubt that our version has its faults—but it has at least the merit of consistency. Not only is a mountain more poetical than a pair of stairs; but echoes are more appropriately typified as wild beasts than as seeds; and echoes and wild beasts agree better with a mountain than does a flight of stairs with the *sowing* of seeds—even admitting that these seeds be seeds of fire, and be sown broadcast "among the hills," by a steep generation, while in the act of tumbling down the stairs—that is to say, of coming down the stairs in too violent a hurry to be capable of sowing the seeds as accurately as all seeds should be sown; nor is the matter rendered any better for Miss Barrett, even if the construction of her sentence is to be understood as implying that the fiery seeds were sown, not immediately by the steep generations that tumbled down the stairs, but mediately, through the intervention of the "supernatural thunders" that were *occasioned* by the "steep generations" that tumbled down the stairs.

The poetess is not unfrequently guilty of repeating herself. The "thunder cloud veined by lightning" appears, for instance, on pages 34 of the first and 228 of the second volume. The "silver clash of wings" is heard at pages 53 of the first and 269 of the second volume; and angel tears are discovered to be falling as well at page 27 as at the conclusion of "The Drama of Exile." Steam, too, in the shape of Death's White Horse, comes upon the ground, both at pages 244 of the first and 179 of the second volume—and there are multitudinous other repetitions, both of phrase and idea—but it is the excessive reiteration of pet *words* which is, perhaps, the most obtrusive of the minor errors of the poet. "Crystalline," "Apocalypse," "foregone," "evangel," "'ware," "throb," "level," "loss," and the musical term "minor," are for ever upon her lips. The chief favourites, however, are "down" and "leaning," which are echoed and re-echoed not only *ad infinitum*, but in every whimsical variation of import. As Miss Barrett certainly cannot be aware of the extent of this mannerism, we will venture to call her attention to a few—comparatively a *very* few examples.

Pealing *down* the depths of Godhead. . . .
Smiling *down*, as Venus *down* the waves. . . .
Smiling *down* the steep world very purely. . . .
Down the purple of this chamber. . . .
Moving *down* the hidden depths of loving. . . .
Cold the sun shines *down* the door. . . .
Which brought angels *down* our talk. . . .

Let our souls behind you *lean* gently moved. . . .
But angels *leaning* from the golden seats. . . .
And melancholy *leaning* out of heaven. . . .
And I know the heavens are *leaning* down. . . .
Then over the casement she *leaneth*. . . .
Forbear that dream, too near to heaven it *leaned*. . . .
I would *lean* my spirit o'er you. . . .
Thou, O sapient angel, *leanest* o'er. . . .
Shapes of brightness *overlean* thee. . . .
They are *leaning* their young heads. . . .
Out of heaven shall o'er you *lean*. . . .
While my spirit *leans* and reaches. . . .
Etc., etc., etc.

In the matter of grammar, upon which the Edinburgh critic insists so pertinaciously, the author of "The Drama of Exile" seems to us even peculiarly without fault. The nature of her studies has, no doubt, imbued her with a very delicate instinct of constructive accuracy. The occasional use of phrases so questionable as "from whence," and the far-fetchedness and involution of which we have already spoken, are the only noticeable blemishes of an exceedingly chaste, vigorous, and comprehensive style.

In her inattention to rhythm, Miss Barrett is guilty of an error that might have been fatal to her fame—that *would* have been fatal to any reputation less solidly founded than her own. We do not allude so, particularly, to her multiplicity of inadmissible rhymes. We would wish, to be sure, that she had not thought proper to couple Eden and succeeding—glories and floorwise—burning and morning—thither and æther—enclose me and across me—misdoers and flowers—centre and winter—guerdon and pardon—conquer and anchor—desert and unmeasured—atoms and fathoms—opal and people—glory and doorway—trumpet and accompted—taming and overcame him—coming and woman—is and trees—off and sun-proof—eagles and vigils—nature and satire—poems and interflowings—certes and virtues—pardon and burden—thereat and great—children and bewildering—mortal and turtle—moonshine and sunshine. It would have been better, we say, if such apologies for rhymes as these had been rejected. But deficiencies of *rhythm* are more serious. In some cases it is nearly impossible to determine what metre is intended. "The Cry of the Children" cannot be scanned: we never saw so poor a specimen of verse. In imitating the rhythm of "Locksley Hall," the poetess has preserved with accuracy (so far as mere syllables are concerned) the forcible line of seven trochees with a final cæsura. The "double rhymes" have only the force of a single long syllable—a cæsura: but the natural rhythmical division, occurring at the close of the fourth trochee, should never be forced to occur, as Miss Barrett constantly forces it, in the middle of a word, or of an indivisible phrase. If it do so occur, we must sacrifice, in perusal, either the sense or the rhythm. If she will consider, too, that this line of seven trochees and a cæsura is nothing more than two lines written in one—a line of four trochees succeeded by one of three trochees and a cæsura—she will at once see how unwise she has been in composing her poem in quatrains of

the long line with alternate rhymes, instead of immediate ones, as in the case of "Locksley Hall." The result is, that the ear, expecting the rhymes before they occur, does not appreciate them when they do. These points, however, will be best exemplified by transcribing one of the quatrains in its *natural* arrangement. That actually employed is addressed only to the eye:—

Oh, she fluttered like a tame bird
In among its forest brothers
Far too strong for it, then, drooping,
Bowed her face upon her hands—
And I spake out wildly, fiercely,
Brutal truths of her and others!
I, she planted in the desert,
Swathed her, wind-like, with my sands.

Here it will be seen that there is a paucity of rhyme, and that it is expected at places where it does not occur. In fact, if we consider the eight lines as two independent quatrains (which they are), then we find them *entirely rhymeless.* Now so unhappy are these metrical defects—of so much importance do we take them to be, that we do not hesitate in declaring the general inferiority of the poem to its prototype to be altogether chargeable to *them.* With equal rhythm "Lady Geraldine" had been far—very far the superior poem. Inefficient rhythm is inefficient poetical expression: and expression, in poetry,—what is it?—what is it not? No one living can better answer these queries than Miss Barrett.

We conclude our comments upon her versification by quoting (we will not say whence—from what one of her poems)—a few verses without the linear division as it appears in the book. There are many readers who would never suspect the passage to be intended for metre at all.—"Ay!—and sometimes, on the hillside, while we sat down on the gowans, with the forest green behind us, and its shadow cast before, and the river running under, and across it from the rowans a partridge whirring near us till we felt the air it bore—there, obedient to her praying, did I read aloud the poems made to Tuscan flutes, or instruments more various of our own—read the pastoral parts of Spenser—or the subtle interflowings found in Petrarch's sonnets;—here's the book!—the leaf is folded down!"

With this extract we make an end of our fault-finding—and *now,* shall we speak, equally in detail, of the *beauties* of this book? Alas! here, indeed, do we feel the impotence of the pen. We have already said that the supreme excellence of the poetess whose works we review is made up of the multitudinous sums of a world of lofty merits. It is the multiplicity—it is the *aggregation*—which excites our most profound enthusiasm, and enforces our most earnest respect. But unless we had space to extract three-fourths of the volumes, how could we convey this aggregation by specimens? We might quote, to be sure, an example of keen insight into our psychal nature, such as this:—

I fell flooded with a dark,
In the silence of a swoon—
When I rose, still cold and stark,
There was night,—I saw the moon;

And the stars, each in its place,
And the May-blooms on the grass,
Seemed to wonder what I was.
And I walked as if apart
From myself, when I could stand—
And I pitied my own heart,
As if I held it in my hand,
Somewhat coldly, with a sense
Of fulfilled benevolence.

Or we might copy an instance of the purest and most radiant imagination, such as this:—

So, young muser, I sat listening
To my Fancy's wildest word—
On a sudden, through the glistening
Leaves around, a little stirred,
Came a sound, a sense of music,
Which was rather felt than heard.
Softly, finely, it unwound me—
From the world it shut me in—
Like a fountain falling round me
Which with silver waters thin,
Holds a little marble Naiad sitting
smilingly within.

Or, again, we might extract a specimen of wild Dantesque vigour, such as this—in combination with a pathos never excelled:—

Ay! be silent—let them hear each other
breathing
For a moment mouth to mouth—
Let them touch each other's hands in a
fresh wreathing
Of their tender human youth!

Let them feel that this cold metallic
motion
Is not all the life God fashions or
reveals—
Let them prove their inward souls
against the notion
That they live in you, or under you,
O wheels!

Or, still again, we might give a passage embodying the most elevated sentiment, most tersely and musically thus expressed:—

And since, Prince Albert, men have
called thy spirit high and rare,
And true to truth, and brave for truth,
as some at Augsburg were—
We charge thee by thy lofty thoughts
and by thy poet-mind,
Which not by glory or degree takes
measure of mankind,
Esteem that wedded had less dear
for sceptre than for ring,
And hold her uncrowned womanhood
to be the royal thing!

These passages, we say, and a hundred similar ones, exemplifying particular excellences, might be displayed, and we should still fail, as lamentably as the *scholastikos* with his brick, in conveying an idea of the vast *totality*. By no individual stars can we present the constellatory radiance of the book. *To the book*, then, with implicit confidence we appeal.

That Miss Barrett has done more, in poetry, than any woman, living or dead, will scarcely be questioned:—that she has surpassed all her poetical contemporaries of either sex (with a single exception), is our deliberate opinion—not idly entertained, we think, nor founded on any visionary basis. It may not be uninteresting, therefore, in closing this examination of her claims, to determine in what manner she holds poetical

relation with these contemporaries, or with her immediate predecessors, and especially with the great exception to which we have alluded,—if at all.

If ever mortal "wrecked his thoughts upon expression" it was Shelley. If ever poet sang (as a bird sings)—impulsively—earnestly—with utter abandonment—to himself solely—and for the mere joy of his own song—that poet was the author of the "Sensitive Plant." Of Art—beyond that which is the inalienable instinct of Genius—he either had little or disdained all. He *really* disdained that Rule which is the emanation from Law, because his own soul was law in itself. His rhapsodies are but the rough notes—the stenographic memoranda of poems—memoranda which, because they were all-sufficient for his own intelligence, he cared not to be at the trouble of transcribing in full for mankind. In all his works we find no conception thoroughly wrought out. For this reason it is that he is the most fatiguing of poets. Yet he wearies in having done too little rather than too much; what seems in him the diffuseness of one idea, is the conglomerate concision of many;—and this concision it is which renders him obscure. With such a man, to imitate was out of the question; it would have answered no purpose—for he spoke to his own spirit alone, which would have comprehended no alien tongue;—he was, therefore, profoundly original. His quaintness arose from intuitive perception of that truth to which Lord Verulam alone has given distinct voice:—"There is no exquisite beauty which has not some strangeness in its proportion." But whether obscure, original, or quaint, he was at all times sincere. He had no *affectations*.

From the ruins of Shelley there sprang into existence, affronting the Heavens, a tottering and fantastic pagoda, in which the salient angles, tipped with mad jangling bells, were the idiosyncratic *faults* of the great original—faults which cannot be called such in view of his purposes, but which are monstrous when we regard his works as addressed to mankind. A "school" arose—if that absurd term must still be employed—a school—a system of rules—upon the basis of the Shelley who had none. Young men innumerable, dazzled with the glare and bewildered with the *bizarrerie* of the divine lightning that flickered through the clouds of the Prometheus, had no trouble whatever in heaping up imitative vapours, but for the lightning were content, perforce, with its *spectrum*, in which the *bizarrerie* appeared without the fire. Nor were great and mature minds unimpressed by the contemplation of a greater and more mature; and thus gradually were interwoven into this school of all lawlessness—of obscurity, quaintness, exaggeration—the misplaced didacticism of Wordsworth, and the even more preposterously anomalous metaphysicianism of Coleridge. Matters were now fast verging to their worst, and at length, in Tennyson, poetic inconsistency attained its extreme. But it was precisely this extreme which, following the law of all extremes, wrought in him a natural and inevitable revulsion, leading him first to contemn and secondly to investigate his early manner, and finally, to winnow from its magnificent elements the truest

and purest of all poetical styles. But not even yet is the process complete, and for this reason in part, but chiefly on account of the mere fortuitousness of that mental and moral combination which shall unite in one person (if *ever* it shall) the Shelleyan *abandon,* the Tennysonian poetic sense, the most profound instinct of Art, and the sternest Will properly to blend and vigorously to control all;—chiefly, we say, because such combination of antagonisms must be purely fortuitous, has the world never yet seen the noblest of the poems of which it is *possible* that it may be put in possession.

And yet Miss Barrett has narrowly missed the fulfilment of these conditions. Her poetic inspiration is the highest—we can conceive nothing more august. Her sense of Art is pure in itself, but has been contaminated by pedantic study of false models—a study which has the more easily led her astray, because she placed an undue value upon it as rare—as alien to her character of woman. The accident of having been long secluded by ill-health from the world has effected, moreover, in her behalf, what an innate recklessness did for Shelley—has imparted to her, if not precisely that *abandon* to which I have referred, at least a something that stands well in its stead—a comparative independence of men and opinions with which she did not come personally in contact—a happy audacity of thought and expression never before known in one of her sex. It is, however, this same accident of ill-health, perhaps, which has invalidated her original Will—diverted her from proper individuality of purpose—and seduced her into the sin of imitation. Thus what she might have done we cannot altogether determine. What she has actually accomplished is before us. With Tennyson's works beside her, and a keen appreciation of them in her soul—appreciation too keen to be discriminative;—with an imagination even more vigorous than his, although somewhat less ethereally delicate; with inferior art and more feeble volition; she has written poems such as he *could not write,* but such as he, under *her* conditions of ill-health and seclusion, *would have written* during the epoch of his pupildom, in that school which arose out of Shelley, and from which, over a disgustful gulf of utter incongruity and absurdity, lit only by miasmatic flashes, into the broad open meadows of Natural Art and Divine Genius, he—Tennyson—is at once the bridge and the transition.

Thomas Babington Macaulay

(First published in *Graham's Magazine,* June, 1841.—Ed.)

MACAULAY has obtained a reputation which, although deservedly great, is yet in a remarkable measure undeserved. The few who regard him merely as a terse, forcible, and logical writer, full of thought, and abounding in original views, often sagacious, and never otherwise than admirably expressed—appear to us precisely in the right. The many who look upon him as not only all this,

but as a comprehensive and profound thinker, little prone to error, err essentially themselves. The source of the general mistake lies in a very singular consideration—yet in one upon which we do not remember ever to have heard a word of comment. We allude to a tendency in the public mind towards logic for logic's sake—a liability to confound the vehicle with the thing conveyed—an aptitude to be so dazzled by the luminousness with which an idea is set forth as to mistake it for the luminousness of the idea itself. The error is one exactly analogous with that which leads the immature poet to think himself sublime wherever he is obscure, because obscurity is a source of the sublime—thus confounding obscurity of expression with the expression of obscurity. In the case of Macaulay—and we may say, *en passant*, of our own Channing—we assent to what he says too often because we so very clearly understand what it is that he intends to say. Comprehending vividly the points and the sequence of his argument, we fancy that we are concurring in the argument itself. It is not every mind which is at once able to analyse the satisfaction it receives from such Essays as we see here. If it were merely *beauty* of style for which they were distinguished—if they were remarkable only for rhetorical flourishes—we would not be apt to estimate these flourishes at more than their due value. We would not agree with the doctrines of the essayist on account of the elegance with which they were urged. On the contrary, we would be inclined to disbelief. But when all ornament save that of simplicity is disclaimed—when we are attacked by precision of language, by perfect accuracy of expression, by directness and singleness of thought, and above all by a logic the most rigorously close and consequential—it is hardly a matter for wonder that nine of us out of ten are content to rest in the gratification thus received as in the gratification of absolute truth.

Of the terseness and simple vigour of Macaulay's style it is unnecessary to point out instances. Every one will acknowledge his merits on this score. His exceeding *closeness* of logic, however, is more especially remarkable. With this he suffers nothing to interfere. Here, for example, is a sentence in which, to preserve entire the chain of his argument—*to leave no minute gap which the reader might have to fill up with thought*—he runs into most unusual tautology.

"The books and traditions of a sect may contain, mingled with propositions strictly theological, other propositions, purporting to rest on the same authority, which relate to physics. If new discoveries should throw discredit on the physical propositions, the theological propositions, unless they can be separated from the physical propositions, will share in their discredit."

These things are very well in their way; but it is indeed questionable whether they do not appertain rather to the trickery of thought's vehicle than to thought itself—rather to reason's shadow than to reason. Truth, for truth's sake, is seldom so enforced. It is scarcely too much to say that the style of the profound thinker is never closely logical. Here we might instance

George Combe—than whom a more candid reasoner never, perhaps, wrote or spoke—than whom a more complete antipode to Babington Macaulay there certainly never existed. The former *reasons* to discover the true. The latter *argues* to convince the world, and, in arguing, not unfrequently surprises himself into conviction. What Combe appears to Macaulay it would be a difficult thing to say. What Macaulay is thought of by Combe we can understand very well. The man who looks at an argument in its details alone will not fail to be misled by the one; while he who keeps steadily in view the *generality* of a thesis will always at least approximate the truth under guidance of the other.

Macaulay's tendency—and the tendency of mere logic in general—to concentrate force upon minutiæ, at the expense of a subject as a whole, is well instanced in an article (in the volume now before us) on Ranke's "History of the Popes." This article is called a review—possibly because it is anything else—as *lucus* is *lucus a non lucendo*. In fact it is nothing more than a beautifully written treatise on the main theme of Ranke himself; the whole matter of the treatise being deduced from the History. In the way of criticism there is nothing worth the name. The strength of the essayist is put forth to account for the progress of Romanism by maintaining that theology is not a progressive science. The enigmas, says he in substance, which perplex the natural theologian are the same in all ages, while the Bible, where alone we are to seek revealed truth, has always been what it is.

The manner in which these two propositions are set forth is a model for the logician and for the student of *belles lettres*—yet the error into which the essayist has rushed headlong is egregious. He attempts to deceive his readers, or has deceived himself, by confounding the nature of that proof from which we reason of the concerns of earth, considered as man's habitation, and the nature of that evidence from which we reason of the same earth regarded as a unit of that vast whole, the universe. In the former case, the *data* being palpable, the proof is direct: in the latter it is purely *analogical*. Were the indications we derive from science, of the nature and designs of Deity, and thence, by inference, of man's destiny—were these indications proof direct, no advance in science would strengthen them—for, as our author truly observes, "nothing could be added to the force of the argument which the mind finds in every beast, bird, or flower"—but as these indications are rigidly analogical, every step in human knowledge—every astronomical discovery, for instance—throws additional light upon the august subject, *by extending the range of analogy*. That we know no more to-day of the nature of Deity—of his purposes—and thus of man himself—than we did even a dozen years ago—is a proposition disgracefully absurd; and of this any astronomer could assure Mr. Macaulay. Indeed, to our own mind, the *only* irrefutable argument in support of the soul's immortality—or, rather, the only conclusive proof of man's alternate dis-

solution and re-juvenescence *ad infinitum*—is to be found in analogies deduced from the modern established theory of the nebular cosmogony.* Mr. Macaulay, in short, has forgotten that he frequently forgets, or neglects, the very gist of his subject. He has forgotten that analogical evidence cannot, at all times, be discoursed of as if identical with proof direct. Throughout the whole of his treatise he has made no distinction whatever.

Charles Dickens

(Published in *Graham's Magazine*, February, 1842.—Ed.)

We often hear it said of this or of that proposition that it may be good in theory but will not answer in practice, and in such assertions we find the substance of all the sneers at critical art which so gracefully curl the upper lips of a tribe which is beneath it. We mean the small geniuses—the literary Titmice—animalcula which judge of merit solely by *result*, and boast of the solidity, tangibility, and infallibility of the test which they employ. The worth of a work is most accurately estimated, they assure us, by the number of those who peruse it; and "does a book sell?" is a query embodying, in their opinion, all that need be said or sung on the topic of its fitness for sale. We should as soon think of maintaining, in the presence of these creatures, the *dictum* of Anaxagoras, that snow is black, as of disputing, for example, the profundity of that genius which, in a run of five hundred nights, has rendered itself evident in "London Assurance." "What," cry they, "are critical precepts to us, or to anybody? Were we to observe all the critical rules in creation we should still be unable to write a good book"—a point, by the way, which we shall not now pause to deny. "Give us *results*," they vociferate, "for we are plain men of common sense. We contend for fact instead of fancy—for practice in opposition to theory."

The mistake into which the Titmice have been innocently led, however, is precisely that of dividing the practice which they would uphold from the theory to which they would object. They should have been told in infancy, and thus prevented from exposing themselves in old age, that theory and practice are in so much *one*, that the former implies or includes the latter. A theory is only good as such, in proportion to its reducibility to practice. If the practice fail, it is because the theory is imperfect. To say what they are in the daily habit of saying—that such or such a matter may be good in theory but is false in practice,—is to perpetrate a bull—to commit a paradox—to state a contradiction in terms—in plain words, to tell a lie *which is a lie at*

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* This cosmogony *demonstrates* that all existing bodies in the universe are formed of a nebular matter, a rare ethereal medium pervading space—shows the mode and laws of formation—and *proves* that all things are in a perpetual state of progress—that nothing in nature is *perfected*.—E. A. P.

sight to the understanding of anything bigger than a Titmouse.

But we have no idea just now of persecuting the Tittlebats by too close a scrutiny into their little opinions. It is not our purpose, for example, to press them with so grave a weapon as the *argumentum ad absurdum*, or to ask them why, if the popularity of a book be in fact the measure of its worth, we should not be at once in condition to admit the inferiority of "Newton's Principia" to "Hoyle's Games"; of "Ernest Maltravers" to "Jack the Giant-Killer," or "Jack Sheppard," or "Jack Brag"; and of "Dick's Christian Philosopher" to "Charlotte Temple," or the "Memoirs of De Gramont," or to one or two dozen other works which must be nameless. Our present design is but to speak, at some length, of a book which in so much concerns the Titmice that it affords them the very kind of demonstration which they chiefly affect—*practical* demonstration—of the fallacy of one of their favourite dogmas; we mean the dogma that no work of fiction can fully suit, at the same time, the critical and the popular taste; in fact, that the disregarding or contravening of critical rule is absolutely essential to success, beyond a certain and very limited extent, with the public at large. And if, in the course of our random observations—for we have no space for systematic review—it should appear, incidentally, that the vast popularity of "Barnaby Rudge" must be regarded less as the measure of its value, than as the legitimate and inevitable result of certain well-understood critical propositions reduced by genius into practice, there will appear nothing more than what has before become apparent in the "Vicar of Wakefield" of Goldsmith, or in the "Robinson Crusoe" of De Foe—nothing more, in fact, than what is a truism to all but the Titmice.

Those who know us will not, from what is here premised, suppose it our intention to enter into any wholesale *laudation* of "Barnaby Rudge." In truth, our design may appear, at a cursory glance, to be very different indeed. Boccalini, in his "Advertisements from Parnassus," tells us that a critic once presented Apollo with a severe censure upon an excellent poem. The god asked him for the beauties of the work. He replied that he only troubled himself about the errors. Apollo presented him with a sack of unwinnowed wheat, and bade him pick out all the chaff for his pains. Now we have not fully made up our minds that the god was in the right. We are not sure that the limit of critical duty is not very generally misapprehended. *Excellence* may be considered an axiom, or a proposition which becomes self-evident just in proportion to the clearness or precision with which it is *put*. If it fairly exists, in this sense, it requires no further elucidation. It is not excellence if it need to be demonstrated as such. To point out too particularly the beauties of a work, is to admit tacitly that these beauties are not wholly admirable. Regarding, then, excellence as that which is capable of self-manifestation, it but remains for the critic to show when, where, and how it fails in becoming manifest; and, in this showing, it will be the fault of the book itself if what of beauty it contains be not at least placed in the fairest light. In a word, we may as-

sume, notwithstanding a vast deal of pitiable cant upon this topic, that in pointing out frankly the errors of a work, we do nearly all that is critically necessary in displaying its merits. In teaching what perfection *is*, how, in fact, shall we more rationally proceed than in specifying what it *is not?*

The plot of "Barnaby Rudge" runs thus: About a hundred years ago, Geoffrey Haredale and John Chester were schoolmates in England—the former being the scapegoat and drudge of the latter. Leaving school, the boys become friends, with much of the old understanding. Haredale loves; Chester deprives him of his mistress. The one cherishes the most deadly hatred; the other merely contemns and avoids. By routes widely different both attain mature age. Haredale, remembering his old love, and still cherishing his old hatred, remains a bachelor and is poor. Chester, among other crimes, is guilty of the seduction and heartless abandonment of a gipsy-girl, who, after the desertion of her lover, gives birth to a son, and, falling into evil courses, is finally hung at Tyburn. The son is received and taken charge of at an inn called the Maypole, upon the borders of Epping Forest, and about twelve miles from London. This inn is kept by one John Willet, a burly-headed and very obtuse little man, who has a son, Joe, and who employs his *protege*, under the single name of Hugh, as perpetual hostler at the inn. Hugh's father marries, in the meantime, a rich *parvenue*, who soon dies, but not before having presented Mr. Chester with a boy, Edward. The father (a thoroughly selfish man-of-the-world, whose model is Chesterfield), educates this son at a distance, seeing him rarely, and calling him to the paternal residence, at London, only when he has attained the age of twenty-four or five. He, the father, has long ere this time spent the fortune brought him by his wife, having been living upon his wits and a small annuity for some eighteen years. The son is recalled chiefly that, by marrying an heiress on the strength of his own personal merit and the reputed wealth of old Chester, he may enable the latter to continue his gaieties in old age. But of this design, as well as of his poverty, Edward is kept in ignorance for some three or four years after his recall; when the father's discovery of what he considers an inexpedient love-entanglement on the part of the son induces him to disclose the true state of his affairs, as well as the real tenor of his intentions.

Now the love-entanglement of which we speak is considered inexpedient by Mr. Chester for two reasons—the first of which is that the lady beloved is the orphan niece of his old enemy Haredale, and the second is that Haredale (although in circumstances which have been much and very unexpectedly improved during the preceding twenty-two years) is still insufficiently wealthy to meet the views of Mr. Chester.

We say that about twenty-two years before the period in question, there came an unlooked-for change in the worldly circumstances of Haredale. This gentleman has an elder brother, Reuben, who has long possessed the family inheritance of the Haredales, residing at a mansion called "The Warren," not far from the Maypole Inn, which is itself a portion of the estate. Reuben *is a widower*, with one child,

a daughter, Emma. Besides this daughter, there are living with him a gardener, a steward (whose name is Rudge) and *two* women servants, one of whom is the wife of Rudge. On the night of the nineteenth of March 1733, Rudge murders his master for the sake of a large sum of money which he is known to have in possession. During the struggle Mr. Haredale grasps the cord of an alarm-bell which hangs within his reach, but succeeds in sounding it only once or twice, when it is severed by the knife of the ruffian, who then, completing his bloody business, and securing the money, proceeds to quit the chamber. While doing this, however, he is disconcerted by meeting the gardener, whose pallid countenance evinces suspicion of the deed committed. The murderer is thus forced to kill his fellow-servant. Having done so, the idea strikes him of transferring the burden of the crime from himself. He dresses the corpse of the gardener in his own clothes, puts upon its finger his own ring, and in its pocket his own watch—then drags it to a pond in the grounds and throws it in. He now returns to the house, and disclosing all to his wife, requests her to become a partner in his flight. Horror-stricken she falls to the ground. He attempts to raise her. She seizes his wrist, *staining her hand with blood in the attempt*. She renounces him for ever, yet promises to conceal the crime. Alone he flees the country. The next morning, Mr. Haredale being found murdered, and the steward and gardener being both missing, both are suspected. Mrs. Rudge leaves The Warren and retires to an obscure lodging in London (where she lives upon an annuity allowed her by Haredale), having given birth, *on the very day after the murder*, to a son, Barnaby Rudge, who proves an idiot, who bears upon his wrist a red mark, and who is born possessed with a maniacal horror of blood.

Some months since the assassination having elapsed, what appears to be the corpse of Rudge is discovered, and the outrage is attributed to the gardener. Yet not universally—for as Geoffrey Haredale comes into possession of the estate, there are not wanting suspicions (fomented by Chester) of his own participation in the deed. This taint of suspicion acting upon his hereditary gloom, together with the natural grief and horror of the atrocity, embitters the whole life of Haredale. He secludes himself at The Warren, and acquires a monomaniac acerbity of temper, relieved only by love of his beautiful niece.

Time wears away. Twenty-two years pass by. The niece has ripened into womanhood, and loves young Chester without the knowledge of her uncle or the youth's father. Hugh has grown a stalwart man—the type of man *the animal*, as his father is of man the ultra-civilised. Rudge, the murderer, returns, urged to his undoing by Fate. He appears at the Maypole and inquires stealthily of the circumstances which have occurred at The Warren, in his absence. He proceeds to London, discovers the dwelling of his wife, threatens her with the betrayal of her idiot son into vice, and extorts from her the bounty of Haredale. Revolting at such appropriation of such means, the widow, with Barnaby, again seeks The Warren, renounces the annuity, and, refusing to assign any reason for her conduct, states

her intention of quitting London for ever, and of burying herself in some obscure retreat—a retreat which she begs Haredale not to attempt discovering. When he seeks her in London the next day she is gone, and there are no tidings either of herself or of Barnaby, *until the expiration of five years*—which brings the time up to that of the celebrated "No Popery" riots of Lord George Gordon.

In the meanwhile, and immediately subsequent to the reappearance of Rudge, Haredale and the elder Chester, each heartily desirous of preventing the union of Edward and Emma, have entered into a covenant, the result of which is that by means of treachery on the part of Chester, permitted on that of Haredale, the lovers misunderstand each other and are estranged. Joe, also, the son of the inn-keeper Willet, having been coquetted with to too great an extent by Dolly Varden (the pretty daughter of one Gabriel Varden, a locksmith of Clerkenwell, London), and having been otherwise maltreated at home, enlists in his Majesty's army and is carried beyond seas to America; not returning until towards the close of the riots. Just before this commencement, Rudge, in a midnight prowl about the scene of his atrocity, is encountered by an individual who has been familiar with him in earlier life while living at The Warren. This individual, terrified at what he supposes, very naturally, to be the ghost of the murdered Rudge, relates his adventure to his companions at the Maypole, and John Willet conveys the intelligence forthwith to Mr. Haredale. Connecting the apparition, in his own mind, with the peculiar conduct of Mrs. Rudge, this gentleman imbibes a suspicion at once of the true state of affairs. This suspicion (which he mentions to no one) is, moreover, very strongly confirmed by an occurrence happening to Varden, the locksmith, who, visiting the woman late one night, finds her in communion of a nature apparently most confidential, with a ruffian whom the locksmith knows to be such, without knowing the man himself. Upon an attempt on the part of Varden to seize this ruffian, he is thwarted by Mrs. R.; and upon Haredale's inquiring minutely into the personal appearance of the man, he is found to accord with Rudge. We have already shown that the ruffian was in fact Rudge himself. Acting upon the suspicion thus aroused, Haredale watches by night, alone, in the deserted house formerly occupied by Mrs. R., in hope of her coming upon the murderer, and makes other exertions with the view of arresting him, but all in vain.

It is also at the conclusion *of the five years* that the hitherto uninvaded retreat of Mrs. Rudge is disturbed by a message from her husband demanding money. He has discovered her abode by accident. Giving him what she has at the time, she afterwards eludes him, and hastens with Barnaby to bury herself in the crowd of London, until she can find opportunity again to seek retreat in some more distant region of England. But the riots have now begun. The idiot is beguiled into joining the mob, and becoming separated from his mother (who, growing ill through grief, is borne to an hospital) meets with his old playmate Hugh, and becomes with him a ringleader in the rebellion.

The riots proceed. A conspicuous

part is borne in them by one Simon Tappertit, a fantastic and conceited little apprentice of Varden's, and a sworn enemy to Joe Willet, who has rivalled him in the affections of Dolly. A hangman, Dennis, is also very busy amid the mob. Lord George Gordon, and his secretary, Gashford, with John Grueby, his servant, appear of course upon the scene. Old Chester, who, during the five years, has become Sir John, instigates Gashford, who has received personal insult from Haredale (a Catholic and consequently obnoxious to the mob), instigates Gashford to procure the burning of The Warren, and to abduct Emma during the excitement ensuing. The mansion is burning (Hugh, who also fancies himself wronged by Haredale, being chief actor in the outrage), and Miss H. carried off, in company with Dolly, who had long lived with her, and whom Tappertit abducts upon his own responsibility. Rudge, in the meantime, finding the eye of Haredale upon him (since he has become aware of the watch kept nightly at his wife's), goaded by the dread of solitude, and fancying that his sole chance of safety lies in joining the rioters, hurries upon their track to the doomed Warren. He arrives too late—the mob have departed. Skulking about the ruins, he is discovered by Haredale, and finally captured without a struggle, within the glowing walls of the very chamber in which the deed was committed. He is conveyed to prison, where he meets and recognises Barnaby, who had been captured as a rioter. The mob assail and burn the jail. The father and son escape. Betrayed by Dennis, both are again taken, and Hugh shares their fate. In Newgate, Dennis, through accident, discovers the parentage of Hugh, and an effort is made in vain to interest Chester in behalf of his son. Finally, Varden procures the pardon of Barnaby, but Hugh, Rudge, and Dennis, are hung. At the eleventh hour Joe returns from abroad with one arm. In company with Edward Chester he performs prodigies of valour (during the last riots) on behalf of the Government. The two, with Haredale and Varden, rescue Emma and Dolly. A double marriage of course takes place, for Dolly has repented her fine airs, and the prejudices of Haredale are overcome. Having killed Chester in a duel, he quits England for ever and ends his days in the seclusion of an Italian convent. Thus, after summary disposal of the understrappers, ends the drama of "Barnaby Rudge."

We have given, as may well be supposed, but a very meagre outline of the story, and we have given it in the simple or natural sequence. That is to say, we have related the events, as nearly as might be, in the order of their occurrence. But this order would by no means have suited the purpose of the novelist, whose design has been to maintain the secret of the murder, and the consequent mystery which encircles Rudge, and the actions of his wife, until the catastrophe of his discovery by Haredale. The *thesis* of the novel may thus be regarded as based upon curiosity. Every point is so arranged as to perplex the reader, and whet his desire for elucidation:—for example, the first appearance of Rudge at the Maypole; his questions; his persecution of Mrs. R.; the ghost seen by the frequenter of the Maypole; and Haredale's impressive conduct in consequence. What *we*

have told, in the very beginning of our digest, in regard to the shifting of the gardener's dress, is sedulously kept from the reader's knowledge until he learns it from Rudge's own confession in jail. We say sedulously; for, *the intention once known,* the *traces* of the design can be found upon every page. There is an amusing and exceedingly ingenious instance at page 145, where Solomon Daisy describes his adventure with the ghost:—

"It was a ghost—a spirit," cried Daisy.

"Whose?" they all three asked together.

In the excess of his emotion (for he fell back trembling in his chair and waved his hand as if entreating them to question him no further) *his answer was lost upon all* but old John Willet, who happened to be seated close beside him.

"Who!" cried Parkes and Tom Cobb—"Who was it?"

"Gentlemen," said Mr. Willet, after a long pause, "you needn't ask. The likeness of a murdered man. This is the nineteenth of March."

A profound silence ensued.

The impression here skilfully conveyed is that the ghost seen is that of Reuben Haredale; and the mind of the not-too-acute reader is at once averted from the true state of the case—from the murderer, Rudge, living in the body.

Now there can be no question that, by such means as these, many points which are comparatively insipid in the natural sequence of our digest, and which would have been comparatively insipid even if given in full detail in a natural sequence, are endued with the interest of mystery; but neither can it be denied that a vast many more points are at the same time deprived of all effect, and become null through the impossibility of comprehending them without the key. The author, who, cognisant of his plot, writes with this cognisance continually operating upon him, and thus *writes to himself* in spite of himself, does not, of course, feel that much of what is effective to his own informed perception must necessarily be lost upon his uniformed readers; and he himself is never in condition, as regards his own work, to bring the matter to test. But the reader may easily satisfy himself of the validity of our objection. Let him *re-peruse* "Barnaby Rudge," and with a pre-comprehension of the mystery, these points of which we speak break out in all directions like stars, and throw quadruple brilliance over the narrative—a brilliance which a correct taste will at once declare unprofitably sacrificed at the shrine of the keenest interest of mere mystery.

The design of *mystery,* however, being once determined upon by an author, it becomes imperative, first, that no undue or inartistical means be employed to conceal the secret of the plot; and, secondly, that the secret be well kept. Now, when, at page 16, we read that "the body of *poor Mr. Rudge, the steward, was found*" months after the outrage, etc., we see that Mr. Dickens had been guilty of no misdemeanour against Art in stating what was not the fact; since the falsehood is put into the mouth of Solomon Daisy, and given merely as the impression of this individual and of the public. The writer has

not asserted it in his own person, but ingeniously conveyed an idea (false in itself, yet a belief in which is necessary for the effect of the tale) by the mouth of one of his characters. The case is different, however, when Mrs. Rudge is repeatedly denominated "the widow." It is the author who, himself, frequently so terms her. This is disingenuous and inartistical: accidentally so, of course. We speak of the matter merely by way of illustrating our point, and as an oversight on the part of Mr. Dickens.

That the secret be well kept is obviously necessary. A failure to preserve it until the proper moment of *denouement*, throws all into confusion, so far as regards the *effect* intended. If the mystery leak out, against the author's will, his purposes are immediately at odds and ends; for he proceeds upon the supposition that certain impressions *do* exist, which do *not* exist in the mind of his readers. We are not prepared to say, so positively as we could wish, whether, by the public at large, the whole *mystery* of the murder committed by Rudge, with the identity of the Maypole ruffian with Rudge himself, was fathomed at any period previous to the period intended, or, if so, whether at a period so early as materially to interfere with the interest designed; but we are forced, through sheer modesty, to suppose this the case; since, by ourselves individually, the secret was distinctly understood immediately upon the perusal of the story of Solomon Daisy, which occurs at the seventh page of this volume of three hundred and twenty-three. In the number of the *Philadelphia Saturday Evening Post*, for 1st May, 1841 (the tale having then only begun), will be found a *prospective notice* of some length, in which we make use of the following words:—

That Barnaby is the son of the murderer may not appear evident to our readers—but we will explain. The person murdered is Mr. Reuben Haredale. He was found assassinated in his bedchamber. His steward (Mr. Rudge senior), and his gardener (name not mentioned) are missing. At first both are suspected. "Some months afterward"—here we use the words of the story—"the steward's body, scarcely to be recognized but by his clothes, and the watch and ring he wore—was found at the bottom of a piece of water in the grounds, with a deep gash in the breast, where he had been stabbed by a knife. He was only partly dressed; and all people agreed that he had been sitting up reading in his own room, where there were many traces of blood, and was suddenly fallen upon and killed, before his master."

Now, be it observed, it is not the author himself who asserts that *the steward's body was found;* he has put the words in the mouth of one of his characters. His design is to make it appear, in the *denouement*, that the steward, Rudge, first murdered the gardener, then went to his master's chamber, murdered *him*, was interrupted by his (Rudge's) wife, whom he seized and held *by the wrist*, to prevent her giving the alarm—that he then, after possessing himself of the booty desired, returned to the gardener's room, exchanged clothes with him, put upon the corpse his own watch and ring, and secreted it where it was afterwards

discovered at so late a period that the features could not be identified.

The differences between our preconceived ideas, as here stated, and the actual facts of the story, will be found immaterial. The gardener was murdered, not before but after his master; and that Rudge's wife seized *him* by the wrist, instead of his seizing *her*, has so much the air of a mistake on the part of Mr. Dickens, that we can scarcely speak of our own version as erroneous. The grasp of a murderer's bloody hand on the wrist of a woman *enciente* would have been more likely to produce the effect described (and this every one will allow) than the grasp of the hand of the woman upon the wrist of the assassin. We may therefore say of our supposition as Talleyrand said of some cockney's bad French—*que s'il ne soit pas Francais, assurement donc il le doit etre*—that if we did not rightly prophesy, yet, at least, our prophecy *should have been* right.

We are informed in the Preface to "Barnaby Rudge" that "no account of the Gordon Riots having been introduced into any work of fiction, and the subject presenting very extraordinary and remarkable features," our author "was led to project this tale." But for this distinct announcement (for Mr. Dickens can scarcely have deceived himself) we should have looked upon the riots as altogether an after-thought. It is evident that they have no necessary connection with the story. In our digest, which carefully includes all *essentials* of the plot, we have dismissed the doings of the mob in a paragraph. The whole event of the drama would have proceeded as well without as with them. They have even the appearance of being *forcibly* introduced. In our compendium above it will be seen that we emphasised several allusions to an interval of *five years*. The action is brought up to a certain point. The train of events is, so far, uninterrupted—nor is there any apparent need of interruption—yet all the characters are now thrown forward for a period of *five years*. And why? We ask in vain. It is not to bestow upon the lovers a more decorous maturity of age—for this is the only possible idea which suggests itelf—Edward Chester is already eight-and-twenty, and Emma Haredale would, in America at least, be upon the list of old maids. No—there is no such reason; nor does there appear to be any one more plausible than that, as it is now the year of our Lord 1775, an advance of five years will bring the *dramatis personæ* up to a very remarkable period, affording an admirable opportunity for their display—the period, in short, of the "No Popery" riots. This was the idea with which we were forcibly impressed in perusal, and which nothing less than Mr. Dickens's positive assurance to the contrary would have been sufficient to eradicate.

It is, perhaps, but one of a thousand instances of the disadvantages both to the author and the public of the present absurd fashion of periodical novel-writing, that our author had not sufficiently considered or determined upon *any* particular plot when he began the story now under review. In fact, we see, or fancy that we see, numerous traces of indecision—traces which a dexterous supervision of the complete work might have enabled him to erase.

We have already spoken of the intermission of a lustrum. The opening speeches of old Chester are by far too *truly* gentlemanly for his subsequent character. The wife of Varden, also, is too wholesale a shrew to be converted into the quiet wife—the original design was to punish her. At page 16, we read thus—Solomon Daisy is telling his story:—

"I put as good a face upon it as I could, and muffling myself up, started out with a lighted lantern in one hand and the key of the church in the other" —at this point of the narrative, the dress of the strange man rustled as if he had turned to hear more distinctly.

Here the design is to call the reader's attention to a *point* in the tale; but no subsequent explanation is made. Again, a few lines below—

The houses were all shut up, and the folks indoors, and perhaps there is only one man in the world who knows how dark it really was.

Here the intention is still more evident, but there is no result. Again, at page 54, the idiot draws Mr. Chester to the window, and directs his attention to the clothes hanging upon the lines in the yard—

"Look down," he said softly; "do you mark how they whisper in each other's ears, then dance and leap to make believe they are in sport? Do you see how they stop for a moment, when they think there is no one looking, and mutter among themselves again; and then how they roll and gambol, delighted with the mischief they've been plotting? Look at 'em now! See how they whirl and plunge. And now they stop again, and whisper cautiously together—little thinking, mind, how often I have lain upon the ground and watched them. I say, what is it they plot and hatch? Do you know?"

Upon perusal of these ravings, we at once supposed them to have allusion to some *real* plotting; and even now we cannot force ourselves to believe them not so intended. They suggested the opinion that Haredale himself would be implicated in the murder, and that the counsellings alluded to might be those of that gentleman with Rudge. It is by no means impossible that some such conception wavered in the mind of the author. At page 32 we have a confirmation of our idea, when Varden endeavours to arrest the murderer in the house of his wife—

"Come back—come back!" exclaimed the woman, wrestling with and chasing him. "Do not touch him on your life. *He carries other lives besides his own.*"

The *denouement* fails to account for this exclamation.

In the beginning of the story much emphasis is placed upon the *two* female servants of Haredale, and upon his journey to and from London, as well as upon his wife. We have merely said, in our digest, that he was a widower, italicising the remark. All these other points are, in fact, singularly irrelevant in the supposition that the original design has not undergone modification.

Again, at page 57, when Haredale talks of "his dismantled and beggared

hearth," we cannot help fancying that the author had in view some different wrong, or series of wrongs, perpetrated by Chester, than any which appear in the end. This gentleman, too, takes extreme and frequent pains to acquire dominion over the rough Hugh—this matter is particularly insisted upon by the novelist—we look, of course, for some important result, but the filching of a letter is nearly all that is accomplished. That Barnaby's delight in the desperate scenes of the rebellion is inconsistent with his horror of blood will strike every reader, and this inconsistency seems to be the consequence of the *after-thought* upon which we have already commented. In fact, the title of the work, the elaborate and pointed manner of the commencement, the impressive description of The Warren, and especially of Mrs. Rudge, go far to show that Mr. Dickens has really deceived himself—that the soul of the plot, as originally conceived, was the murder of Haredale, with the subsequent discovery of the murderer in Rudge—but that this idea was afterwards abandoned, or rather suffered to be merged in that of the Popish riots. The result has been most unfavourable. That which, of itself, would have proved highly effective, has been rendered nearly null by its situation. In the multitudinous outrage and horror of the rebellion, the *one* atrocity is utterly whelmed and extinguished.

The reasons of this deflection from the first purpose appear to us self-evident. One of them we have already mentioned. The other is that our author discovered, when too late, that *he had anticipated, and thus rendered valueless, his chief effect.* This will be readily understood. The particulars of the assassination being withheld, the strength of the narrator is put forth, in the beginning of the story, to *whet curiosity* in respect to these particulars; and so far, he is but in proper pursuance of his main design. But from this intention he unwittingly passes into the error of *exaggerating anticipation.* And error though it be, it is an error wrought with consummate skill. What, for example, could more vividly enhance our impression of the unknown horror enacted than the deep and enduring gloom of Haredale—than the idiot's inborn awe of blood—or especially, than the expression of countenance so imaginatively attributed to Mrs. Rudge—"the capacity for expressing terror—something only dimly seen, but never absent for a moment—the shadow of some look to which an instant of intense and most unutterable horror only could have given rise"? But it is a condition of the human fancy that the promises of such words are irredeemable. In the notice before mentioned we thus spoke upon this topic:—

This is a conception admirably adapted to whet curiosity in respect to the character of that event which is hinted at as forming the basis of the story. But this observation should not fail to be made—that the anticipation must surpass the reality; that no matter how terrific be the circumstances which, in the *denouement,* shall appear to have occasioned the expression of countenance worn habitually by Mrs. Rudge, still they will not be able to satisfy the mind of the reader. He will surely be disappointed. The skillful intimation of horror held out by the artist

produces an effect which will deprive his conclusion of all. These intimations—these dark hints of some uncertain evil—are often rhetorically praised as effective—but are only justly so praised where there is *no denouement* whatever—where the reader's imagination is left to clear up the mystery for itself—and this is not the design of Mr. Dickens.

And, in fact, our author was not long in seeing his precipitancy. He had placed himself in a dilemma from which even his high genius could not extricate him. He at once shifts the main interest—and in truth we do not see what better he could have done. The reader's attention becomes absorbed in the riots, and he fails to observe that what should have been the true catastrophe of the novel is exceedingly feeble and ineffective.

A few cursory remarks:—Mr. Dickens fails peculiarly in *pure* narration. See, for example, page 296, where the connection of Hugh and Chester is detailed by Varden. See also in "The Curiosity Shop," where, when the result is fully known, so many words are occupied in explaining the relationship of the brothers. The effect of the present narrative might have been materially increased by confining the action within the limits of London. The "Notre Dame" of Hugo affords a fine example of the force which can be gained by concentration, or unity of place. The unity of time is also sadly neglected, to no purpose, in "Barnaby Rudge." That Rudge should so long and so deeply feel the sting of conscience is inconsistent with his brutality. On page 15, the interval elapsing between the murder and Rudge's return is variously stated at twenty-two and twenty-four years. It may be asked why the inmates of The Warren failed to hear the alarm-bell which was heard by Solomon Daisy. The idea of persecution by being tracked, as by bloodhounds, from one spot of quietude to another, is a favourite one with Mr. Dickens. Its effect cannot be denied. The stain upon Barnaby's wrist, caused by fright in the mother at so late a period of gestation as one day before mature parturition, is shockingly at war with all medical experience. When Rudge escaped from prison, unshackled, with money at command, is in agony at his wife's refusal to perjure herself for his salvation—is it not *queer* that he should demand any other salvation than lay in his heels? At page 17, the road between London and the Maypole is described as a horribly rough and dangerous, and at page 97, as an uncommonly smooth and convenient one. At page 116, how comes Haredale in possession of the key of Mrs. Rudge's vacated house?

Some of the conclusions of chapters—see pages 40 and 100—seem to have been written for the mere purpose of illustrating tailpieces.

The leading idiosyncrasy of Mr. Dickens's remarkable humour is to be found in his *translating the language of gesture, or action, or tone.* For example—

> The cronies nodded to each other, and Mr. Parkes remarked in an undertone, shaking his head meanwhile, *as who should say "Let no man contradict me, for I won't believe him,"* that Willet was in amazing force to-night.

The riots form a series of vivid pictures never surpassed.

Mr. Dickens's English is usually pure. His most remarkable error is that of employing the adverb "directly" in the sense of "as soon as." For example—"Directly he arrived, Rudge said," etc. Bulwer is uniformly guilty of the same blunder.

It is observable that so original a stylist as our author should occasionally lapse into a gross imitation of what, itself, is a gross imitation. We mean the manner of Lamb—a manner based in the Latin construction. For example—

> In summer time its pump suggests to thirsty idlers springs cooler and more sparkling and deeper than other wells; and as they trace the spillings of full pitchers on the heated ground, they snuff the freshness, and sighing, cast sad looks towards the Thames, and think of baths and boats, and saunter on, despondent.

The wood-cut *designs* which accompany the edition before us are occasionally good. The copper engravings are pitiably ill-covered and ill-drawn; and not only this, but are in broad contradiction of the wood-designs and text.

There are many *coincidences* wrought into the narrative—those, for example, which relate to the nineteenth of March; the dream of Barnaby, respecting his father, at the very period when his father is actually in the house; and the dream of Haredale previous to his final meeting with Chester. These things are meant to *insinuate* a fatality which, very properly, is not expressed in plain terms—but it is questionable whether the story derives more in ideality from their introduction than it might have gained of verisimilitude from their omission.

The *dramatis personæ* sustain the high fame of Mr. Dickens as a delineator of character. Miggs, the disconsolate handmaiden of Varden; Tappertit, his chivalrous apprentice; Mrs. Varden herself; and Dennis, a hangman—may be regarded as original caricatures, of the highest merit as such. Their traits are founded in acute observation of nature, but are exaggerated to the utmost admissible extent. Miss Haredale and Edward Chester are commonplaces—no effort has been made in their behalf. Joe Willet is a naturally drawn country youth. Stagg is a mere makeweight. Gashford and Gordon are truthfully copied. Dolly Varden is truth itself. Haredale, Rudge, and Mrs. Rudge are impressive only through the circumstances which surround them. Sir John Chester is, of course, not original, but is a vast improvement upon all his predecessors—his heartlessness is rendered somewhat too amusing, and his end too much that of a man of honour. Hugh is a noble conception. His fierce exultation in his animal powers; his subserviency to the smooth Chester; his mirthful contempt and patronage of Tappertit, and his *brutal* yet firm courage in the hour of death—form a picture to be set in diamonds. Old Willet is not surpassed by any character even among those of Dickens. He is nature itself—yet a step farther would have placed him in the class of caricatures. His combined conceit and obtuseness are indescribably droll, and

his peculiar misdirected energy when aroused is one of the most exquisite touches in all humorous painting. We shall never forget how heartily we laughed at his shaking Solomon Daisy and threatening to put him behind the fire, because the unfortunate little man was too much frightened to articulate. Varden is one of those free, jovial, honest fellows, at charity with all mankind, whom our author is so fond of depicting. And lastly, Barnaby, the hero of the tale—in him we have been somewhat disappointed. We have already said that his delight in the atrocities of the rebellion is at variance with his horror of blood. But this horror of blood is *inconsequential;* and of this we complain. Strongly insisted upon in the beginning of the narrative, it produces no adequate result. And here how fine an opportunity has Mr. Dickens missed! The conviction of the assassin, after the lapse of twenty-two years, might easily have been brought about through his son's mysterious awe of blood—*an awe created in the unborn by the assassination itself*—and this would have been one of the finest possible embodiments of the idea which we are accustomed to attach to "poetical justice." The raven, too, intensely amusing as it is, might have been made, more than we now see it, a portion of the conception of the fantastic Barnaby. Its croakings might have been *prophetically* heard in the course of the drama. Its character might have performed, in regard to that of the idiot, much the same part as does, in music, the accompaniment in respect to the air. Each might have been distinct. Each might have differed remarkably from the other. Yet between them there might have been wrought an analogical resemblance, and although each might have existed apart, they might have formed together a whole which would have been imperfect in the absence of either.

From what we have here said—and perhaps said without due deliberation—(for alas! the hurried duties of the journalist preclude it)—there will not be wanting those who will accuse us of a mad design to detract from the pure fame of the novelist. But to such we merely say, in the language of heraldry, "Ye should wear a plain point sanguine in your arms." If this be understood, well; if not, well again. There lives no man feeling a deeper reverence for genius than ourself. If we have not dwelt so especially upon the high merits as upon the trivial defects of "Barnaby Rudge" we have already given our reasons for the omission, and these reasons will be sufficiently understood by all whom we care to understand them. The work before us is not, we think, equal to the tale which immediately preceded it; but there are few—very few others to which we consider it inferior. Our chief objection has not, perhaps, been so distinctly stated as we could wish. That this fiction, or indeed that any fiction written by Mr. Dickens, should be based in the excitement and maintenance of curiosity we look upon as a misconception, on the part of the writer, of his own very great yet very peculiar powers. He has done this thing well, to be sure—he would do anything well in comparison with the herd of his contemporaries—but he has not done it so thoroughly well as

his high and just reputation would demand. We think that the whole book has been an effort to him—solely through the nature of its design. He has been smitten with an untimely desire for a novel path. The idiosyncrasy of his intellect would lead him naturally into the most fluent and simple style of narration. In tales of ordinary sequence he may and will long reign triumphant. He has a talent for all things, but no positive genius for adaptation, and still less for that metaphysical art in which the souls of all mysteries be. "Caleb Williams" is a far less noble work than "The Old Curiosity Shop"; but Mr. Dickens could no more have constructed the one than Mr. Godwin could have dreamed of the other.

Thomas Hood

(Published in *Broadway Journal*, August, 1845.—Ed.)

"FREQUENTLY since his death," says the American editor of his works, "Hood has been called a great author," a phrase used not inconsiderately or in vain, but if we adopt the conventional idea "of a great author," there has lived, perhaps, no writer of the last half-century who, with equal notoriety, was less entitled than Hood to the term. In fact he was a literary merchant whose principal stock-in-trade was littleness, for during the larger portion of his life he seemed to breathe only for the purpose of perpetrating puns—things of such despicable platitude that the man who is capable of habitually committing them is very seldom capable of anything else. In especial, whatever merit may accidentally be discovered in a pun, arises altogether from *unexpectedness*. This is its element, and is twofold. First, we demand that the combination of the pun be unexpected, and secondly, we demand the most entire unexpectedness in the pun *per se*. A rare pun, rarely appearing, is, to a certain extent, a pleasurable effect—but to no mind, however debased in taste, is a continuous effort at punning otherwise than unendurable. The man who maintains that he derives gratification from any such chapters of punnage as Hood was in the daily habit of putting on paper has no claim to be believed upon his oath.

The continuous and premeditated puns of Hood, however, are to be regarded as the weak points of the man. Independently of their ill effect, in a literary view, as mere puns, they leave upon us a painful impression; for too evidently they are the hypochondriac's struggles at mirth—they are the grinnings of the death's-head. No one can read his "Literary Reminiscences" without being convinced of his habitual despondency—and the species of pseudo-wit in question is precisely of that character which would be adopted by an author of Hood's temperament and cast of intellect when compelled to write at an emergency. That his heart had no interest in these

niaiseries is clear. We allude, of course, to his *mere* puns for the puns' sake—a class of writings by which he attained his most extensive renown. That he did more in this way than in any other would follow as a corollary from what we have already said—for generally he was unhappy, and almost continually he was obliged to write *invita Minerva*. But his true element was a very rare and ethereal class of *humour*, in which the *mere* pun was left altogether out of sight, or took the character of the richest *grotesquerie*, impressing the imaginative reader with very remarkable force, as if by a new phase of the ideal. It is in this species of brilliant *grotesqueries*, uttered with a rushing *abandon* which wonderfully aided its effect, that Hood's marked originality of manner consisted; and it is this which fairly entitles him at times to the epithet "great";—we say, fairly so entitles him; for *that* undeniably may be considered *great* (of whatever seeming littleness in itself) which has the capability of producing intense emotion in the minds of those who are themselves undeniably great.

When we said, however, that Hood wrought profound impressions upon imaginative men, we spoke only of what is imagination in the popular acceptance of the term. His true province—that is to say the field in which he is distinctive—is a kind of borderland between the Fancy and the Fantasy—but in this region he reigns supreme. But when we speak of his province as a borderland between Fantasy and Fancy, of course we do not mean rigorously to confine him to this province. He has made very successful and frequent incursions into the dominions of humour (in general he has been too benevolent to be witty), and there have been one or two occasions in which he has stepped boldly into the realm of Imagination herself. We mean to say, however, that he is rarely imaginative for more than a paragraph at a time. In a word, the genius of Hood is the result of vivid fancy impelled or controlled, certainly tinctured at all points, by hypochondriasis. In his wild "Ode to Melancholy" we perceive this result in the very clearest of manifestations. Few things have ever more deeply affected us than the passages which follows:—

O clasp me, sweet, whilst thou art mine,
And do not take my tears amiss;
For tears must flow to wash away
A thought that shows so stern as this:
Forgive, if somewhile I forget,
In woe to come, the present bliss,
As frighted Proserpine let fall
Her flowers at the sight of Dis,
Ev'n so the dark and bright will kiss.
The sunniest things throw sternest shade,
And there is ev'n a happiness
That makes the heart afraid!

All things are touch'd with melancholy,
Born of the secret soul's mistrust,
To feel her fair ethereal wings
Weigh down with vile degraded dust;
Even the bright extremes of joy
Bring on conclusions of disgust,
Like the sweet blossoms of the May,
Whose fragrance ends in must.
O give her, then, her tribute just,
Her sighs and tears, and musings holy!
There is no music in the life
That sounds with idiot laughter solely;

There's not a string attuned to mirth,
But has its chords of melancholy.

"The Dream of Eugene Aram" is too well known in America to need comment from us. It has more of true imagination than almost any other composition of its author—but even when engaged on so serious a subject, he found great difficulty in keeping aloof from the grotesque—the result (we say) of warm fancy impelled by hypochondriasis. The opening stanza affords an example:—

'Twas in the prime of summer time,
An evening calm and cool,
When four-and-twenty happy boys
Came bounding out of school;
There were some that ran, *and some that leapt*
Like troutlets in a pool.

The twenty-fourth stanza approaches more nearly the imaginative spirit than any passage in the poem, but the taint of the fantastical is over it still:—

And peace went with them one and all,
And each calm pillow spread;
But guilt was my grim chamberlain,
That lighted me to bed;
And drew my midnight curtains round,
With fingers bloody red!*

"Miss Kilmansegg and her Precious Leg" is, perhaps, more thoroughly characteristic of Hood's genius than any single thing which he has written. It is quite a long poem—comprising nearly three thousand lines—and its author has evidently laboured much with it. Its chief defect is in its versification; for this Hood had no ear—of its principles he knew nothing at all. Not that his verses, individually, are very lame, but that they have no capacity for running together. The reader is continually getting baulked, not because the lines are unreadable, but because the lapse of one rhythm to another is so inartistically managed.

The story concerns a very rich heiress who is excessively pampered by her parents, and who at length gets thrown from a horse and so injures a leg as to render amputation inevitable. To supply the place of the true limb, she insists upon a leg of solid gold—a leg of the exact proportions of the original. She puts up with its inconvenience for the sake of the admiration it excites. Its attraction, however, excites the cupidity of a *chevalier d'industrie,* who cajoles her into wedlock, dissipates her fortune, and finally, purloining her golden leg, dashes out her brains with it, elopes, and puts an end to the story. It is wonderfully well told, and abounds in the most brilliant points—embracing something of each of the elementary faculties which we have been discussing—but most especially rich in that which we have termed *Fantasy.*

The most remarkable poems, however, are those which we have still to speak of. They convey, too, most distinctly the genius of the author—nor can any one thoughtfully read them without a conviction that hitherto that genius has been greatly misconceived—without perceiving that even the wit of Hood had its birth in a taint of melancholy perhaps hereditary—and nearly amounting to monomania.

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* A part of this criticism is in the essay, "Poetic Principle."—Ed.

"The Song of the Shirt" is such a composition as only Hood could have conceived or written. Its popularity has been unbounded. Its effect arises from that *grotesquerie* which we have referred to the vivid fancy of the author, impelled by hypochondriasis; but "The Song of the Shirt" has scarcely a claim to the title of *poem*. This, however, is a mere question of words, and can by no means affect the high merit of the composition, to whatever appellation it may be considered entitled.

"The Bridge of Sighs," on the contrary, is a poem of the loftiest order, and, with one exception, the finest written by Hood—being very far superior to "The Dream of Eugene Aram." Not its least merit is the effective rush and whirl of its singular versification—so thoroughly in accordance with the wild insanity which is the thesis of the whole.

"The Haunted House" we prefer to any composition of its author. It is a masterpiece of its kind—and that kind belongs to a very lofty—if not to the very loftiest order of poetical literature. Had we seen this piece before penning our first notice of Hood we should have had much hesitation in speaking of Fancy and Fantasy as his predominant features. At all events we should have given him credit for much more of true imagination than we did. Not the least merit of the work is its rigorous simplicity. There is no narrative, and no doggerel philosophy. The whole subject is the description of a deserted house which the popular superstition considers haunted. The thesis is one of the truest in all poetry. *As* a mere thesis it is really difficult to conceive anything better. The strength of the poet is put forth in the invention of traits in keeping with the ideas of crime, abandonment, and ghostly visitation. Every legitimate art is brought in to aid in conveying the intended effects; and (what is quite remarkable in the case of Hood) nothing discordant is at any point introduced. He has here very little of what we have designated as the fantastic—little which is not strictly harmonious. The metre and rhythm are not only in themselves admirably adapted to the whole design, but, with a true artistic feeling, the poet has preserved a thorough monotone throughout, and renders its effect more impressive by the repetition (gradually increasing in frequency towards the *finale*) of one of the most pregnant and effective of the stanzas:—

O'er all there hung a shadow and a fear,
A sense of mystery the spirit daunted,
And said, as plain as whisper in the ear,
The place is haunted!

Had Hood only written "The Haunted House" it would have sufficed to render him immortal.

Thomas Moore

(Published in *Burton's Gentleman's Magazine,* January, 1840.—Ed.)

Amid the vague mythology of Egypt, the voluptuous scenery of her Nile, and the gigantic mysteries of her pyramids, Anacreon Moore has found all of that striking *material* which he so much delights in working up, and which he has embodied in the poem before us. The design of the story (for plot it has none) has been a less consideration than its facilities, and is made subservient to its execution. The subject is comprised in five epistles. In the first, Alciphron, the head of the Epicurean sect at Athens, writes, from Alexandria to his friend Cleon, in the former city. He tells him (assigning a reason for quitting Athens and her pleasures) that, having fallen asleep one night after protracted festivity, he beholds, in a dream, a spectre, who tells him that, beside the sacred Nile, he, the Epicurean, shall find that Eternal Life for which he had so long been sighing. In the second, from the same to the same, the traveler speaks, at large and in rapturous terms, of the scenery of Egypt; of the beauty of her maidens; of an approaching Festival of the Moon; and of a wild hope entertained that amid the subterranean chambers of some huge pyramid lies the secret which he covets —the secret of Life Eternal. In the third letter he relates a love adventure at the Festival. Fascinated by the charms of one of the nymphs of a procession, he is first in despair at losing sight of her, then overjoyed at again seeing her in Necropolis, and finally traces her steps until they are lost near one of the smaller pyramids. In epistle the fourth (still from the same to the same) he enters and explores the pyramid, and, passing through a complete series of Eleusinian mysteries, is at length successfully initiated into the secrets of Memphian priestcraft; we learning this latter point from letter the fifth, which concludes the poem, and is addressed by Orcus, high-priest of Memphis, to Decius, a prætorian prefect.

A new poem from Moore calls to mind that critical opinion respecting him which had its origin, we believe, in the dogmatism of Coleridge—we mean the opinion that he is essentially the poet of *fancy*—the term being employed in contradistinction to *imagination.* "The fancy," says the author of the "Ancient Mariner," in his "Biographia Literaria," "the fancy combines, the imagination creates." And this was intended, and has been received, as a distinction. If so at all, it is one without a difference; without even a difference of *degree.* The fancy as nearly creates as the imagination; and neither creates in any respect. All novel conceptions are merely unusual combinations. The mind of man can *imagine* nothing which has not really existed; and this point is susceptible of the most positive demonstration—see the Baron de Bielfeld, in his "Premiers Traits de l'Erudition Universelle, 1767." It will be said, perhaps, that we can imagine a *griffin,* and that a griffin does not exist. Not the griffin certainly, but its

component parts. It is a mere compendium of known limbs and features —of known qualities. Thus with all which seems to be *new*—which appears to be a *creation* of intellect. It is resoluble into the old. The wildest and most vigorous effort of mind cannot stand the test of this analysis.

We might make a distinction, *of degree*, between the fancy and the imagination, in saying that the latter is the former *loftily employed*. But experience proves this distinction to be unsatisfactory. What we *feel* and *know* to be fancy, will be found still only *fanciful*, whatever be the theme which engages it. It retains its idiosyncrasy under all circumstances. No *subject* exalts it into the ideal. We might exemplify this by reference to the writings of one whom our patriotism, rather than our judgment, has elevated to a niche in the Poetic Temple which he does not becomingly fill, and which he cannot long uninterruptedly hold. We allude to the late Dr. Rodman Drake, whose puerile abortion, "The Culprit Fay," we examined, at some length, in a *critique* elsewhere; proving it, we think, beyond all question, to belong to that class of the pseudo-ideal, in dealing with which we find ourselves embarrassed between a kind of half-consciousness that we ought to admire, and the certainty that we do not. Dr. Drake was employed upon a good subject—at least it is a subject precisely identical with those which Shakspeare was wont so happily to treat, and in which, especially, the author of "Lilian" has so wonderfully succeeded. But the American has brought to his task a mere *fancy*, and has grossly failed in doing what many suppose him to have done—in writing an ideal or imaginative poem. There is not one particle of the true poiaesis (Gr.) about "The Culprit Fay." We say that the subject, even at its best points, did not aid Dr. Drake in the slightest degree. He was never more than *fanciful*. The passage, for example, chiefly cited by his admirers is the account of the "Sylphid Queen"; and to show the difference between the false and true ideal, we collated, in the review just alluded to, this, the most admired passage, with one upon a similar topic by Shelley. We shall be pardoned for repeating here, as nearly as we remember them, some words of what we then said.

The description of the Sylphid Queen runs thus:

But oh, how fair the shape that lay
  Beneath a rainbow bending bright;
She seemed to the entranced Fay
  The loveliest of the forms of light;
Her mantle was the purple rolled
  At twilight in the west afar;
'Twas tied with threads of dawning gold,
  And buttoned with a sparkling star.
Her face was like the lily roon
  That veils the vestal planet's hue;
Her eyes two beamlets from the moon
  Set floating in the welkin blue.
Her hair is like the sunny beam,
And the diamond gems which round it gleam
Are the pure drops of dewy even
That ne'er have left their native heaven.

In the "Queen Mab" of Shelley, a Fairy is thus introduced:—

Those who had looked upon the sight,
  Passing all human glory

Saw not the yellow moon,
Saw not the mortal scene,
Heard not the night-wind's rush,
Heard not an earthly sound,
Saw but the fairy pageant,
Heard but the heavenly strains
That filled the lonely dwelling—

And thus described:—

The Fairy's frame was slight; yon fibrous cloud
That catches but the palest tinge of even,
And which the straining eye can hardly seize
When melting into eastern twilight's shadow,
Were scarce so thin, so slight; but the fair star
That gems the glittering coronet of morn,
Sheds not a light so mild, so powerful,
As that which, bursting from the Fairy's form,
Spread a purpureal halo round the scene,
Yet with an undulating motion,
Swayed to her outline gracefully.

In these exquisite lines the faculty of mere comparison is but little exercised —that of ideality in a wonderful degree. It is probable that in a similar case Dr. Drake would have formed the face of the fairy of the "fibrous cloud," her arms of the "pale tinge of even," her eyes of the "fair stars," and her body of the "twilight shadow." Having so done, his admirers would have congratulated him upon his *imagination,* not taking the trouble to think that they themselves could at any moment *imagine* a fairy of materials equally as good, and conveying an equally distinct idea. Their mistake would be precisely analogous to that of many a schoolboy who admires the imagination displayed in "Jack the Giant-Killer," and is finally rejoiced at discovering his own imagination to surpass that of the author, since the monsters destroyed by Jack are only about forty feet in height, and he himself has no trouble in imagining some of one hundred and forty. It will be seen that the fairy of Shelley is not a mere compound of incongruous natural objects, inartificially put together, and unaccompanied by any *moral* sentiment—but a being, in the illustration of whose nature some physical elements are used collaterally as adjuncts, while the main conception springs immediately, *or thus apparently springs,* from the brain of the poet, enveloped in the moral sentiments of grace, of colour, of motion—of the beautiful, of the *mystical,* of the august— in short, of the ideal.

The truth is, that the just distinction between the fancy and the imagination (and which is still but a distinction *of degree*) is involved in the consideration of the *mystic.* We give this as an idea of our own altogether. We have no authority for our opinion—but do not the less firmly hold it. The term *mystic* is here employed in the sense of Augustus William Schlegel, and of most other German critics. It is applied by them to that class of composition in which there lies beneath the transparent upper current of meaning an under or *suggestive* one. What we vaguely term the *moral* of any sentiment is its mystic or secondary expression. It has the vast force of an accompaniment in music. This vivifies

the air; that spiritualises the *fanciful* conception, and lifts it into the *ideal*.

This theory will bear, we think, the most rigorous tests which can be made applicable to it, and will be acknowledged as tenable by all who are themselves imaginative. If we carefully examine those poems, or portions of poems, or those prose romances which mankind have been accustomed to designate as *imaginative* (for an instinctive feeling leads us to employ properly the term whose full import we have still never been able to define), it will be seen that all so designated are remarkable for the *suggestive* character which we have discussed. They are strongly *mystic*—in the proper sense of the word. We will here only call to the reader's mind the "Prometheus Vinctus" of Æschylus; the "Inferno" of Dante; the "Destruction of Numantia" by Cervantes; the "Comus" of Milton; the "Ancient Mariner," the "Christabel," and the "Kubla Khan," of Coleridge; the "Nightingale" of Keats; and, most especially, the "Sensitive Plant" of Shelley, and the "Undine" of De la Motte Fouque. These two latter poems (for we call them both such) are the finest possible examples of the purely *ideal*. There is little of fancy here, and everything of imagination. With each note of the lyre is heard a ghostly, and not always a distinct, but an august and soul-exalting *echo*. In every glimpse of beauty presented we catch, through long and wild vistas, dim bewildering visions of a far more ethereal beauty *beyond*. But not so in poems which the world has always persisted in terming *fanciful*. Here the upper current is often exceedingly brilliant and beautiful; but then men *feel* that this upper current *is all*. No Naiad voice addresses them *from below*. The notes of the air of the song do not tremble with the according tones of the accompaniment.

It is the failure to perceive these truths which has occasioned the embarrassment experienced by our critics while discussing the topic of Moore's station in the poetic world—that hesitation with which we are obliged to refuse him the loftiest rank among the most noble. The popular voice, and the popular heart, have denied him that happiest quality, imagination—and here the popular voice (*because* for once it is gone with the popular heart) is right—but yet only relatively so. Imagination is not the leading feature of the poetry of Moore; but he possesses it in no little degree.

We will quote a few instances from the poem now before us—instances which will serve to exemplify the distinctive feature which we have attributed to ideality.

It is the *suggestive* force which exalts and etherealises the passages we copy:—

Or is it that there lurks, indeed,
Some truth in man's prevailing creed,
And that our guardian from on high,
  Come, in that pause from toil and sin,
To put the senses' curtain by,
  And on the wakeful soul look in!

Again—

The eternal pyramids of Memphis burst
Awfully on my sight—standing sublime
'Twixt earth and heaven, the watch-towers of time,

From whose lone summit, when his reign hath past
From earth for ever, he will look his last.

And again—

Is there for man no hope—but this which dooms
His only lasting trophies to be tombs!
But 'tis not so—earth, heaven, all nature shows
He *may* become immortal, *may* unclose
The wings within him wrapt, and proudly rise
Redeemed from earth a creature of the skies!

And here—

The pyramid shadows, stretching from the light,
Look like the first colossal steps of night,
Stalking across the valley to invade
The distant hills of porphyry with their shade!

And once more—

There Silence, thoughtful God, who loves
The neighbourhood of Death, in groves
Of asphodel lies hid, and weaves
His hushing spell among the leaves.

Such lines as these, we must admit, however, are not of frequent occurrence in the poem—the sum of whose great beauty is composed of the several sums of a world of minor excellences.

Moore has always been renowned for the number and appositeness, as well as novelty, of his similes; and the renown thus acquired is strongly indicative of his deficiency in that nobler merit—the noblest of them all. No poet thus distinguished was ever richly ideal. Pope and Cowper are remarkable instances in point. Similes (so much insisted upon by the critics of the reign of Queen Anne) are never, in our opinion, strictly in good taste, whatever may be said to the contrary, and certainly can never be made to accord with other high qualities, except when naturally arising from the subject in the way of illustration—and, when thus arising, they have seldom the merit of novelty. To be novel, they must fail in essential particulars. The higher minds will avoid their frequent use. They form no portion of the ideal, and appertain to the fancy alone.

We proceed with a few random observations upon "Alciphron." The poem is distinguished throughout by a very happy facility which has never been mentioned in connection with its author, but which has much to do with the reputation he has obtained. We allude to the facility with which he recounts a poetical story in a *prosaic* way. By this is meant that he preserves the tone and method of arrangement of a prose relation, and thus obtains great advantages over his more stilted compeers. His is no poetical *style* (such, for example, as the French have—a distinct style for a distinct purpose), but an easy and ordinary prose manner, *ornamented into poetry.* By means of this he is enabled to enter, with ease, into details which would baffle any other versifier of the age, and at which Lamartine would stand aghast. For anything that we see to the contrary, Moore might solve a cubic equation in verse.

His facility in this respect is truly admirable, and is, no doubt, the result of long practice after mature deliberation. We refer the reader to page 50 of the pamphlet now reviewed, where the minute and conflicting incidents of the descent into the pyramid are detailed with absolutely *more* precision than we have ever known a similar relation detailed with in prose.

In general dexterity and melody of versification the author of "Lalla Rookh" is unrivalled; but he is by no means at all times accurate, falling occasionally into the common foible of throwing accent upon syllables too unimportant to sustain it. Thus, in the lines which follow, where we have italicised the weak syllables:—

And mark 'tis night; already *the* sun
bids . . .
While hark from all the temples *a* rich
swell. . .
I rushed *into* the cool night air.

He also too frequently draws out the word Heaven into two syllables—a protraction which it *never* will support.

His English is now and then objectionable, as at page 26, where he speaks of

lighted barks
That down Syene's cataract *shoots*

(where, too, he makes *shoots* rhyme with *flutes*); also, at page 6, and elsewhere, where the word *none* has improperly a singular, instead of a plural force. But such criticism as this is somewhat captious, for in general he is most highly polished.

At page 27, he has stolen his 'woven snow' from the *ventum textilem* of Apuleius.

At page 8, he either himself has misunderstood the tenets of Epicurus, or wilfully misrepresents them through the voice of Alciphron. We incline to the former idea, however, as the philosophy of that most noble of the sophists is habitually perverted by the moderns. Nothing could be more spiritual and less sensual than the doctrines we so torture into wrong. But we have drawn out this notice at somewhat too great length, and must conclude. In truth, the exceeding beauty of "Alciphron" has bewildered and detained us. We could not point out a poem in any language which, as a whole, greatly excels it. It is far superior to "Lalla Rookh." While Moore does not reach, except in rare snatches, the height of the loftiest qualities of some whom we have named, yet he has written finer poems than any of equal length, by the greatest of his rivals. His radiance, not always as bright as some flashes from other pens, is yet a radiance of equable glow, whose total amount of light exceeds, by very much, we think, that total amount in the case of any contemporary writer whatsoever. A vivid fancy, an epigrammatic spirit, a fine taste, vivacity, dexterity, and a musical ear, have made him very easily what he is, the most popular poet now living—if not the most popular that ever lived—and, perhaps, a slight modification at birth of that which phrenologists have agreed to term *temperament* might have made him the truest and noblest votary of the muse of any age or clime. As it is, we have only casual glimpses of that *mens divinior* which is assuredly enshrined within him.

Old English Poetry[*]

(Published in *Southern Literary Messenger*, August, 1836.—Ed.)

It should not be doubted that at least one-third of the affection with which we regard the older poets of Great Britain should be attributed to what is, in itself, a thing apart from poetry—we mean to the simple love of the antique—and that, again, a third of even the proper *poetic sentiment* inspired by their writings should be ascribed to a fact which, while it has strict connection with poetry in the abstract, and with the old British poems themselves, should not be looked upon as a merit appertaining to the authors of the poems. Almost every devout admirer of the old bards, if demanded his opinion of their productions, would mention vaguely, yet with perfect sincerity, a sense of dreamy, wild, indefinite, and he would perhaps say, indefinable delight; on being required to point out the source of this so shadowy pleasure, he would be apt to speak of the quaint in phraseology and in general handling. This quaintness is, in fact, a very powerful adjunct to ideality, but in the case in question it arises independently of the author's will, and is altogether apart from his intention. Words and their rhythm have varied. Verses which affect us to-day with a vivid delight, and which delight, in many instances, may be traced to the one source, quaintness, must have worn in the days of their construction a very commonplace air. This is, of course, no argument against the poems *now*—we mean it only as against the poets *then*. There is a growing desire to overrate them. The old English muse was frank, guileless, sincere, and although very learned, still learned without art. No general error evinces a more thorough confusion of ideas than the error of supposing Donne and Cowley metaphysical in the sense wherein Wordsworth and Coleridge are so.

With the two former ethics were the end—with the two latter the means. The poet of the "Creation" wished, by highly artificial verse, to inculcate what he supposed to be moral truth—the poet of the "Ancient Mariner" to infuse the Poetic Sentiment through channels suggested by analysis. The one finished by complete failure what he commenced in the grossest misconception; the other, by a path which could not possibly lead him astray, arrived at a triumph which is not the less glorious because hidden from the profane eyes of the multitude. But in this view even the "metaphysical verse" of Cowley is but evidence of the simplicity and single-heartedness of the man. And he was in this but a type of his *school*—for we may as well designate in this way the entire class of writers whose poems are bound up in the volume before us, and throughout all of whom there runs a very perceptible general character. They used little art in composition. Their writings sprang immediately from the soul—and partook intensely of that soul's nature.

*"The Book of Gems." Edited by S. C. Hall.

Nor is it difficult to perceive the tendency of this *abandon*—to elevate immeasurably all the energies of mind—but, again, so to mingle the greatest possible fire, force, delicacy, and all good things, with the lowest possible bathos, baldness, and imbecility, as to render it not a matter of doubt that the average results of mind in such a school will be found inferior to those results in one (*ceteris paribus*) more artificial.

We cannot bring ourselves to believe that the selections of the "Book of Gems" are such as will impart to a poetical reader the clearest possible idea of the beauty of the *school*—but if the intention had been merely to show the school's character, the attempt might have been considered successful in the highest degree. There are long passages now before us of the most despicable trash, with no merit whatever beyond that of their antiquity. The criticisms of the editor do not particularly please us. His enthusiasm is too general and too vivid not to be false. His opinion, for example, of Sir Henry Wotton's "Verses on the Queen of Bohemia"—that "there are few finer things in our language"—is untenable and absurd.

In such lines we can perceive not one of those higher attributes of Poesy which belong to her in all circumstances and throughout all time. Here everything is art, nakedly, or but awkwardly concealed. No prepossession for the mere antique (and in this case we can imagine no other prepossession) should induce us to dignify with the sacred name of poetry a series, such as this, of elaborate and threadbare compliments, stitched, apparently, together, without fancy, without plausibility, and without even an attempt at adaptation.

In common with all the world, we have been much delighted with "The Shepherd's Hunting" by Wither—a poem partaking, in a remarkable degree, of the peculiarities of *Il Penseroso*. Speaking of Poesy, the author says:—

> By the murmur of a spring,
> Or the least boughs rustling,
> By a daisy whose leaves spread
> Shut when Titan goes to bed,
> Or a shady bush or tree,
> She could more infuse on me
> Than all Nature's beauties can
> In some other wiser man.
> By her help I also now
> Make this churlish place allow
> Something that may sweeten gladness
> In the very gall of sadness—
> The dull loneness, the black shade,
> That these hanging vaults have made,
> The strange music of the waves
> Beating on these hollow caves,
> This black den which rocks emboss,
> Overgrown with eldest moss,
> The rude portals that give light
> More to terror than delight,
> This my chamber of neglect
> Walled about with disrespect,
> From all these and this dull air
> A fit object for despair,
> She hath taught me by her might
> To draw comfort and delight.

But these lines, however good, do not bear with them much of the general character of the English antique. Something more of this will be found in Corbet's "Rewards and Fairies!" We copy a portion of Marvell's "Maiden lamenting for her Fawn"—which we prefer, not only as a specimen of the

elder poets, but in itself as a beautiful poem, abounding in pathos, exquisitely delicate imagination and truthfulness, to anything of its species:—

It is a wondrous thing how fleet
'Twas on those little silver feet,
With what a pretty skipping grace
It oft would challenge me the race,
And when 't had left me far away
'Twould stay, and run again, and stay;
For it was nimbler much than hinds,
And trod as if on the four winds.
I have a garden of my own,
But so with roses overgrown,
And lilies, that you would it guess
To be a little wilderness;
And all the spring-time of the year
It only loved to be there.
Among the beds of lilies I
Have sought it oft, where it should lie,
Yet could not, till itself would rise,
Find it, although before mine eyes.
For in the flaxen lilies shade
It like a bank of lilies laid;
Upon the roses it would feed
Until its lips even seemed to bleed,
And then to me 'twould boldly trip,
And print those roses on my lip;
But all its chief delight was still
With roses thus itself to fill,
And its pure virgin limbs to fold
In whitest sheets of lilies cold.
Had it lived long it would have been
Lilies without, roses within.

How truthful an air of lamentation hangs here upon every syllable! It pervades all. It comes over the sweet melody of the words—over the gentleness and grace which we fancy in the little maiden herself—even over the half-playful, half-petulant air with which she lingers on the beauties and good qualities of her favourite—like the cool shadow of a summer cloud over a bed of lilies and violets, "and all sweet flowers." The whole is redolent of poetry of a very lofty order. Every line is an idea conveying either the beauty and playfulness of the fawn, or the artlessness of the maiden, or her love, or her admiration, or her grief, or the fragrance and warmth and *appropriateness* of the little nest-like bed of lilies and roses which the fawn devoured as it lay upon them, and could scarcely be distinguished from them by the once happy little damsel who went to seek her pet with an arch and rosy smile on her face. Consider the great variety of truthful and delicate thought in the few lines we have quoted—the *wonder* of the "little silver feet"—the fawn challenging his mistress to a race with "a pretty skipping grace," running on before, and then, with head turned back, awaiting her approach only to fly from it again—can we not distinctly perceive all these things? How exceedingly vigorous, too, is the line,

And trod as if on the four winds!

a vigour apparent only when we keep in mind the artless character of the speaker and the four feet of the favourite, one for each wind. Then consider the garden of "my own," so overgrown, entangled with roses and lilies, as to be "a little wilderness"—the fawn loving to be there, and there "only"—the maiden seeking it "where it *should* lie"—and not being able to distinguish it from the flowers until "itself would rise"—the lying among the

lilies "like a bank of lilies"—the loving to "fill itself with roses,"

And its pure virgin limbs to fold
In whitest sheets of lilies cold,

and these things being its "chief" delights—and then the pre-eminent beauty and naturalness of the concluding lines, whose very hyperbole only renders them more true to nature when we consider the innocence, the artlessness, the enthusiasm, the passionate grief, and more passionate admiration, of the bereaved child—

Had it lived long it would have been
Lilies without, roses within.

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*William Cullen Bryant**

(Published in *Godey's Lady's Book,* April, 1846.—Ed.)

Mr. Bryant's position in the poetical world is perhaps better settled than that of any American. There is less difference of opinion about his rank; but as usual the agreement is more decided in private literary circles than in what appears to be the public expression of sentiment as gleaned from the press. I may as well observe here, too, that this coincidence of opinion in private circles is in all cases very noticeable when compared with the discrepancy of the apparent public opinion. In private it is quite a rare thing to find any strongly-marked disagreement—I mean of course about mere autorial merit. That the opinion of the press is not an honest opinion—that necessarily it is impossible that it should be an honest opinion, is never denied by the members of the press themselves. Individual presses, of course, are now and then honest, but I speak of the combined effect. Indeed, it would be difficult for those conversant with the *modus operandi* of public journals to deny the general falsity of impression conveyed. Let in America a book be published by an unknown, careless or uninfluential author; if he publishes it "on his own account" he will be confounded at finding that no notice of it is taken at all. If it has been entrusted to a publisher of *caste,* there will appear forthwith in each of the leading *business* papers a variously-phrased *critique* to the extent of three or four lines, and to the effect that "we have received from the fertile press of So and So a volume entitled This and That, which appears to be well worthy perusal, and which is 'got up' in the customary neat style of the enterprising firm of So and So." On the other hand, let our author have acquired influence, experience, or (what will stand him in good stead of either) effrontery, on the issue of his book he will obtain from his publisher a hundred copies (or more, as the case may be), "for distribution among friends connected with the press."

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* A part of this criticism is the same as the Introduction to the Literati of New York. We have omitted it here.—Ed.

Armed with these, he will call personally either at the office or (if he understands his game) at the private residence of every editor within his reach, enter into conversation, compliment the journalist, interest him, as if incidentally, in the subject of the book, and finally, watching an opportunity, beg leave to hand him "a volume which, quite opportunely, is on the very matter now under discussion." If the editor seems sufficiently interested, the rest is left to fate; but if there is any lukewarmness (usually indicated by a polite regret on the editor's part that he really has "no time to render the work that justice which its importance demands"), then our author is prepared to understand and to sympathise; has, luckily, a friend thoroughly conversant with the topic, and who (perhaps) could be persuaded to write some account of the volume—provided that the editor would be kind enough just to glance over the *critique* and amend it in accordance with his own particular views. Glad to fill half a column or so of his editorial space, and still more glad to get rid of his visitor, the journalist assents. The author retires, consults the friend, instructs him touching the strong points of the volume, and insinuating in *some* shape a *quid pro quo* gets an elaborate *critique* written (or, what is more usual and far more simple, writes it himself), and his business in this individual quarter is accomplished. Nothing more than sheer impudence is requisite to accomplish it in all.

In general, the books of the toadies and quacks, not being read at all, are safe from any contradiction of this self-bestowed praise; but now and then it happens that the excess of the laudation works out in part its own remedy. Men of leisure, hearing one of the toady works commended, look at it, read its preface and a few pages of its body, and throw it aside with disgust, wondering at the ill taste of the *editors* who extol it. But there is an iteration, and then a continuous reiteration of the panegyric, till these men of leisure begin to suspect themselves in the wrong, to fancy that there may really be something good lying *perdu* in the volume. In a fit of desperate curiosity they read it through critically, their indignation growing hotter at each succeeding page till it gets the better even of contempt. The result is, that reviews now appear in various quarters entirely at variance with the opinions so generally expressed, and which, but for these indignation reviews, would have passed universally current as the opinion of the public. It is in this manner that those gross *seeming* discrepancies arise which so often astonish us, but which vanish instantaneously in private society.

But although it may be said, in general, that Mr. Bryant's position is *comparatively* well settled, still for some time past there has been a growing tendency to underestimate him. The new licentious "schools" of poetry—I do not now speak of the transcendentalists, who are the merest nobodies, fatiguing even themselves, but the Tennysonian and Barrettian schools—having, in their rashness of spirit, much in accordance with the whole spirit of the age, thrown into the shade necessarily all that seems akin to the conservatism of half a century ago, the conventionalities, even the most justifiable *decora* of composition, are regarded, *per se*, with a suspicious eye. When I say *per se*, I mean that,

from finding them so long in connection with conservatism of thought, we have come at last to dislike them, not merely as the outward visible signs of that conservatism, but as things evil in themselves. It is very clear that those accuracies and elegancies of style, and of general manner, which in the time of Pope were considered as *prima facie* and indispensable indications of genius, are now conversely regarded. How few are willing to admit the possibility of reconciling genius with artistic skill! Yet this reconciliation is not only possible, but an absolute necessity. It is a mere prejudice which has hitherto prevented the union, by studiously insisting upon a natural repulsion which not only does not exist, but which is at war with all the analogies of nature. The greatest poems will not be written until this prejudice is annihilated; and I mean to express a very exalted opinion of Mr. Bryant when I say that his works in time to come will do much towards the annihilation.

I have never disbelieved in the perfect consistency, and even congeniality, of the highest genius and the profoundest art; but in the case of the author of "The Ages," I *have* fallen into the general error of undervaluing his poetic ability on account of the mere "elegancies and accuracies" to which allusion has already been made. I confess that, with an absolute abstraction from all personal feelings, and with the most sincere intention to do justice, I was at one period beguiled into this popular error; there can be no difficulty, therefore, on my part, in excusing the inadvertence in others.

It will never do to claim for Bryant a genius of the loftiest order, but there has been latterly, since the days of Mr. Longfellow and Mr. Lowell, a growing disposition to deny him *genius* in *any* respect. He is now commonly spoken of as "a man of high poetical *talent*, very *'correct,'* with a warm appreciation of the beauty of nature and great descriptive powers, but rather too much of the old-school manner of Cowper, Goldsmith, and Young." This is the truth, but not the whole truth. Mr. Bryant has genius, and that of a marked character, but it has been overlooked by modern schools, because deficient in those externals which have become in a measure symbolical of those schools.

Mr. Griswold, in summing up his comments on Bryant, has the following significant objections: "His genius is not versatile; he has related no history; he has not sung of the passion of love; he has not described artificial life. Still the tenderness and feeling in 'The Death of the Flowers,' 'Rizpah,' 'The Indian Girl's Lament,' and other pieces, show that he might have excelled in delineations of the gentler passions had he made them his study."

Now, in describing *no* artificial life, in relating *no* history, in *not* singing the passion of love, the poet has merely shown himself the profound artist, has merely evinced a proper consciousness that such are not the legitimate themes of poetry. That they are not, I have repeatedly shown, or attempted to show, and to go over the demonstration now would be foreign to the gossiping and desultory nature of the present article. What Mr. Griswold means by "the gentler passions" is, I presume, not very clear to himself, but it is possible that he employs the phrase in consequence of the gentle, unpassionate emotion in-

duced by the poems of which he quotes the titles. It is precisely this "unpassionate emotion" which is the limit of the true poetical art. Passion proper and poesy are discordant. Poetry, in elevating, tranquillises *the soul*. With *the heart* it has nothing to do. For a fuller explanation of these views I refer the reader to an analysis of a poem by Mrs. Welby—an analysis published about a year ago in *The Democratic Review*.

The editor of "The Poets and Poetry of America" thinks the literary precocity of Bryant remarkable. "There are few recorded *more* remarkable," he says. The first edition of "The Embargo" was in 1808, and the poet was born in 1794; he was more than thirteen, then, when the satire was printed —although it is reported to have been written a year earlier. I quote a few lines:—

Oh, might some patriot rise, the gloom dispel,
Chase Error's mist and break the magic spell!
But vain the wish; for hark! the murmuring meed
Of hoarse applause from yonder shed proceed.
Enter and view the thronging concourse there,
Intent with gaping mouth and stupid stare;
While in the midst their supple leader stands,
Harangues aloud and flourishes his hands,
To adulation tunes his servile throat,
And sues successful for each blockhead's vote.

This is a fair specimen of the whole, both as regards its satirical and rhythmical power. A satire is, of course, no *poem*. I have known boys of an earlier age do better things, although the case is rare. All depends upon the course of education. Bryant's father "was familiar with the best English literature, and perceiving in his son indications of superior genius, attended carefully to his instruction, taught him the art of composition, and guided his literary taste." This being understood, the marvel of such verse as I have quoted ceases at once, even admitting it to be the boy's own work; but it is difficult to make any such admission. The father *must* have suggested, revised, retouched.

The longest poem of Bryant's is "The Ages"—thirty-five Spenserian stanzas. It is the one improper theme of its author. The design is, "from a survey of the past ages of the world, and of the successive advances of mankind in knowledge and virtue, to justify and confirm the hopes of the philanthropist for the future destinies of the human race." All this would have been more rationally, because more effectually, accomplished in prose. Dismissing it as a poem (which in its general tendency it is not), one might commend the force of its argumentation but for the radical error of deducing a hope of *progression* from the cycles of physical nature.

The sixth stanza is a specimen of noble versification (within the narrow limits of the Iambic Pentameter).

Look on this beautiful world and read the truth
In her fair page; see, every season brings

New change to her of everlasting youth;
Still the green soil with joyous living things
Swarms; the wide air is full of joyous wings;
And myriads still are happy in the sleep
Of Ocean's azure gulphs and where he flings
The restless surge. Eternal Love doth keep
In his complacent arms, the earth, the air, the deep.

The cadences here at *page, swarms,* and *surge,* cannot be surpassed. There are comparatively few consonants. Liquids and the softer vowels abound, and the partial line after the pause at "surge," with the stately march of the succeeding Alexandrine, is one of the finest conceivable *finales.*

The poem, in general, has unity, completeness. Its tone of calm, elevated, and hopeful contemplation is well sustained throughout. There is an occasional quaint grace of expression, as in

Nurse of full streams and lifter up of proud
Sky-mingling mountains that o'erlook the cloud!

or of antithetical and rhythmical force combined, as in

The shock that hurled
To dust, in many fragments dashed and strown,
The throne whose roots were in another world
And whose far-stretching shadow awed our own.

But we look in vain for anything more worthy commendation.

"Thanatopsis" is the poem by which its author is best known, but is by no means his best poem. It owes the *extent* of its celebrity to its nearly absolute freedom from *defect,* in the ordinary understanding of the term. I mean to say that its negative merit recommends it to the public attention. It is a thoughtful, well-phrased, well-constructed, well-versified poem. The concluding thought is exceedingly noble, and has done wonders for the success of the whole composition.

"The Waterfowl" is very beautiful, but, like "Thanatopsis," owes a great deal to its completeness and pointed termination.

"Oh, Fairest of the Rural Maids!" will strike every poet as the truest *poem* written by Bryant. It is richly ideal.

"June" is sweet and perfectly well modulated in its rhythm, and inexpressibly pathetic. It serves well to illustrate my previous remarks about passion in its connection with poetry. In "June" there is, very properly, nothing of the intense *passion* of grief, but the subdued sorrow which comes up, as if perforce, to the surface of the poet's gay sayings about his grave, we find thrilling us to the soul, while there is yet a spiritual *elevation* in the thrill.

And what if cheerful shouts at noon
Come, from the village sent,
Or songs of maids beneath the moon
With fairy laughter blent?
And what if, in the evening light,
Betrothed lovers walk in sight
Of my low monument?
I would the lovely scene around
Might know no sadder sight nor sound.
I know—I know I should not see
The season's glorious show,

Nor would its brightness shine for me,
Nor its wild music flow;
But if around my place of sleep
The friends I love should come to weep,
They might not haste to go:—
Soft airs, and song, and light, and bloom,
Should keep them lingering by my tomb.

The thoughts here belong to the highest class of poetry, the imaginative-natural, and are of themselves sufficient to stamp their author a man of genius. In a "Sonnet, To ——," are some richly imaginative lines. I quote the whole:—

Ay, thou art for the grave; thy glances shine
Too brightly to shine long; another spring
Shall deck her for men's eyes, but not for thine,
Sealed in a sleep which knows no waking.
The fields for thee have no medicinal leaf,
And the vexed ore no mineral of power;
And they who love thee wait in anxious grief,
Till the slow plague shall bring the fatal hour.
Glide softly to thy rest, then; death should come
Gently to one of gentle mould like thee,
As light winds wandering through groves of bloom,
Detach the delicate blossom from the tree,
Close thy sweet eyes calmly and without pain,
And we will trust in God to see thee yet again.

The happiest *finale* to these extracts will be the magnificent conclusion of "Thanatopsis."

So live, that, when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave—
Like one that draws the drapery of his couch
About him and lies down to pleasant dreams.

In the minor morals of the muse Mr. Bryant excels. In versification (*as far as he goes*) he is unsurpassed in America—unless, indeed, by Mr. Sprague. Mr. Longfellow is not so thorough a versifier within Mr. Bryant's limits, but a far better one upon the whole, on account of his greater range. Mr. B., however, is by no means always accurate—or defensible, for accurate is not the term. His lines are occasionally unpronounceable through excess of harsh consonants, as in

As if they loved to breast the breeze
that sweeps the cool, clear sky.

Now and then he gets out of his depth in attempting anapæstic rhythm, of which he makes sad havoc, as in

And Rizpah, once the loveliest of all
That bloomed and smiled in the court of Saul.

Not unfrequently, too, even his pentameters are inexcusably rough, as in

Kind influence. Lo! their orbs burn more bright,

which can only be read metrically by drawing out "influence" into three marked syllables, shortening the long monosyllable "Lo!" and lengthening the short one "their."

Mr. Bryant is not devoid of mannerisms, one of the most noticeable of which is his use of the epithet "old" preceded by some other adjective, *e.g.*—

In all that proud old world beyond the deep; . . .
There is a tale about these grey old rocks; . . .
The wide old woods resounded with her song; . . .
And from the grey old trunks that high in heaven,

etc., etc., etc. These duplicates occur so frequently as to excite a smile upon each repetition.

Of merely grammatical errors the poet is rarely guilty. Faulty constructions are more frequently chargeable to him. In "The Massacre of Scio" we read—

Till the last link of slavery's chain
Is shivered to be worn no more.

What shall be worn no more? The chain, of course,—but the link is implied. It will be understood that I pick these flaws only with difficulty from the poems of Bryant. He is, in the "minor morals," the most generally correct of our poets.

He is now fifty-two years of age. In height he is, perhaps, five feet nine. His frame is rather robust. His features are large but thin. His countenance is sallow, nearly bloodless. His eyes are piercing grey, deep set, with large projecting eyebrows. His mouth is wide and massive, the expression of the smile hard, cold—even sardonic. The forehead is broad, with prominent organs of ideality; a good deal bald; the hair thin and greyish, as are also the whiskers, which he wears in a simple style. His bearing is quite distinguished, full of the aristocracy of intellect. In general, he looks in better health than before his last visit to England. He seems active—physically and morally energetic. His dress is plain to the extreme of simplicity, although of late there is a certain degree of Anglicism about it.

In character no man stands more loftily than Bryant. The peculiarly melancholy expression of his countenance has caused him to be accused of harshness, or coldness of heart. Never was there a greater mistake. His soul is charity itself, in all respects generous and noble. His manners are undoubtedly reserved.

Of late days he has nearly, if not altogether abandoned literary pursuits, although still editing, with unabated vigour, *The New York Evening Post*. He is married (Mrs. Bryant still living), has two daughters (one of them Mrs. Parke Godwin), and is residing for the present at Vice-Chancellor McCown's near the junction of Warren and Church Streets.

Nathaniel Hawthorne

(Published in *Godey's Lady's Book*, November, 1847.—Ed.)

THE pieces in the volumes entitled "Twice-Told Tales" are now in their third republication, and, of course, are thrice-told. Moreover, they are by no means *all* tales, either in the ordinary or in the legitimate understanding of the term. Many of them are pure essays; for example, "Sights from a Steeple," "Sunday at Home," "Little Annie's Ramble," "A Rill from the Town-Pump," "The Toll-Gatherer's Day," "The Haunted Mind," "The Sister Years," "Snow-Flakes," "Night Sketches," and "Foot-Prints on the Sea-Shore." I mention these matters chiefly on account of their discrepancy with that marked precision and finish by which the body of the work is distinguished.

Of the Essays just named, I must be content to speak in brief. They are each and all beautiful, without being characterised by the polish and adaptation so visible in the tales proper. A painter would at once note their leading or predominant feature, and style it *repose*. There is no attempt at effect. All is quiet, thoughtful, subdued. Yet this repose may exist simultaneously with high originality of thought; and Mr. Hawthorne has demonstrated the fact. At every turn we meet with novel combinations; yet these combinations never surpass the limits of the quiet. We are soothed as we read; and withal is a calm astonishment that ideas so apparently obvious have never occurred or been presented to us before. Herein our author differs materially from Lamb or Hunt or Hazlitt—who, with vivid originality of manner and expression, have less of the true novelty of thought than is generally supposed, and whose originality at best has an uneasy and meretricious quaintness, replete with startling effects unfounded in nature, and inducing trains of reflection which lead to no satisfactory result. The Essays of Hawthorne have much of the character of Irving, with more of originality, and less of finish; while compared with "The Spectator," they have a vast superiority at all points. "The Spectator," Mr. Irving, and Hawthorne have in common that tranquil and subdued manner which I have chosen to denominate *repose;* but, in the case of the two former, this repose is attained rather by the absence of novel combination, or of originality, than otherwise, and consists chiefly in the calm, quiet, unostentatious expression of commonplace thoughts, in an unambitious, unadulterated Saxon. In them, by strong effort, we are made to conceive the absence of all. In the essays before me the absence of effort is too obvious to be mistaken, and a strong under-current of *suggestion* runs continuously beneath the upper stream of the tranquil thesis. In short, these effusions of Mr. Hawthorne are the product of a truly imaginative intellect, restrained, and in some measure repressed, by fastidiousness of taste, by constitutional melancholy, and by indolence.

But it is of his tales that I desire principally to speak. The tale proper, in my opinion, affords unquestionably the fairest field for the exercise of the loftiest talent which can be afforded by the wide domains of mere prose. Were I bidden to say how the highest genius could be most advantageously employed for the best display of its own powers, I should answer, without hesitation—in the composition of a rhymed poem, not to exceed in length what might be perused in an hour. Within this limit alone can the highest order of true poetry exist. I need only here say, upon this topic, that, in almost all classes of composition, the unity of effect or impression is a point of the greatest importance. It is clear, moreover, that this unity cannot be thoroughly preserved in productions whose perusal cannot be completed at one sitting. We may continue the reading of a prose composition, from the very nature of prose itself, much longer than we can persevere, to any good purpose, in the perusal of a poem. This latter, if truly fulfilling the demands of the poetic sentiment, induces an exaltation of the soul which cannot be long sustained. All high excitements are necessarily transient. Thus a long poem is a paradox. And, without unity of impression, the deepest effects cannot be brought about. Epics were the offspring of an imperfect sense of Art, and their reign is no more. A poem *too* brief may produce a vivid, but never an intense or enduring impression. Without a certain continuity of effort—without a certain duration or repetition of purpose—the soul is never deeply moved. There must be the dropping of the water upon the rock. De Beranger has wrought brilliant things—pungent and spirit-stirring—but, like all immassive bodies, they lack *momentum*, and thus fail to satisfy the Poetic Sentiment. They sparkle and excite, but, from want of continuity, fail deeply to impress. Extreme brevity will degenerate into epigrammatism; but the sin of extreme length is even more unpardonable. *In medio tutissimus ibis.*

Were I called upon, however, to designate that class of composition which, next to such a poem as I have suggested, should best fulfil the demands of high genius—should offer it the most advantageous field of exertion—I should unhesitatingly speak of the prose tale, as Mr. Hawthorne has here exemplified it. I allude to the short prose narrative, requiring from a half-hour to one or two hours in its perusal. The ordinary novel is objectionable, from its length, for reasons already stated in substance. As it cannot be read at one sitting, it deprives itself, of course, of the immense force derivable from *totality*. Worldly interests intervening during the pauses of perusal, modify, annul, or counteract, in a greater or less degree, the impressions of the book. But simple cessation in reading would, of itself, be sufficient to destroy the true unity. In the brief tale, however, the author is enabled to carry out the fulness of his intention, be it what it may. During the hour of perusal the soul of the reader is at the writer's control. There are no external or extrinsic influences—resulting from weariness or interruption.

A skilful literary artist has constructed a tale. If wise, he has not fashioned his thoughts to accommodate

his incidents; but having conceived, with deliberate care, a certain unique or single *effect* to be wrought out, he then invents such incidents—he then combines such events as may best aid him in establishing this preconceived effect. If his very initial sentence tend not to the outbringing of this effect, then he has failed in his first step. In the whole composition there should be no word written, of which the tendency, direct or indirect, is not to the one pre-established design. And by such means, with such care and skill, a picture is at length painted which leaves in the mind of him who contemplates it with a kindred art, a sense of the fullest satisfaction. The idea of the tale has been presented unblemished, because undisturbed; and this is an end unattainable by the novel. Undue brevity is just as exceptionable here as in the poem; but undue length is yet more to be avoided.

We have said that the tale has a point of superiority even over the poem. In fact, while the *rhythm* of this latter is an essential aid in the development of the poem's highest idea—the idea of the Beautiful—the artificialities of this rhythm are an inseparable bar to the development of all points of thought or expression which have their basis in *Truth*. But truth is often, and in very great degree, the aim of the tale. Some of the finest tales are tales of ratiocination. Thus the field of this species of composition, if not in so elevated a region on the Mountain of Mind, is a table-land of far vaster extent than the domain of the mere poem. Its products are never so rich, but infinitely more numerous, and more appreciable by the mass of mankind. The writer of the prose tale, in short, may bring to his theme a vast variety of modes or inflections of thought and expression—(the ratiocinative, for example, the sarcastic, or the humorous) which are not only antagonistical to the nature of the poem, but absolutely forbidden by one of its most peculiar and indispensable adjuncts; we allude, of course, to rhythm. It may be added, here, *par parenthese*, that the author who aims at the purely beautiful in a prose tale is labouring at a great disadvantage. For Beauty can be better treated in the poem. Not so with terror, or passion, or horror, or a multitude of such other points. And here it will be seen how full of prejudice are the usual animadversions against those *tales of effect*, many fine examples of which were found in the earlier numbers of *Blackwood*. The impressions produced were wrought in a legitimate sphere of action, and constituted a legitimate although sometimes an exaggerated interest. They were relished by every man of genius: although there were found many men of genius who condemned them without just ground. The true critic will but demand that the design intended be accomplished, to the fullest extent, by the means most advantageously applicable.

We have very few American tales of real merit—we may say, indeed, none with the exception of "The Tales of a Traveller" of Washington Irving, and these "Twice-Told Tales" of Mr. Hawthorne. Some of the pieces of Mr. John Neal abound in vigour and originality; but in general, his compositions of this class are excessively diffuse, extravagant, and indicative of an im-

perfect sentiment of Art. Articles at random are, now and then, met with in our periodicals which might be advantageously compared with the best effusions of the British Magazines; but, upon the whole, we are far behind our progenitors in this department of literature.

Of Mr. Hawthorne's Tales we would say, emphatically, that they belong to the highest region of Art—an Art subservient to genius of a very lofty order. We had supposed, with good reason for so supposing, that he had been thrust into his present position by one of the impudent *cliques* which beset our literature, and whose pretensions it is our full purpose to expose at the earliest opportunity; but we have been most agreeably mistaken. We know of few compositions which the critic can more honestly commend than these "Twice-Told Tales." As Americans, we feel proud of the book.*

Mr. Hawthorne's distinctive trait is invention, creation, imagination, originality—a trait which, in the literature of fiction, is positively worth all the rest. But the nature of the originality, so far as regards its manifestation in letters, is but imperfectly understood. The inventive or original mind as frequently displays itself in novelty of *tone* as in novelty of matter. Mr. Hawthorne is original in *all* points.

It would be a matter of some difficulty to designate the best of these tales; we repeat that, without exception, they are beautiful. "Wakefield" is remarkable for the skill with which an old idea—a well-known incident—is worked up or discussed. A man of whims conceives the purpose of quitting his wife and residing *incognito*, for twenty years in her immediate neighbourhood. Something of this kind actually happened in London. The force of Mr. Hawthorne's tale lies in the analysis of the motives which must or might have impelled the husband to such folly, in the first instance, with the possible causes of his perseverance. Upon this thesis a sketch of singular power has been constructed. "The Wedding Knell" is full of the boldest Imagination—an imagination fully controlled by taste. The most captious critic could find no flaw in this production. "The Minister's Black Veil" is a masterly composition, of which the sole defect is that to the rabble its exquisite skill will be *caviare*. The *obvious* meaning of this article will be found to smother its insinuated one. The *moral* put into the mouth of the dying minister will be supposed to convey the *true* import of the narrative; and that a crime of dark dye (having reference to the "young lady") has been committed, is a point which only minds congenial with that of the author will perceive. "Mr. Higginbotham's Catastrophe" is vividly original and managed most dexterously. "Dr. Heidegger's Experiment" is exceedingly well imagined, and executed with surpassing ability. The artist breathes in every line of it. "The White Old Maid" is objectionable even more than "The Minister's Black Veil," on the score of its mysticism. Even with the thoughtful and analytic there will be much trouble in penetrating its entire import.

"The Hollow of the Three Hills" we

* This one sentence proves Poe's critical powers and true, ardent patriotism.—Ed.

would quote in full had we space; not as evincing higher talent than any of the other pieces, but as affording an excellent example of the author's peculiar ability. The subject is commonplace. A witch subjects the Distant and the Past to the view of a mourner. It has been the fashion to describe, in such cases, a mirror in which the images of the absent appear; or a cloud of smoke is made to arise, and thence the figures are gradually unfolded. Mr. Hawthorne has wonderfully heightened his effect by making the ear, in place of the eye, the medium by which the fantasy is conveyed. The head of the mourner is enveloped in the cloak of the witch, and within its magic folds there arise sounds which have an all-sufficient intelligence. Throughout this article also, the artist is conspicuous—not more in positive than in negative merits. Not only is all done that should be done, but (what perhaps is an end with more difficulty attained) there is nothing done which should not be. Every word *tells*, and there is not a word which does *not* tell.

In "Howe's Masquerade" we observe something which resembles a plagiarism —but which *may be* a very flattering coincidence of thoughts. We quote the passage in question:—

With a dark flush of wrath upon his brow they saw the general *draw his sword* and *advance to meet* the figure *in the cloak* before the latter had stepped one pace upon the floor. *'Villain, unmuffle yourself,'* cried he, 'you pass no farther!' The figure, without blenching a hair's-breadth from the sword which was pointed at his breast, made a solemn pause, and *lowered the cape of the cloak* from his face, yet not sufficiently for the spectators to catch a glimpse of it. But Sir William Howe had evidently seen enough. The sternness of his countenance gave place to a look of wild amazement, if not horror, while he recoiled several steps from the figure, *and let fall his sword* upon the floor.

The idea here is that the figure in the cloak is the phantom or reduplication of Sir William Howe; but in an article called "William Wilson," one of the "Tales of the Grotesque and Arabesque," we have not only the same idea, but the same idea similarly presented in several respects. We quote two paragraphs, which our readers may compare with what has been already given. We have italicised, above, the immediate particulars of resemblance.

The brief moment in which I averted my eyes had been sufficient to produce, apparently, a material change in the arrangement at the upper or farther end of the room. A large mirror, it appeared to me, now stood where none had been perceptible before; and as I stepped up to it in extremity of terror, mine own image, but with features all pale and dabbled in blood, *advanced* with a feeble and tottering gait to meet me. Thus it appeared I say, but was not. It was Wilson, who then stood before me in the agonies of dissolution. Not a line in all the marked and singular lineaments of that face which was not even identically mine own. *His mask and cloak lay where he had thrown them upon the floor.*

Here, it will be observed that not only are the two general conceptions identical, but there are various *points* of similarity. In each case the figure seen is the wraith or duplication of the beholder. In each case the scene is a masquerade. In each case the figure is cloaked. In each there is a quarrel—that is to say, angry words pass between the parties. In each the beholder is enraged. In each the cloak and sword fall upon the floor. The "Villain, unmuffle yourself" of Mr. H. is also precisely paralleled by a passage in "William Wilson."

In the way of objection I have scarcely a word to say of these tales. There is, perhaps, a somewhat too general or prevalent *tone*—a tone of melancholy and mysticism. The subjects are insufficiently varied. There is not so much of versatility evinced as we might well be warranted in expecting from the high powers of Mr. Hawthorne. But beyond these trivial exceptions we have really none to make. The style is purity itself. Force abounds. High imagination gleams from every page. Mr. Hawthorne is a man of the truest genius. I only regret that my limits will not permit me to pay him that full tribute of commendation which, under other circumstances, I should be so eager to pay.

The reputation of the author of "Twice-Told Tales" has been confined, until very lately, to literary society; and I have not been wrong, perhaps, in citing him as *the* example, *par excellence*, in this country, of the privately admired and publicly unappreciated man of genius. Within the last year or two, it is true, an occasional critic has been urged, by honest indignation, into very warm approval. Mr. Webber, for instance (than whom no one has a keener relish for that kind of writing which Mr. Hawthorne has best illustrated), gave us, in a late number of the *American Review*, a cordial and certainly a full tribute to his talents; and since the issue of the "Mosses from an Old Manse," criticisms of similar tone have been by no means infrequent in our more authoritative journals. I can call to mind few reviews of Hawthorne published *before* the "Mosses." One I remember in *Arcturus* (edited by Matthews and Duyckinck) for May, 1841; another in the *American Monthly* (edited by Hoffman and Herbert) for March, 1838; a third in the ninety-sixth number of the *North American Review*. These criticisms, however, seemed to have little effect on the popular taste—at least, if we are to form any idea of the popular taste by reference to its expression in the newspapers, or by the sale of the author's book. It was never the fashion (until lately) to speak of him in any summary of our best authors.

The daily critics would say, on such occasions, "Is there not Irving, and Cooper, and Bryant, and Paulding, and —Smith?" or, "Have we not Halleck, and Dana, and Longfellow, and—Thompson?" or, "Can we not point triumphantly to our own Sprague, Willis, Channing, Bancroft, Prescott, and—Jenkins?" but these unanswerable queries were never wound up by the name of Hawthorne.

Beyond doubt, this inappreciation of him on the part of the public arose chiefly from the two causes to which I have referred—from the facts that he is neither a man of wealth nor a

quack; but these are insufficient to account for the whole effect. No small portion of it is attributable to the very marked idiosyncrasy of Mr. Hawthorne himself. In one sense, and in great measure, to be peculiar is to be original, and than the true originality there is no higher literary virtue. This true or commendable originality, however, implies not the uniform, but the continuous peculiarity—a peculiarity springing from ever-active vigor of fancy—better still if from ever-present force of imagination, giving its own hue, its own character to everything it touches, and especially, *self-impelled to touch everything.*

It is often said, inconsiderately, that very original writers always fail in popularity—that such and such persons are too original to be comprehended by the mass. "Too peculiar," should be the phrase, "too idiosyncratic." It is, in fact, the excitable, undisciplined, and child-like popular mind which most keenly feels the original.

The criticism of the conservatives, of the hackneys, of the cultivated old clergymen of the *North American Review,* is precisely the criticism which condemns and alone condemns it. "It becometh not a divine," saith Lord Coke, "to be of a fiery and salamandrine spirit." Their conscience allowing them to move nothing themselves, these dignitaries have holy horror of being moved. "Give us *quietude,*" they say. Opening their mouths with proper caution, they sigh forth the word *"Repose."* And this is, indeed, the one thing they should be permitted to enjoy, if only upon the Christian principle of give and take.

The fact is, that if Mr. Hawthorne were really original, he could not fail of making himself felt by the public. But the fact is, he is *not* original in any sense. Those who speak of him as original, mean nothing more than that he differs in his manner, or tone, and in his choice of subjects, from any author of their acquaintance—their acquaintance not extending to the German Tieck, whose manner, in *some* of his works, is absolutely identical with that *habitual* to Hawthorne. But it is clear that the element of the literary originality is novelty. The element of its appreciation by the reader is the reader's sense of the new. Whatever gives him a new and in so much a pleasurable emotion, he considers original, and whoever frequently gives him such emotion, he considers an original writer. In a word, it is by the sum total of these emotions that he decides upon the writer's claim to originality. I may observe here, however, that there is clearly a point at which even novelty itself would cease to produce the legitimate originality, if we judge this originality, as we should, by the effect designed: this point is that at which *novelty becomes nothing novel;* and here the artist, *to preserve his originality,* will subside into the commonplace. No one, I think, has noticed that, merely through inattention to this matter, Moore has comparatively failed in his "Lalla Rookh." Few readers, and indeed few critics, have commended this poem for originality—and, in fact, the effect, originality, is not produced by it—yet no work of equal size so abounds in the happiest originalities, individually considered. They are so excessive as, in the end, to deaden in the reader all capacity for their appreciation.

These points properly understood, it will be seen that the critic (unacquainted

with Tieck) who reads a single tale or essay by Hawthorne, may be justified in thinking him original; but the tone, or manner, or choice of subject, which induces in this critic the sense of the new, will—if not in a second tale, at least in a third and all subsequent ones —not only fail of inducing it, but bring about an exactly antagonistic impression. In concluding a volume, and more especially in concluding all the volumes of the author, the critic will abandon his first design of calling him "original," and content himself with styling him "peculiar."

With the vague opinion that to be original is to be unpopular, I could indeed agree, were I to adopt an understanding of originality which, to my surprise, I have known adopted by many who have a right to be called critical. They have limited, in a love for mere words, the literary to the metaphysical originality. They regard as original in letters, only such combinations of thought, of incident, and so forth, as are, in fact, absolutely novel. It is clear, however, not only that it is the novelty of *effect* alone which is worth consideration, but that this effect is *best* wrought, for the end of all fictitious composition, pleasure, by shunning rather than by seeking the absolute novelty of combination. Originality, thus understood, tasks and startles the intellect, and so brings into undue action the faculties to which, in the lighter literature, we least appeal. And thus understood, it cannot fail to prove unpopular with the masses, who, seeking in this literature amusement, are positively offended by instruction. But the true originality—true in respect of its purposes—is that which, in bringing out the half-formed, the reluctant, or the unexpressed fancies of mankind, or in exciting the more delicate pulses of the heart's passion, or in giving birth to some universal sentiment, or instinct in embryo, thus combines with the pleasurable effect of *apparent* novelty, a real egotistic delight. The reader, in the case first supposed (that of the absolute novelty), is excited, but embarrassed, disturbed, in some degree even pained at his own want of perception, at his own folly in not having himself hit upon the idea. In the second case, his pleasure is doubled. He is filled with an intrinsic and extrinsic delight. He feels and intensely enjoys the seeming novelty of the thought, enjoys it as really novel, as absolutely original with the writer—*and* himself. They two, he fancies, have, alone of all men, thought thus. They two have, together, created this thing. Henceforward there is a bond of sympathy between them—a sympathy which irradiates every subsequent page of the book.

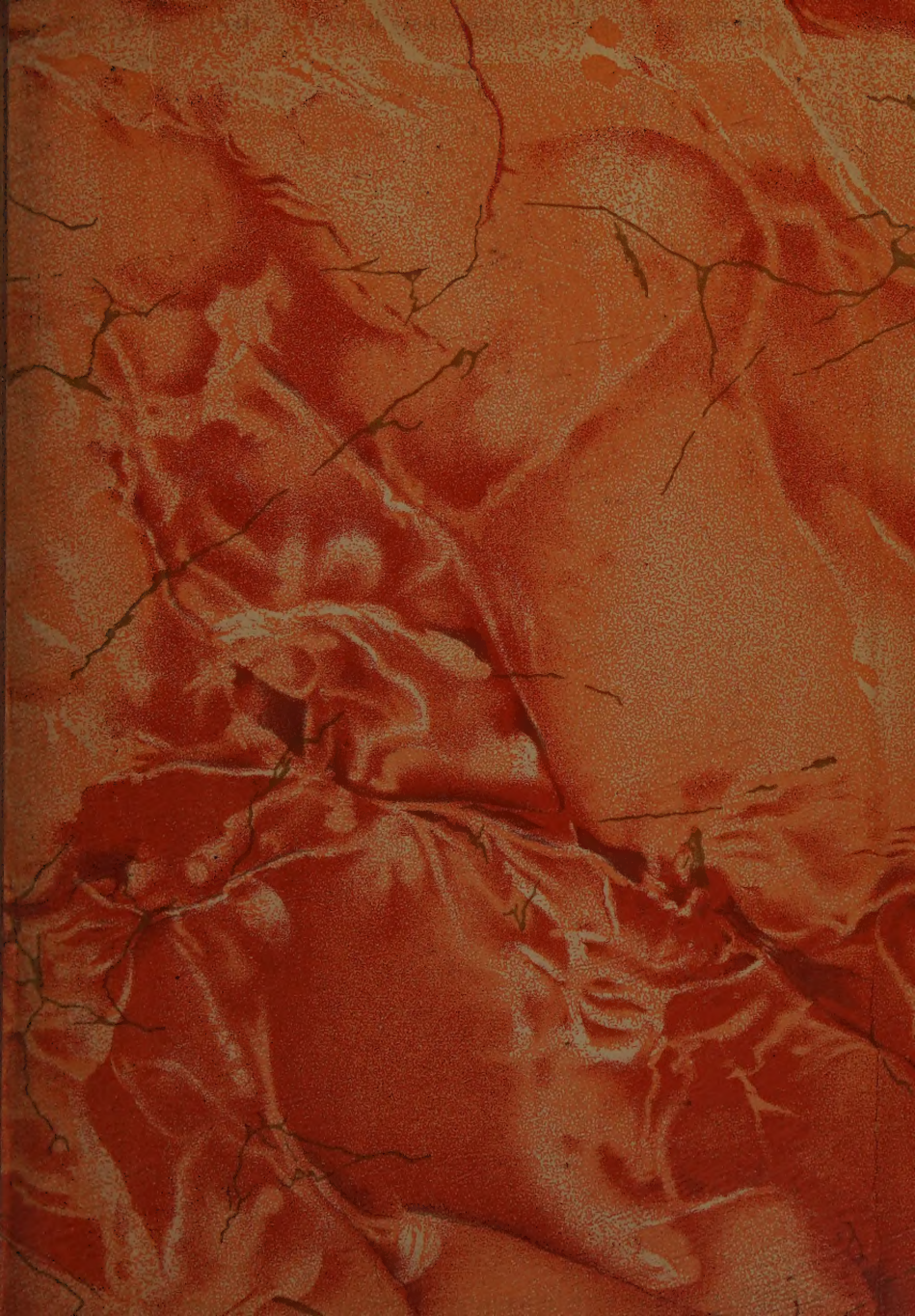
There is a species of writing which, with some difficulty, may be admitted as a lower degree of what I have called the true original. In its perusal, we say to ourselves, not "how original this is!" nor "here is an idea which I and the author have alone entertained," but "here is a charmingly obvious fancy," or sometimes even, "here is a thought which I am not sure has ever occurred to myself, but which, of course, has occurred to all the rest of the world." This kind of composition (which still appertains to a high order) is usually designated as the "natural." It has little external resemblance, but strong internal affinity to the true original, if, indeed, as I have suggested, it is not of this latter an inferior degree. It is best

exemplified, among English writers, in Addison, Irving, and *Hawthorne*. The "ease" which is so often spoken of as its distinguishing feature, it has been the fashion to regard as ease in appearance alone, as a point of really difficult attainment. This idea however, must be received with some reservation. The natural style is difficult only to those who should never intermeddle with it—to the unnatural. It is but the result of writing with the understanding, or with the instinct, that the *tone* in composition, should be that which, at any given point or upon any given topic, would be the tone of the great mass of humanity. The author who, after the manner of the *North Americans,* is merely at *all* times *quiet,* is of course, upon *most* occasions, merely silly or stupid, and has no more right to be thought "easy" or "natural" than has a cockney exquisite, or the sleeping beauty in the wax-works.

The "peculiarity," or sameness, or monotone of Hawthorne, would, in its mere character of "peculiarity," and without reference to what *is* the peculiarity, suffice to deprive him of all chance of popular appreciation. But at his failure to be appreciated, we can, *of course,* no longer wonder, when we find him monotonous at decidedly the worst of all possible points—at that point which, having the least concern with Nature, is the farthest removed from the popular intellect, from the popular sentiment, and from the popular taste. I allude to the strain of allegory which completely overwhelms the greater number of his subjects, and which in some measure interferes with the direct conduct of absolutely all.

In defence of allegory (however, or for whatever object employed), there is scarcely one respectable word to be said. Its best appeals are made to the fancy—that is to say, to our sense of adaptation, not of matters proper, but of matters improper for the purpose, of the real with the unreal; having never more of intelligible connection than has something with nothing, never half so much of effective affinity as has the substance for the shadow. The deepest emotion aroused within us by the happiest allegory, *as* allegory, is a very, very imperfectly satisfied sense of the writer's ingenuity in overcoming a difficulty we should have preferred his not having attempted to overcome. The fallacy of the idea that allegory, in any of its moods, can be made to enforce a truth—that metaphor, for example, may illustrate as well as embellish an argument—could be promptly demonstrated; the converse of the supposed fact might be shown, indeed, with very little trouble—but these are topics foreign to my present purpose. One thing is clear, that if allegory ever establishes a fact, it is by dint of overturning a fiction. Where the suggested meaning runs through the obvious one in a *very* profound undercurrent, so as never to interfere with the upper one without our own volition, so as never to show itself unless *called* to the surface, there only, for the proper uses of fictitious narrative, is it available at all. Under the best circumstances, it must always interfere with that unity of effect which, to the artist, is worth all the allegory in the world. Its vital injury, however, is rendered to the most vitally important point in fiction—that of earnestness or verisimilitude. That "The Pilgrim's Progress" is a ludicrously overrated book, owing its seeming popularity to one or two of those accidents in

critical literature which by the critical are sufficiently well understood, is a matter upon which no two thinking people disagree; but the pleasure derivable from it, in any sense, will be found in the direct ratio of the reader's capacity to smother its true purpose, in the direct ratio of his ability to keep the allegory out of sight, or of his *in*ability to comprehend it. Of allegory properly handled, judiciously subdued, seen only as a shadow or by suggestive glimpses, and making its nearest approach to truth in a not obtrusive and therefore not unpleasant *appositeness*, the "Undine" of De La Motte Fouque is the best, and undoubtedly a very remarkable specimen.

The obvious causes, however, which have prevented Mr. Hawthorne's *popularity*, do not suffice to condemn him in the eyes of the few who belong properly to books, and to whom books, perhaps, do not quite so properly belong. These few estimate an author, not as do the public, altogether by what he does, but in great measure—indeed, even in the greatest measure—by what he evinces a capability of doing. In this view, Hawthorne stands among literary people in America much in the same light as did Coleridge in England. The few also, through a certain warping of the taste, which long pondering upon books as books merely never fails to induce, are not in condition to view the errors of a scholar as errors altogether. At any time these gentlemen are prone to think the public not right rather than an educated author wrong. But the simple truth is, that the writer who aims at impressing the people, is *always* wrong when he fails in forcing that people to receive the impression. How far Mr. Hawthorne has addressed the people at all, is of course not a question for me to decide. His books afford strong internal evidence of having been written to himself and his particular friends alone.

There has long existed in literature a fatal and unfounded prejudice, which it will be the office of this age to overthrow—the idea that the mere bulk of a work must enter largely into our estimate of its merit. I do not suppose even the weakest of the Quarterly reviewers weak enough to maintain that in a book's size or mass, abstractly considered, there is anything which especially calls for our admiration. A mountain, simply through the sensation of physical magnitude which it conveys, does indeed affect us with a sense of the sublime, but we cannot admit any such influence in the contemplation even of "The Columbiad." The Quarterlies themselves will not admit it. And yet, what else are we to understand by their continual prating about "sustained effort?" Granted that this sustained effort has accomplished an epic—let us then admire the effort (if this be a thing admirable), but certainly not the epic on the effort's account. Common sense, in the time to come, may possibly insist upon measuring a work of art rather by the object it fulfils, by the impression it makes, than by the time it took to fulfil the object, or by the extent of "sustained effort" which became necessary to produce the impression. The fact is, that perseverance is one thing and genius quite another; nor can all the transcendentalists in Heathendom confound them.